

# THE HERALD OF CHRIST'S KINGDOM

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## **"Those Who Watch for the Morning"**

**Only Spark Needed to Start New War,  
Says LLOYD GEORGE**

THE "watchers" in these last times, ever heeding the counsel of their Master, to watch, recognize that there is very much on the world's horizon today to cause them to lift up their heads with courage and rejoicing of spirit. Not that any one in, whom the love of God dwells, could take pleasure in learning of the increase of the world's sorrow and distress, nor could such delight in observing the lowering clouds of war and trouble that hang over the nations of the earth; but having with them the sacred lamp of prophecy, they who watch for the morning recognize that the things seen afar off by holy men who dwelt in ancient time, are now' unfolding hourly with increasing rapidity occurrences and developments that presage the passing of the dispensation of evil and the establishment of the Kingdom of God under the whole heavens. Therefore lift up your heads, said the Master, for your redemption draweth nigh.

Men of international fame are freely commenting on the signs that are to be clearly Observed by the sober minded and thoughtful in all lands. Amongst the statesmen of world renowned reputation is Mr. David Lloyd George, former Prime Minister of Great Britain. Great plainness of speech is to be observed in his statement on present world conditions, published in the NEW YORK AMERICAN of Sunday, gay 27th:

"It is assumed that the disarmament conference will soon pass from bed to bier.

"There is to be another consultation of the doctors. Decency demands that the patient, however hopeless his case, so long as he continues to breathe at all, shall not be abandoned without another effort to revive him.

"Besides, there must be some sort of death certificate. That will not be an easy matter in this case. What did it die of? The doctors will certainly disagree, but, as usual in such cases, some vague and general phrase will be found which covers death from any cause.

## **"Chief Mourners Won't be Represented"**

"The chief mourners will not be represented. They are the mothers now rearing sons to be slain in the next world war."

Thus does Britain's former Premier see the certain end and complete collapse of what was supposed to be an effective method for outlawing war. But his subsequent words pointing out what would logically follow the death of the Disarmament Conference, are the more ominous:

"But what next? There will be many claimants to the throne of the defunct make-believe. Will war be the heir? Its foot is already on the step. Will he fill the vacant chair?"

"Premier Mussolini predicts that, unless something is done quickly to avert this calamity, it is inevitable. He sounds the alarm. He is not an alarmist, but a realist. That is what makes his warning of grave portent.

"What makes the situation dangerous is the fact that behind all this facade of conferences, commissions, pacts, and protocols,, the nations have been all the time strengthening, improving, and whetting their armaments.

"There has been a great show of reduction. But you will find on examination that it is a reduction which takes place in the size of a bar of steel when it is hammered and ground into a sword.

"Every European nation from the Ural Mountains to the Atlantic has a better equipped army today than it had at its command when the disarmament commission first met in Geneva some years ago. The only disarmament conference that ever achieved a genuine, honest to God reduction in armaments was the Washington Naval Conference of 1921.

## **"Arms Expenditures Increases Follow"**

"The sittings of the Geneva commission, the Locarno festival of peace, and the Kellogg pageant, which so historically outlawed war, have each been followed by an increase of expenditures on arms.

"It would all be an elaborate farce, provoking laughter were it not real tragedy that may end in tears.

"This year no one makes any pretense of cutting down their armaments. They are all ostentatiously spending more money, increasing them with an apology from the governments to their parliaments because they are not spending still more; also with propitiatory undertakings that next year they will make up for this remissness. There is a sort of feeling that the disarmament conference must first of all be interred. Wait until after the funeral."

After calling attention to the significant fact that the most powerful of the European nations have been energetically increasing their war equipment and preparations, especially, within the past year, Mr. Lloyd George observes that,

Outside of Europe, both the United States and Japan are also increasing their financial commitments to the God of War. And the smaller powers throughout the world are all building their arks for the coming deluge.

"The hammering resounds to the stratosphere all around the globe. There is no longer any pretense about it. It is done ostentatiously in order to reassure the public of each country that when catastrophe comes they will not be unready and unprotected.

"Does all this mean war? Let us examine the prospects and possibilities.

### **"How Rivalry Ended in 1914"**

"In 1914 all this kind of feverish rivalry and preparation ended in war. On the other hand, few believed that it would happen then-least of all the men who in each country ultimately signed the declarations of war. . . .

"Today the prospect of another war is staple talk in every club in Europe. Some of the most astute men will offer you a bet that there will be another great wargreater than the last-within two years. There are men who are prepared to take that bet, but there are not many who will offer odds the other way.

"And yet in that very apprehension there is a measure of security. The world knows now what war means. It had no real comprehension of its havoc and terrors in 1914.

"Today an acute quarrel between two great nations which threatened the shedding of blood would send a shudder of fear into every home of Europe.

"What is the immediate peril? There is always the danger of an 'incident,' which would throw peaceful nations into a state of fury where reason has no look in. There is a feeling of panic abroad which is conclusive to the production of these incidents.

### **"All Europe in Jumpy State"**

"There was that extraordinary episode the other day where a German village on the other side of the Alsace border was plunged into a state of terror by a report that the French were about to cross the border to wipe out the brown troops. 'The inhabitants fled to the woods.

"Frenchmen, Germans, Italians, Czecks, Poles-they are all in that state of nervous jumpiness when they are ready to believe anything. A misapprehended gesture may lead one or the other to anticipate a draw which was never intended.

"First of all what will happen in France when the disarmament conference fails? What action will the Nationalist Ministry feel compelled to take in order to demonstrate its superior strength in comparison with the succession of weak industries that preceded it?

"I read from a well-informed correspondent that 'it can be assumed that the French delegation will put for ward the view that, in default of that progressive disarmament within the framework of security, to achieve which the conference was called into being, it is the inalienable right of every

country to resume complete liberty of action, once the breakdown has been formally recognized and its causes put on record.'

### **"Some of the Danger Points"**

"What does 'complete liberty of action' mean? Will the French deliver an ultimatum to Germany demanding immediate destruction of all arms in excess of the Versailles allowance and the disbandment of all troops above the 100,000 stipulated in that treaty?

"If Germany refuses, will there be another march across the Rhine into the mining areas of Westphalia, or will they occupy Frankfort? If so, that would be war this time. The last time French troops marched into the Ruhr, men crowded into the churches to pray. This time they would more than likely line the trenches.

"That is our urgent danger. There may be a few more days for diplomatic intervention by other powers. But that would be a precarious chance.

"What are the other perils? There is the Saar. Will France play the game in this plebiscite? Will Germany? This is a real danger point. It is full of explosive possibilities."

Under date of June 10th, a later dispatch comes before our attention, by Mr. Frederick T. Birchall, writing from Geneva for the NEW YORK TIMES. This writer says that, "No one who has spent much time recently in Central Europe before attending the present sessions of the Disarmament Conference can easily escape a feeling of deep pessimism as to the probable outcome of the latter despite the optimism that characterized its latest session. . . .

"To one observer from overseas, Europe, while showing distinct signs of economic improvement in many spots, never has been more disunited or more discordant politically, and never, even in 1914, has faced a period of greater peril than she does now, twenty years after the start of the war that was to end all wars.

"In every country save three disunion and uncertainty are the prevailing notes, and the people seem to know neither exactly what they want nor how they are going to get anything that they think they do want.

"In all countries, that is, save three, and those are the countries of the three principal dictatorships. Russia, where things were worse, seems to be emerging from the shadows and stabilizing into something cohesive, determinable and united.

"Italy has accepted her dictatorship, seems rather to have grown to like it and though economically in straits is on her way, skilfully steered, to better things than she has known since she became a kingdom.

"As to Germany, there all wills and all opinions have been beaten and welded into one to achieve something unspecified and greatly feared everywhere but in Germany.

## **"Contrast Marked in Geneva"**

"Here in Geneva, where a neutral observer without ties and with as few prejudices as may be sees the game best, the contrast between these set national wills and the rest of the world looms very large. Particularly it has come out strongly in the disagreements and debates in the disarmament conference in the last week.

"The majority is so very disunited both in aims and methods, so lacking in determination to come to grips with realities, so prone to catch at straws and temporary expedients, so certain that verbal formulae will bridge factual chasms instead of merely concealing them until the wayfarer falls through."

Faithful disciples of Christ continuing to heed the "more sure word of prophecy" and to walk in the light of their inspired lamps, recognize the meaning of passing world events; they see them as links in a chain of experiences through which the nations of the world must pass, in order that the peoples thereof shall be prepared to hear the Still Small Voice, and that the Lord may turn unto them a pure language, the truth unmixed with error, that they may all call upon the name of the Lord, to serve Him with one consent.

## The Secret of Power with God

*"That He would grant you, according to the riches, of His glory, to be strengthened with might by His Spirit in the inner man." - Eph. 3:16.*

THE people of God having here no continuing city, and wending their way through many reverses, trials, and heartaches toward their heavenly Home, have much need of strength, faith, courage, and fortitude; in fact, they are unable to hold out to the end of their journey without these qualities. For this reason the Christian is admonished that he grow not weary in well doing; that in due season he shall reap if he faint not. The child of God who would triumphantly reach the promised Beulah Land must not yield to weakness, faint-heartedness, but must seek to have his strength daily replenished and renewed, that he may be enabled to make the necessary and proper measure of progress month by month and year by year.

Yet the Lord has repeatedly counseled His people against the impression that they are to fight, walk, or run in the pathway of life, in their own human energy and strength. God's ancient people were exhorted to wait obediently upon Him, with the promise that He would renew their strength; He would strengthen the hearts of those who were of good courage-who would exercise faith and trust. The Psalmist himself after long years of training under the Lord's providence had learned to say, "The Lord is my strength and my shield; my heart trusted in Him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise Him. The Lord is their strength, and He is the saving strength of His anointed." (Psa. 28:7, 8.) Again St. Paul admonishes "Be strong in the Lord and in the power of His might." - Eph. 6.10.

### St. Paul's Prayer for the Church

Let the fact be deeply engraved upon the mind, that the child of God is to be strengthened with might **by His Spirit** in the inner man. Nothing can be achieved except the Lord's holy power enter in and work out in the individual life what is that good and acceptable and perfect will of God. Not only so, but as another has remarked, "The mind or spirit of the world must be driven out of our hearts, -in proportion as we would have them filled with the Holy Spirit, mind, influence. Self-will must also give place. And because it is in proportion as we are emptied of all things else that we are ready to receive of His fulness, therefore the Lord would have us come into this condition of earnest desire for filling with His Spirit of holiness, that we may be willing and anxious to displace and eradicate every other contrary influence and will.

"This evidently is the thought of the Apostle, in his prayer for the Church at Ephesus, that 'Christ. [the Spirit of Christ] may dwell in your hearts by faith [that figuratively He may sit as king, ruler; director of every thought, word and deed]; that ye being rooted and grounded in love [the Holy Spirit or disposition] 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 may be filled with all the fulness of God.' He who is filled with the Spirit of Christ, and with a full appreciation of the love which He manifested, will have the Father's Spirit in full measure."

## **Through Christ which Strengtheneth Me**

A lesson of supreme importance therefore for the child of God, the follower of Christ, to learn early in his Christian experience, is that the Lord is the source of his strength, that it is through the power and Spirit of God alone that he will be able to do the Divine will, contend successfully with the forces of evil around him, maintain in his own life the high and lofty standard of righteousness and holiness, and make progress in the pilgrim way.

During the closing hours of the Savior's presence with His disciples, He directed their attention to that power from above that should be the source of their illumination and strength after He would take His leave, and they should see Him no more. (John 16:7-13.) The great Apostle Paul though not -one of these to whom the Lord spoke in His last hours, was one who quickly responded when his turn came to be called into Christ's service. His Epistles show that he soon learned that his strength and source of power were in the Lord: "I can do all things ' through Christ which strengtheneth me," is the beautiful and simple testimony of one who had from the human standpoint good reason for boasting in himself and in his own achievements and abilities. Coming down to the concluding hours of the Apostle's earthly pilgrimage, we observe how humble and yet how confident are the closing words of his testimony-"I have fought a good fight," etc. He did not boast of perfection in the flesh, for he had said to the contrary, that he had constant need to keep his body under, in subjection to the spirit and mind of Christ. He had learned to say that he would not boast, save in the cross of the Lord Jesus Christ. His boast was in the Lord and in the strength and wisdom which the Holy Spirit imparted to him and which enabled him to discharge faithfully his duties as an ambassador for Christ.

## **Spiritual Power to Act for God**

Now it is while we are still struggling in the midst of the battles of life and endeavoring to go forward in the face of many discouragements, that we need to know assuredly how we may be strengthened with might-by His Spirit in the inner man; how we can lay hold more abundantly of the power of that Spirit that gives strength. Who that has had experience in the discouragements and conflicts of the Christian way has not learned that one of the principal methods for imparting to us that might and strength from above is through the exercise of the great privilege of prayer-the inestimable privilege of personal touch and communion with the Great Spirit or Father of all spirits.

Another whose writings give evidence of large as well as deep experience in seeking the Lord and finding Him, confidently affirms that "Prayer, patient, persevering prayer, secret communion with God, deep and real exercise of soul in His Presence, where alone we can arrive at a true estimate of ourselves and things around us," has a tremendous bearing upon to what extent we flourish spiritually and receive power with the Lord; "and not only so, but also obtain spiritual power to act for God amongst our brethren, or toward the world without. 'Elias was a man of like passions with us',- and he found himself in the midst of a dark apostasy and wide-spread alienation of heart from God. He beheld the faithful falling from amongst the children of men; he saw the tide of evil rising around him, and the light of truth fast fading away: the altar of Baal had displaced the altar of Jehovah, and the cries of the priests of Baal had drowned the sacred songs of the Levites; in a word, the whole thing was one vast mass of ruin before his view. He felt it; he wept over it; he did more - 'he prayed earnestly.'



## Power of the Spirit of Prayer

"Truly we may say, it is good 'to wait upon God it not only leads to happy results as seen in God's answer to it, but there is also much sweetness and comfort in the exercise itself. How truly happy it is for the tempted and tried believer to find himself alone with God! How blessed to allow his spirit to flow out, and his affections to ascend to Him who alone is able to lift him above the depressing power of present things into the calmness and light of his own most blessed presence! - May we all be found, then, waiting more upon God making the very difficulties of our day an occasion for drawing near to the mercy seat, and then we shall not only exert a salutary influence in our respective spheres, but our own heart will be comforted and encouraged by private waiting upon our Father, for the promise has never yet failed, 'They that wait upon the Lord shall renew their strength!' Precious promise! May we make full proof of it!" And the Christian' poet has caught the inspiration of these thoughts also, in those beautiful lines

"Here may we prove the power of prayer  
To strengthen faith and lighten care:  
Here teach our hope and trust to rise;  
Reveal Thy glory to our eyes."

"We want to be more in the presence of God, in the real sense of our need; if we felt our need more we should have more of the spirit of prayer. And it is the spirit of prayer we want -- that spirit which puts God in His own proper place as Giver, and us into our proper place of **receivers**. There are many who make a kind of god of prayer -- many who let their very prayers get between their souls and the God of prayer. How often are we deceived by the mere form of prayer-with the formal utterance of words which have no reality in them! This is a great snare. We should always take care that our prayers are the natural outflow of the spirit within us, and not of the mere superstitious performance of what we think ought to be done."

But not only may we as individual children of God and followers of the Lord Jesus be strengthened with might in the inner man by our spiritual exercises daily in the privilege of holy communion and fellowship with God, but we may as communities or assemblies of His people be further assisted and strengthened with might by joining our prayers and in a united way, as His people, praying together and speaking often of the various features of our holy faith and thus encouraging and building up one another in the same, "An exercise which seems so sadly neglected when it is so specially needed is united prayer among Christians. It will be generally found that collective life and energy, service and testimony, will be in proportion to the measure of collective waiting upon God. Where there are not public prayer meetings, there is sure to be a lack of service and testimony; the interests of the Church of God are not realized, and, as a consequence, the things of earth occupy a place of undue prominence in the minds of Christians. If we felt our collective weakness, there would be a collective utterance of that weakness, and moreover a renewal of our collective strength. Now I think it will be found that all important movements among the people of God have been the result of united heartfelt prayer. And surely we may say it is natural that it should be so. We are not to expect that God will pour forth His reviving grace on those who rest satisfied with their deadness and coldness. The word is, 'Open thy mouth wide, and I will fill it.' If we are satisfied with what we have, how can we expect to get more? Let it be therefore the aim of the Christian reader to stir up his fellow-Christians around him to seek the Lord in united prayer, and he may be assured of it, the happy results will be speedily seen."

It is the explicit teaching of the Scriptures that strengthening with might in the inner man is accomplished not instantly, but gradually through the years as the heart responds obediently to the Divine Word of instruction and to the providences of the Lord. Not only so, but it is represented as a process in which there must be a working together with God in gaining the objective - the qualities and character of the Redeemer. Moreover, over, it is of the utmost importance that the child of grace shall partake of spiritual nourishment if he is to grow up into Christ. As in the case of the growth and development of the earthly creature, proper food must be partaken of, the human system must be nourished, so it is with life in the realm of the spirit. Our Master institutes a comparison between good and kind earthly parents giving natural food to their children, -and our kind heavenly Parent giving His Holy Spirit to them that ask Him. (Luke 11:3.) "But as the earthly parent sets the food within the reach of his family, but does not force it upon them, so our heavenly Parent has set within the reach of His spiritual family the good provisions of His grace, but He does not force them *upon us*. We must hunger and thirst for them, we must seek for them, not doubtfully, but with faith respecting His willingness to give us good gifts. When, therefore, we pray for the Holy Spirit, and to be filled with the Lord's Spirit, we are to look about us and find the provision which He has made for the answer to these prayers, which He has thus inspired and directed.

### **Babes in Christ Seeking Outward Signs**

"We find this provision in the Word of truth; *but* it is not enough to find **where** it is: if we desire to be filled, we must eat; assuredly we must partake of the feast or we will not experience the satisfaction which the eating was designed to give. He who will eat not of a full table will be empty and starved, as truly as though there were no food. As the asking of a blessing upon the food will not fill us, but thereafter we must partake of it, so the possession of the Word of God, and the offering of our petition to be filled with the Spirit, will not suffice us; we must eat the Word of God, if we would derive His Spirit from it.

"Our Master declared, 'The words that I speak unto you, they are spirit and they are life' (John 6:63); and of all who are filled with the Spirit it is true, as spoken by the Prophet, 'Thy words were found and I did eat them.' (Jer. 15:16; Rev. 10:9.) It is absolutely useless for us to pray, Lord, Lord, give us the Spirit, if we neglect the Word of truth which that Spirit has supplied for our fulfilling. If we merely pray for the Spirit and do not use the proper means to obtain the Spirit of truth, we will continue to be at most only 'babes in Christ,' seeking outward signs, in proof of relationship to the Lord, instead of the inward witness, through the Word of truth, which He has provided.

The Apostle Peter after delivering his admonition to the brethren to receive pure spiritual truths and to grow thereby, indicates to them what will be some of the manifestations of strength which they derive from being spiritually nourished and built up. The spirit of resignation to God, of submission to His will and providences will be in evidence in these growing ones. Such will manifest that measure of Christian fortitude as that they shall take patiently the various kinds of sufferings, buffetings, and distressing experiences of life.

These will not have the effect of embittering them or making them sour or resentful toward those who may be the instruments used, "For," says the Apostle, "even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth who, when He was reviled; reviled not again; but committed 'Himself to Him that judgeth righteously.'" What wonderful might, what marvelous

power was here exhibited by the Son of God! Surely He was strengthened with might by the Spirit of God in the inner man, enabling Him to remain steadfast and loyal to the Divine will in the face of the most tragic circumstances.

### ***"The Undertones of His Voice"***

Nor can we fail to observe in this connection the well established truth that in the lives of all the children of God, His providences and their experiences are both vital factors in the development of inward strength and spiritual force. Thus did Jesus announce this simple truth, "Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. (John 15:2.) The words of the Apostle, Peter are in confirmation of the same thought "After that ye have suffered a while, make you perfect, stablish, 'strengthen, settle you." (1 Pet. 5:10.) Not only so, but some of the most profitable and most elevating experiences of the obedient child of God are those that we have in contact with bitter trials-trials too that are endured in loneliness, when the soul bereft of the presence and fellowship of loved ones and of many of life's comforts, clings to faith and bravely presses on through the valley of darkness and shadows. And this is as God's providences at times order it for those nearest to Himself. Out of such experiences come those lessons and impressions that alone can prepare the soul for that rare and blessed ministry in the Kingdom of God.

"What I tell you in the darkness, speak ye in the light.' (Matt. 10:27.) Our Lord is constantly taking us into the dark, that He may tell us things. Into the dark of the shadowed home, where bereavement has drawn the blinds into the dark of the lonely,, desolate life, where some infirmity closes us in from the light and stir of life; into the dark of some crushing sorrow and disappointment.

"Then He tells us His secrets, great and wonderful, eternal and infinite'; He causes the eye which has become dazzled by the glare of earth to behold the heavenly constellations; and the ear to detect the undertones of His voice, which is often drowned amid the tumult of earth's strident cries.

"But such revelations always imply a corresponding responsibility-'that **speak ye** in the light -that proclaim upon the housetops.'

"We are not meant to always linger in the dark, *or* stay in the closet; presently we *shall* be summoned to take *our* place in the *rush* and storm of life; and when that moment comes, we are to speak and proclaim what we have learned.

"This gives a new meaning to suffering, the saddest element in which is often its apparent aimlessness. 'How useless I am!' 'What am I doing for the betterment of men?' 'Wherefore this waste of the precious spikenard of my soul?'

"Such are the desperate laments of the sufferer. But God has a purpose in it all. He had withdrawn His child to the higher altitudes of fellowship, that he may hear God speaking face to face, and bear the message to his fellows at the mountain foot.

"Were the forty days wasted that Moses spent on the Mount, or the period spent at Horeb by Elijah, or the years spent in Arabia by Paul?

"There is no short cut to the life of faith, which is the all vital condition of a holy and victorious life. We must have periods of lonely meditation and fellowship with God. That our souls should have their mountains of fellowship, their valley of quiet rest beneath the shadow of a great rock, their nights beneath the stars, when darkness has veiled the material and silenced the stir of human life, and has opened the view of the infinite and eternal, is as indispensable as that our bodies should have food.

"Thus alone can the sense of God's presence become the fixed possession of the soul, enabling it to say repeatedly, with the Psalmist, 'Thou art near, O God.'

"Some hearts, like evening primroses, open more beautifully in the shadows of life."

## **Repentance not to be Repented of**

*"For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved your selves to be clear in this matter." - 2 Cor. 7:10, 11.*

IN THE above text we are once more reminded of the searching nature of the Lord's examination of our every claim. Like "a sharp twoedged sword" the Word of God cuts deeply into underlying motives, and may often reveal much of misunderstanding, or even insincerity, where it was thought that all motives and actions were in accordance with the will of God. In the matter of repentance such a revelation is so very possible for the reason that certain features of regret for wrongdoing are so closely connected, that a part might very easily be mistaken for the whole. There is a reaction of mind which is quite generally considered repentance, but it is something that springs largely from a fear of the results of violated law, therefore it is not genuine repentance. Much of this kind of repentance has been taught in all branches of the Christian Church for centuries past, and it continues to appear in one form or another even to the present hour. It matters little whether the lash used be eternal torment, second death, or any of the more recently devised whips, the principle is the same, and any repentance originating in such soil, must be transplanted into better ground, if it is ever to be the kind not to be repented of.

## **An Inspiring Example**

As a practical illustration of the repentance the Apostle is describing in our text we might turn to the fifty-first Psalm. By some one this has been designated "the Penitent's Psalm," because it is really a record of David's prayer for pardon and reinstatement in. Divine favor after Nathan the Prophet had exposed the heinous nature of his terrible sin. Like all other records preserved for us in the Word, in which both the sins and the virtues of outstanding character are truthfully told, this story of David's grievous crime and his subsequent restoration to favor is full of lessons for us of today. But in order to secure the full lesson intended, it will be necessary to observe in the outstart that this is not merely a story revealing how even a man after God's own heart may be easily overcome in the hour of temptation, nor is its most important feature centered in the revealed willingness of God to grant forgiveness to one found guilty of a sin so reprehensible as David's. True, both of these blessed facts are set forth in the Psalm, and many a broken-hearted

wanderer from the path of rectitude has found pardon and peace through confessing his sins in the language used by this royal penitent. But this confession and prayer is no superficial sort of repentance. The chief ingredients of his sorrow could easily have been humiliation and regret for having been discovered capable of so serious a deflection, and a fear of the punishment such a sin properly merited. David's repentance, however, as a study of the Psalm will reveal, was just such a confession and reaction of mind as will produce the results Paul was so happy to find in the brethren addressed in our text. What a volume of reality may be seen in the kind of sorrow that will produce a condition such as that in the Church at Corinth. "What carefulness it wrought in you," writes the Apostle, "what clearing, of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!" This was godly sorrow indeed, not to be repented of.

### **"Wash Me from Mine Iniquity"**

True repentance is therefore not chiefly concerned with securing forgiveness for sins committed, but it goes down to the very roots of sin, and its "zeal" and "vehement desire" center in the eradication of the prolific roots from which all the works of the fallen flesh spring. With David it is not only a matter of having his one outstanding transgression blotted out, but he longs for such a cleansing as will fortify him against a repetition of his terrible wickedness. In this connection let it be noted that when in verses 1, 2, and 3 he prays for forgiveness, he uses the plural, and pleads for pardon for his "transgressions." But when he is praying for inward purity, he employs the singular, which denotes a recognized depravity that would remain untouched if forgiveness only is secured. Thus we read, "Blot out my **transgressions**. Wash me throughly from mine iniquity, and cleanse me from my **sin**. For I acknowledge my transgressions and my sin is ever before me." So in this prayer we have "iniquity" and "sin" used in the singular, which suggests the recognition of sin as an indivisible unit inherent in our nature, something not to be pardoned or forgiven like trespasses but to be washed away and cleansed from the heart.

This same thought seems uppermost in the mind of the Apostle John when he writes, "If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Forgiveness immediately follows the act of true repentance, but cleansing from all sin is a progressive operation of Divine power and love. Thus we have the Apostle addressing saints long since recognized as children of God, and urging them to seek cleansing from all filthiness of the flesh and spirit. Manifestly, then, this emancipation will be just in proportion to the fervency of our desire for it.

And just here is where the fifty-first Psalm directs our attention to a fundamental fact underlying our cleansing. David is brought, by his sin, to a painful realization of how deep his sinfulness goes, and therefore how deep the work of reformation must go. Had he been like many, who since his day have used his sin and its forgiveness as an excuse for their own iniquity, and had thought lightly of his despicable act, he would never have given us an insight into his inner loathing of sin which this Psalm reveals. On what shifting sand they build, whose attitude toward inbred sin is one whit less definitely concerned than that of David. With him it is not with any feeling of comforting excuse for sin, but rather with a real anguish of heart that he cries out, "Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, Thou desirest truth in the inward parts: and in the hidden part Thou shalt make me to know wisdom." He realizes that down at the very core and center of his being, sin had its roots, entering into the warp and woof of his nature to such a degree that only God could deal with it. Hence, while pardon was already

confidently expected and received, he was aware of the fact that God's law required an ultimate purification as far-reaching as his depravity had gone. He therefore seeks much more than forgiveness, he asks for a complete inward cleansing. ,

### **Purge Me with Hyssop and I shall be Clean**

In verse 7 David is no doubt calling to mind the rite of purification practised in the Levitical services. When death entered a tent or home, that abode and all in it became ceremonially unclean for a period of seven days; or if one should touch a (dead) body, he likewise became unclean for a - similar period of time. For the restoration of such persons a "water of separation" was provided, in which the ashes of the "red heifer" was mixed. This water sprinkled on the unclean by "hyssop," brought them back again in seven days into all the privileges of worship and fellowship. Apparently this suggested to David the urgent necessities of his own case. He had sinned grievously, and the genuine character of his repentance may be determined by the petition of this seventh verse. He does not ask that some Levitical Priest be sent to him to perform this work of purification, but he entreats that God will Himself be the officiating Priest.

Does David forget his sin against Uriah when in verse 4 he confesses to God, "Against Thee, Thee only, have I sinned, and done this evil in Thy sight"? No, indeed! Rather, his prayer indicates the deepest consciousness of his guilt before God. There will be no effort to lay the blame on circumstances, no looking at individuals, no extenuating excuses, but a full confession of his sin against God Himself. This is genuine repentance. "This is to bring the sinner down to the very depths of his own being, to the very bottom, as it were, of his moral and practical condition in the sight of God; it strips him of everything, and lays his inmost soul open before a holiness which will not tolerate the least speck of sin in its presence."

Surely, then, it is only when we, too, take this same position as David in the matter of confessing our sin, that God can be "faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And as surely it may be said, that this is the only kind of repentance not to be repented of. Are we, too, prepared to invite God to be the Priest to inspect our hearts, to see "if there be any wicked way" in us, and then to proceed not only to forgive our "transgressions" but to "purge, "wash," and make us "whiter than snow"?

This expression "whiter than snow" has been generally supposed to be one of those poetic phrases frequently met with in various kinds of literature. To be made "whiter than snow" - has been understood to mean the ultimate in whiteness. But it is now well known that even the purest snow to be found even in regions far removed from the smoke and dust of the cities, contains more or less of impurities. This fact is accounted for by the knowledge that the air is impregnated with the fuzz of leaves and of the various kinds of vegetable growth which float in the air, and as the snow falls to the earth it gathers to itself a certain amount of this dust and fuzz. If this snow is melted, it will reveal these impurities. But if this distilled water could be frozen and formed again into snow flakes, it would then be "whiter" than the snow which in its fall had appeared so perfectly clean. Thus David's desire is again revealed to be for a thorough cleansing, such a cleansing as only those who put themselves into the hand of God Himself can know.



## Create in Me a Clean Heart

Coming to verses 8 to 10 we may once more observe the fact that David's sorrow was a godly repentance of the kind Paul found in Corinth. In these three verses the cry is still directed toward a complete restoration, and beyond that, to an experience of God's power to create in him a condition of character far removed from his former state. When he came to a realization of the enormity of his adulterous and murderous conduct, there came over him such a sense of guilt and shame, that he seemed prostrated and broken in both mind and body. It seemed as though even his bones had been crushed in the fall from the height on which he stood before his sin; hence he cries out, "Make me to hear joy and gladness; that the bones which Thou hast broken may rejoice. Hide Thy face from my sins, and blot out all twine iniquities." Oh, give me deliverance from this terrible memory of my sin, this haunting remorse that crushes me, and turn Thine eyes away from my shameful conduct. How all this reminds us of the cry of the publican whose attitude Jesus so highly commended. Stricken before his God with a sense of his real condition, this publican had no hesitancy in taking the culprit's place, and by doing so, he has taught us the true meaning of repentance in his prayer, "God be merciful to me, a sinner."

In the experience of Peter too we find something very similar to David's anguish, and in this Apostle's, bitter weeping we have one more illustration of true "repentance. "When the Lord turned and looked upon Peter, and memory crushed, into one vivid- moment the guilt of those never-to-be-forgotten hours, what else could Peter do than weep bitterly? Let memory so work oil any of our lives today, and let the eye of the Eternal 'bring the naked truth from out our past, and let us ask if 'bitterly' is a word too strong to express the agony of God's discovery of our sin. Much need, indeed, had Peter to weep bitterly; and if there are no bitter tears betimes in our religious life, it is not because we have less of Peter's sin, but little of Peter's grace.

"It is vain to console ourselves by measuring, as we try to do, the small size of the slips we make as compared with his. There is such a thing in the world as a great sin, but there is no such thing as a small sin. The smallest sin is a fall from God, and to fall from God is to fall from the greatest height in the universe. Every sin that was ever done demands a bitter penitence. And if there is little emotion in a man's religion, it is because there is little introspection. **Religion without emotion is religion without reflection.** Let a man sit calmly down to think about his life. Let him think how God has dealt with him since ever he lisp-ed God's name. Let him add to that how he has dealt with God since ever he could sin. And as he turns over the secrets of the past', and forgotten sins come crowding one by one into his thoughts, can he help a strong emotion rising in his heart, and shedding itself in tears? Yes; religion without emotion is religion without reflection. And, conversely, the man who gives himself to earnest thought upon his ways will always have enough emotion to generate religious fervor in his soul.

"God has looked at us when we were sinning; and we did not do as Peter did. He lost no time between his penitence and his sin. But we spoil the grace of our -penitence many a time by waiting till the sin, grows old. Time seems to smooth the roughness off our sin and take its bitterness away. And we postpone our penitence till we think the edge is off the sharpness of the wrong. As if time, as if eternity could ever make a sinner's sin less black. Sin is always at its maximum. And no mail ever gets off with penitence at its minimum. The time for penitence is just the time when we have sinned. And that perhaps is now. Peter's penitence came sharp upon his sin. It was not on his death-bed or in his after life. But just when he had sinned. Many a-man

who postpones his penitence till he cannot help it, postpones his penitence till it cannot help him, and he will not see the Lord turning till He turns and looks upon him in judgment."

### **Infilling of Power of God**

Thus in the experiences of both these men, David and, Peter, we see this promptness of confession beautifully exemplified, and in both cases we see also the promptness of God's response to the cry of true repentance. So the Psalmist continues his plea for an inward holiness by praying, "Create in me a clean heart, O God; and renew a right spirit within me." He had already asked for purging with hyssop, and to be made "whiter than snow but now he is asking for more than this cleansing and whiteness. To receive only what he has thus far asked for would still leave him in a very unhappy state of being, and exposed

to the very thing he longed to be safeguarded against. The house might indeed be swept and garnished and the evil ejected, but to prevent the return of a seven-fold worse condition there must be a filling of the swept and garnished room with the presence of God's power. So David prays, "create in me a clean heart," and in addition to that, "renew a right spirit within me."

The word here rendered "create" is the strongest in the Hebrew language to express original creation, or the creation of something out of nothing. The Psalmist is therefore not praying for the repairing or reconstruction of the old nature, but for the creative operations of God's power in giving him a new heart. The old heart is hopelessly corrupt, and, no amount of effort on our part will ever accomplish its reformation. How useless and fruitless, therefore, are the labors and struggles to perfect by works of our own, that which was begun in the Spirit, and must be finished by the Spirit. David knew this by experience. He had tried, as so many have done since his day, the strength of his own resolutions and vows, and he too, no doubt had depended much upon his former religious habits, but all these had miserably failed. Now he realized the need of a spirit divinely fortified against all the fickleness and vacillating weaknesses of his former condition. He, had made the important discovery that unless he could be as supernaturally rooted and grounded in the grace he was seeking, as it must be supernaturally imparted to him, he could not retain it. He had "come to himself" like the prodigal son. , He had lost all confidence in everything except the Almightyness of God, and to that alone he looked for all needed good.

Is it not just here that so many continue to fail? Notwithstanding the fact that all freely acknowledge in song, "The arm of flesh will fail you, ye dare not trust your own," yet we hear just about as frequently the lament, 'Oh, I have tried so hard to overcome, and I always fail so wretchedly.'" What is needed here is simply a better understanding of God's power to work in us, not only to will His good pleasure, but also to do it. In other words, what is needed is that understanding of our completeness in Christ, our all-sufficiency in His grace, whereby we too may say with Paul, "I can **do all things** through Christ who strengtheneth me," and to us as to him the revelation must come, giving assurance that God will "strengthen with might by His Spirit in the inner man" all who believingly pray with David for this exercise of God's creative work in the heart.



## **Then will I Teach Transgressors Thy Ways**

There is still another favor, in addition to all that he has already asked, which to David seems necessary in order to complete his restoration and make possible a service he fervently desires to perform. He therefore prays, "Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." Here again we see a repentance not to be repented of. Judging from our own disinclinations under similar circumstances, we may safely conclude that this petition must have cost David as severe a struggle as any other part of his confession. It is an acknowledgment that he once had this joy, and it is evident to him that he cannot have it back again until all has been made right with God and man. This petition had to be made, or he could never recover his forfeited inheritance. In order that he might have again his own personal joy in fellowship with God, and also the joy of teaching others the way of God, David recognized the need of this final request. Is this not what our Lord Jesus meant when on one occasion He so clearly taught that a conscience void of offense toward God and man was necessary before our gifts could be acceptable at the altar of worship?

Surely, if we meditate much on these things, we must discover a new element entering into our approach to God. And surely such meditation will ring an alarm in our minds when we ponder on what all this may mean to its by and by, as well as now. Our brother may indeed have ought against us, and we may know too well that he knows it. But let us probe our hearts further. Does God know of sins against our brother that so far we have succeeded in hiding from him - sins committed in secret which we hope will never be proclaimed from the housetop. O can it be that we could so easily say and do in the presence of God what we are ashamed to do in the presence of a brother! The law of God requires this searching of our hearts, and may He grant increasing measures of the spirit of David's complete acknowledgment of every wrong, and give to us the same appreciation of the one and only basis for unclouded fellowship with God, and for real spiritual power in His service.

In possession of this restored joy, David now asks to be upheld by "Thy free spirit." In the original this means a "noble, princely spirit." With his sins blotted out, his heart washed from iniquity and made whiter than snow, the new heart pulsating with new life powers, his conduct that of a generous princely spirit, his countenance beaming with the joys of salvation, and every account settled or atoned for, he could safely promise to teach transgressors the way of God, yes, and to lead sinners to godly sorrow, penitence not to be repented of.

Here then, in this fifty-first Psalm, we have a most beautiful and helpful summary of the important facts of true spiritual life, and here too, we have the essential qualifications for spiritual work clearly portrayed. Here we see what each must be and do in order to reach the maximum of happiness in fellowship and service. May all its lessons, be blessedly wrought out in our own experiences.

# Trees of Righteousness

[Contributed]

*"The Lord hath anointed me .. to comfort all that ,mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might ["may," Leeser] be glorified." - Isaiah 61:2, 3.*

OF WHOM does our text speak? Who are those who have been "mourning in Zion"; who have received "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," and who are hence called "trees of righteousness"?

As we examine the Word of God we find that Zion is a term often applied to the Church. But we find that all through the Age the **true** Church, which is composed only of fully consecrated and faithful believers who trust in the merit of the one great sacrifice for sins, has been hidden from view among a great mass who **claimed** to be the Church, but lacked -the true Spirit of the Master and Head of the Church, Indeed it has been just as Jesus pictured it in His parable of the wheat field: The Master truly sowed good seed; but an enemy sowed' tares among it; and it was the Master's command that both be allowed to grow together until the harvest. Those composing this true wheat class have walked humbly with God, taking His Word as their counselor, and His Spirit as their guide. Nor have they been at ease in nominal Zion, where they have often painfully observed that the spirit of the world, operating through the tare element, endangered spiritual prosperity. They are the mourners in Zion. Sorrowing because of the dearth of the true Spirit of Christ among His professed followers, they have been granted the promised comfort. They have the comforting knowledge that their sins are forgiven; that they are no longer strangers and aliens, but children of God, and joint-heirs with Jesus Christ their Lord, if so be that they suffer with Him. They are comforted too with the assurances of the Lord's Word that our God is very sympathetic, "very pitiful," and if any be overtaken in a fault he may be restored and "not be utterly cast down." They have been comforted too, with the assurance from His Word that He has not condemned the great majority of the human race to an eternity of torment, but that as Jesus "gave Himself a ransom for **all**," so all shall, in God's due time, receive the benefit of His ransom sacrifice, and be accorded a full opportunity to return to 'harmony with their Creator. And so God has given to them, as the Prophet foretold, the beauty and symmetry of Divine truth for the ashes of human philosophies and creeds; the oil of joy in consequence, for mourning; and a new song on their lips, a song of praise for the spirit of heaviness. It is such, who have come into heart harmony with God and the principles of His perfect law that are here likened unto trees.

## The Christian is God's Planting

"That they might be called trees of righteousness, the planting of the Lord." From the fact that the Scripture makes this comparison, we know there must be some similarity between the Christian and a tree. And so we find it. There are a number of Scriptures which liken the Christian to trees, and we will endeavor to trace the similarity. This Scripture tells us that the Christian is like a tree planted by the Lord. If one plants trees, he does not do it simply for diversion, but he does it because he is looking to the future and expecting to derive pleasure from them. Therefore, having

planted them, he does not go about his way and forget all about them, but he watches carefully for their development. He digs about them, and fertilizes them to provide what is needful for their growth; he prunes off all undesirable growth, and trains them to the proper form for fruit-bearing or shade-making, whichever their purpose may be. And the object of all this attention is that he or some one else may receive pleasure from them when they come to maturity. And just so this text indicates it is with the Christian.

The Christian is God's planting. **He** it was who sowed within us the spiritual seed, the new nature which constitutes us new creatures in Christ Jesus. "Of His own will begat He us . . . that we should be a kind of firstfruits of His creatures." (James 1:18.) And having begotten us of His Holy Spirit, He does not forget us, but "the eyes of the Lord are upon the righteous, and His ears are open unto their cry." (Psa. 34:15.) "The Father Himself loveth you." (John 16:27.) So, too, He provides all that-is needful for our growth. He gives us His Word to feed upon, and the enlightenment of His Holy Spirit that we may assimilate it, with the assurance that the Word is sufficient to perfect the man of God unto all good works. (2-Tim. 3:16, 17.) And just as the undesirable growth needs to be pruned from the tree, in order that it may come to a proper form for its intended purpose of shade-producing or fruit bearing, so **we** have many undesirable characteristics which make us unfit for the ultimate purpose for which God intends us, and which therefore need to be pruned away by various bitter experiences, and trials often grievous to bear.

### **Shall Flourish like the Palm Tree**

All these trying experiences are' necessary in order that we may bear the right kind of fruit. "For whom the Lord loveth He chasteneth, and scourgeth every son" whom He receiveth." (Heb. 12:6.) "Every branch that beareth not fruit He taketh away; and every branch that beareth fruit He purgeth it, that it may bring forth more fruit." (John 15:2.) And as the object of all the care bestowed upon the tree is to bring pleasure to him who planted, and to others, the Christian is developed -also for that very purpose. Harken to the voice of Jehovah: "They that are-of a froward heart are abomination to the Lord, but such as are upright in their way are His delight." (Prov. 11:20.) And again: "Now therefore,, if ye will obey My voice indeed, and keep My covenant, then ye shall be **a peculiar treasure unto Me** above all- people; for all the earth is Mine: and ye shall 'be unto Me a kingdom of priests, and an holy nation." (Exod. 19:5, 6.) "Ye are a chosen generation, a royal priesthood, an holy nation, a purchased people: that ye should **show forth the praises** of Him who hath called you out of darkness into His marvelous light." (1 Pet. 2:9.) And again: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29, 8)-that oath-bound promise to Abraham that his seed should bring blessings to **all** the families of earth. Therefore we see that the Christian is developed in order that he may be a delight to His Heavenly Father, and be instrumental in bringing blessings to all families of earth.

One of the most beautiful of these Scriptures likening the Christian to a tree is that found in Psalm 92:12-14: "The righteous shall flourish like the palm tree; he shall grow like a cedar-in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age: they shall be fat and flourishing." As we study the palm, we see how appropriate a symbol it is of the **real** Christian. To begin with, among civilized peoples the emblematic use of the word "palm" is "prize; honor." (Encyclopedia Britannica.) It is appropriate, then, that it be chosen as a symbol of the Christian, who is running to obtain the **greatest prize** ever offered to mortal man; who -is called to the **greatest honor** conceivable: to joint-heirship with Jesus Christ, whom the Heavenly Father has appointed "heir of all things. (Heb. 1:2.) Palm

leaves are a symbol of **victory**. The Christian is a victor: first, over the spirit of this present evil world; second, over his own fallen flesh and passions; and third, over the wiles of the great Adversary, ever lying in wait to deceive such of the followers of the Lord Jesus Christ as may permit themselves to be deceived by neglecting the study of God's Word, so that their Lamp, the Bible, fails to give them the light it should.

### **The Life Within**

How **does** the palm tree grow? It grows in the sand, but it doesn't derive its nourishment from the sand, for there is no nourishment there. Dr. Thompson, a missionary in Palestine for many years, says that in that country, if you remove the sand, get to the center root, and dig down: 15 or 20 feet, it will lead to a spring of water. As, the tree pictures the Christian, so the sand pictures the world; and the spring, the well of sanctifying truth, the well of salvation. The Christian can not get his nourishment from the world, which has **not** the Spirit of God.. But he gets **all he needs** from God's well of the Holy Spirit of truth. God, by His Holy Spirit, can out of His abundance supply every demand, every longing, every thing the soul needs.

The figure of the palm tree, then, tells us that we get **our** nourishment from the well of the Holy Spirit of truth. Christ walked 12 miles under the scorching Palestinian sun, and being weary, sat by Jacob's well, at Sychar. When the woman of Samaria came to draw water, He said unto her, "Whosoever drinketh of this water shall thirst again. But whosoever shall drink of the water which I shall give him shall **never** thirst; but the water that I shall give him shall be in him a **well** of water springing up into everlasting life." (John 4:13, 14.) **Think** of it! Think of the wisdom, the love of God, who places within the bosom of His followers that well of life-giving and soul-satisfying water, the Holy Spirit of truth flowing from within!

Now another point of similarity: The **life** of the palm tree is **within** it. If we were to cut an oak tree two inches in depth and all the way around it, the tree would die .of starvation because the sap can not go up; but we can cut the palm tree two inches in depth and round and round it, clear to the top, and it **still lives!** Why? Because in the palm tree the sap goes **up in the heart**. You can riot kill the palm tree until you reach the heart of it. Neither can you destroy the life of a true Christian until you get at his **heart!** "Keep thy heart with all diligence, for out of it are the issues of life."

### **The Lesson of Utility**

The palm is possibly the **most useful** tree in the world. The Encyclopedia Britannica says: "It is impossible to over-estimate the utility of palms. They furnish food, shelter, clothing, timber, fuel, building materials, sticks, fiber, paper, starch, sugar, oil, wax, wine, tannin, dyeing materials, resin, and a host of minor products which render them most valuable." Another writer. says he found they were used for 360 different things. We see, therefore, that it is a most serviceable tree. It is therefore suggestive of the spirit of service which actuates the true Christian. This was the spirit of Jesus even when a -mere lad: "Wist ye not that I must be about My' Father's business?" And this spirit never waned in Him. "My meat," said He, in the days of His ministry, "is to do the will of Him that sent Me, and to finish His work." (John 4:34.) His whole ministry was one of service to others. In harmony with this the Apostle enjoins that we "**do good** unto all men as we have opportunity, specially to those who are of the household of faith." While there is no great

service that the majority of the Lord's followers may" render, none is denied some privilege of service, though it be but a word of encouragement or sympathy here or there.

Our Father expects the Christian, like the palm tree, to be productive. Hearken to the words of Jesus: "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth -fruit, and that your fruit should remain." (John 15:16.) The fruit which the Christian is expected to bring forth is the "fruit of the Spirit," which the Apostle particularizes as "love, joy, peace, patience toward others [long-suffering], gentleness, benevolence [goodness], faith, meekness, self-restraint [temperance]." (Gal. 5:22, 23.) Briefly this fruit may be comprehended in the word "love." It is only the effect which the bearing of this fruit has which makes the world a livable 'place today. "Ye are the salt of the earth."

### **Like a Cedar in Lebanon**

The rest of this verse says that the righteous "shall grow like a cedar in Lebanon." The Encyclopedia Britannica says that the cedar of Lebanon grows from 50 to 80 feet 'in height, with roots that are strong and ramifying. One-third of the cedar is said be underground. Thus the cedar pictures to us the faith of the Christian. As its strong and extensive roots, gripping the rocks, make the tree firm and enduring, so it is the faith of the Christian, that hearty, practical, and loving reliance upon God, which gives the Christian his firm, enduring character. The Scripture tells us that the Christian is saved by faith (Eph. 2:8) - he is sanctified-made holy, like his Master-through faith (Acts 26:18); and that faith works, or operates, through love. (Gal. 5:6.) As it would be impossible to uproot a tree such as we have just described, so it is impossible to overthrow the Christian who has true faith in God. Listen again to the words of Jesus: (John 10:28-29) "I give unto them eternal life, and they shall never perish! - neither shall any one pluck them out of My hand. . . No one is able to pluck them out of My Father's hand."

One has written as follows respecting the cedar of Lebanon:

"Look at the cedar of Lebanon! There is no worm on the tree, no insect ever touches it, the birds do not build their nests there; the beasts of the forests never come near so the ground around the roots is not trampled upon. The only things it comes in contact with are the wind, rain, and the sun. I saw a cedar of Lebanon once. It was a beautiful tree, not a speck of decay on it, nothing stood near it. It is because it possesses an oil within itself that it is repulsive to the insects and to wild beasts. There it stands, unmolested.

"The Christian should grow like the cedar of Lebanon. If you are filled with the Holy Spirit the world will hold aloof from you."

So; again, the cedar pictures the Christian's separateness from the world, with its fallen, unholy spirit. It speaks to us of the purity and strength of character of those who, humbling themselves under the mighty hand of God, are being gradually transformed into .the character-likeness of Him who loved them and gave Himself for them.

"The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts- of our God." Many in the world have a form of righteousness; morally they are very good; they do many good works; but they are not trusting in the righteousness of Christ, in the imputation to them of His merit to make them acceptable to God. They trust in their own righteousness. Such are not God's children, not

"planted in the house of the Lord." Jesus said "No man cometh to the Father but by Me." Of those to whom Christ's merit has not been imputed the Scripture says: "We are all as an unclean thing, and all our righteousnesses are as filthy rags." (Isa. 64:6.) Only the imputed merit of Him who was "holy, harmless, undefiled, and separate from sinners" can make one acceptable with God, 'Fit to be adopted into **His** family, His household. It is this latter class, "planted in the house of the Lord," who "shall flourish in the courts of our God." A court signifies an enclosure. As one who planted an orchard might place a wall about it for protection, so this pictures how God places a wall of protection about His household. "The angel of the Lord encampeth round about them that reverence Him, and delivereth them."- (Psa. 34:7.) "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." "There shall no plague come nigh thy dwelling."

### **Holy Spirit, the Life of the Christian**

"They shall still bring forth fruit in old age; they shall be fat and flourishing." (Ver. 14.) Some trees lose their fruit-bearing qualities with age; others do not. The Christian loses none of his fruit-bearing qualities with age, but ever continues to produce more and better fruit if he is faithfully walking in the footsteps of his Master. "They shall still bring forth fruit in old age; they shall be fat and flourishing." They will lose none of their spiritual vitality.

The word translated "flourishing" is in the margin translated "green." What is it that makes a tree healthy, flourishing, green? Plenty of sap. The life of the tree is in the sap. Deprive the tree of its sap, as by girdling it, and -it will die. What constitutes the spiritual life of the Christian? The Holy Spirit. His spiritual life depends upon his supply of the Holy Spirit. And so the Scripture says, "**The trees of the Lord are full of sap.**" (Psa. 104:16.) Thus the Scripture uses the sap of the tree as a symbol of the Holy Spirit. It is because the tree is "full of sap" that it is "fat and flourishing." The Christian who is filled with the Holy Spirit will be like the fat and green or flourishing tree. He will be still bringing forth fruit in his "old age." He will be showing forth, daily and hourly, the graces of -the Holy Spirit, bringing honor and pleasure to his Heavenly Father.

Now a tree in order to 'be full of, sap would require a plentiful supply of water. And so, if we were to find in Palestine a tree such as the Psalmist has described, full of sap and fat and flourishing in its old age, there would doubtless be a particular reason for it, namely, that it was planted right by a plentiful supply of water, possibly by running water. A healthy tree so situated would **doubtless** have a plentiful supply of sap. This suggests to our minds another Scripture

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the, law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." - Psalm 1:1-3.

When we consider the symbolism of this description of the Christian in the first Psalm, the pure running water signifies God's sanctifying truth: "Sanctify them through Thy truth: Thy Word is truth." (John 17:17.) In a secondary way it symbolizes the Bible, because that is where we find God's sanctifying truth. As the tree owes its healthy and beautiful condition to its plentiful supply of water, so the man of God owes his spiritual health and beauty, his whole spiritual life, to God's truth, which he receives through the Father's Word. So that Jesus could truly say: "The words that



I speak unto you, they are spirit, and they are life." (John 6:63.) And the Christian's spiritual vitality, and power, depend upon God's Word abiding in him: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." - John 15:7.

### **Symbol of Peace and Good Will**

We could find many other profitable lessons in the Scriptures on this subject. Thus we might take the passage in Psalm 52:8, which tells us that the righteous man is "like a green olive tree in 'the house of God,'" and trace the correspondencies between the Christian and the green olive. We would find 'that this tree which yields profusely with little labor that oily matter so essential to healthy life in the hot, dry climates, a substitute for the butter and animal fats consumed by the races of the North, has long been a symbol of peace and good will among the natives of those countries. (Enc. Brit.) This has ever been the mission of the Christian, to be an exponent of the angelic message of peace and good will toward men. We would learn that the olive thrives well however dry and poor the soil may be, so long as it has a limy soil, thriving especially well on the limestone slopes and crags that border the Mediterranean, and that upon a rich soil it is more liable to disease, and the oil is inferior to the produce of the poorer and more rocky ground the species naturally affects. This seems to tell us of how the Christian, planted upon the Rock, Christ Jesus, grows and develops best in character-likeness to the Master under adverse conditions; and that ease and wealth, so far as this world's goods are concerned, are not conducive to Christian growth and fruit-bearing. "How hardly shall a rich man enter into the Kingdom of heaven . . . Nevertheless, with God all things are possible." - Matt. 19:23, 26.

If the olive tree is cut down, it springs up again from the stump, just as does the willow with which probably we are all familiar. Thus it pictures to us the fact that, the Christian, however he may stumble and fall through the weaknesses of the flesh, will rise up and press on again in the race. "Rejoice not against me, O mine enemy: when I fall, I shall arise." (Micah 7:8.) "A just man falleth seven times, and riseth up again." (Prov. 24:16.) We would learn, also, that specimens of the olive tree are known to be as much as seven centuries old, while others are reputed to date back to the days of Christ, and even beyond that. This would speak to us -of the **enduring character** 'which the Christian is building, characters which are to abide throughout the **ages**. "He that doeth the will of God abideth forever." - John 2:17.

And now, seeing these beautiful pictures of the Christian's character which God has given us through His Word for our cheering and encouragement, let us be strengthened thereby to renew our determination to press on in the narrow way. Let us determine, that daily and hourly we will be the kind of Christians that God has pictured in these various beautiful trees, bringing honor and pleasure to Him who planted us; that we will indeed be "trees of righteousness, the planting of the Lord, that **He** may 'be glorified."

"The wind that blows can never kill  
The tree God plants;  
It bloweth east, it bloweth west,  
'The tender leaves have little rest,  
But any wind that blows is best.  
The tree that God plants,  
Strikes, deeper root, grows 'higher still,  
Spreads greater boughs, for God's good will  
Meets all its wants.

"There is no storm hath power to blast  
'The tree God knows;  
No thunderbolt, nor beating rain,  
Nor lightning flash, nor hurricane;  
When they are spent, it doth remain,  
The tree God knows,  
Through every tempest standeth fast,  
And from its first day to its last  
Still fairer grows."

## **Prayerful Hopeful Spirit at Conventions**

### **Waukesha, Wis.**

The following interesting report of the convention held in Waukesha, Wis., is just at hand:

"I am sure that' you and the readers of the. 'Herald' will be glad to know that the convention of the Milwaukee, Waukesha, and nearby classes of Bible Students, held at Waukesha on Saturday and Sunday, June 9 and 10, proved to be a very refreshing and edifying experience to all who were privileged to attend.

"Postal card announcements were mailed out a week previous, bearing the suggestive inscription from Hymn 236, 'Strings and voices hands and hearts, in the concert bear your parts.' Whatever effect these words may have had, it is certain that a splendid spirit of love, fellowship, and cooperation prevailed throughout, and all went away saying, 'What a wonderful convention we have had.' Speakers were present from Chicago and Belvidere, Ill., and from Minneapolis, Minn. There were about 85 present, and the spirit of the talks, songs, and general fellowship was most blessed.

"From letters previously received from some who could not be with us, it was encouraging to note the prayerful and hopeful spirit which prevailed, for the Lord's blessing on our gathering. One sister, 125 miles away, wrote, 'It will be impossible, for me to be with you, but I plan to take my Bible on Sunday and go out -on the wooded hills near my home while your meetings are on, and spend some time in reading, meditation, and prayer, as my part in the convention, which I would like so much to attend.'

"A dear brother across the sea recently wrote, 'What we each need just now, in addition to our knowledge of the Divine Plan, is a knowledge of what God 'would have us do for the brethren or otherwise in His service, and then to be very diligent about it, however small or obscure that work may be, so that we may be able to say at last, as our Lord did: "Father, I have finished the work Thou gayest Me to do. I have glorified Thy name on the earth, and now I come to Thee." This is the most that the least or, the greatest will be able to say."



### **Baltimore, Md.**

The Convention held in Baltimore, Md., June 9 and 10, was a season of special blessing and encouragement to those whose privilege it was to attend. This city is conveniently situated to draw attendance from several States. Though the numbers were not large, it was apparent that the brethren had gathered, eager for the spiritual blessings which the Lord had prepared for them. A public address was arranged for Sunday afternoon, and some of the public were in attendance and seemed appreciative. As usual, the testimonies and the singing of hymns indicated a depth of appreciation for past favors and present joys that could not but mean lives of great devotion in the hum-drum of-daily activities. All have learned that it is impossible for the lips to speak with convincing fervor, except- from a heart filled with genuine devotion. It was the privilege of each one present to inspire others to carry home with them a message of greater love and devotion to the Lord and the brethren.

### **Atlantic City, N. J.**

Our gracious Provider spread rich bounties-before those who met in Atlantic City, June 16 and 17. This, however, was no surprise to most of the friends in attendance, as these conventions have continued over a period of years and many present this time had been at the previous gatherings. With all earthly cares laid aside and no interest occupying them except the spiritual, those gathered about the Lord's table for these two days evidently partook of His bounties with great zest and no doubt went away much strengthened for the pilgrimage yet remaining to them. There was great variety in the testimonies given, but they uniformly represented a large measure of the pure oil which alone can shed forth a ray to the enlightening of others. Many of the testimonies will abide with the years, being a blessing until this pilgrimage be complete.

Nature has been very generous with Atlantic City, and its pure air, wonderful sunshine and marvelous view of one of God's greatest handiworks, all contributed to a physical rest that was a great assistance in preparing our minds to receive the messages that God so lovingly provided through His feeble instruments.

The keynote 'of the convention was an intimacy of knowledge with God, and all went away feeling that without doubt this convention had brought an answer to their prayer, "Nearer, my God-, to Thee!" Perhaps not many left the convention with much addition to their knowledge of God's Plan, but there was a drawing closer to Him and a deeper appreciation of His surpassing loveliness, but better still a determination that the future should be an ever-increasing acquaintance with Him, whom to know is life eternal.

## Concerning the Visit to Great Britain

Brethren in various parts of Great Britain on learning of the visit of an American brother to their shores in the near future, are expressing their warm interest in the visit and are signifying their earnest desire to be included in one or another of the various itineraries. This is very gratifying, and it is hoped that the Divine blessing will accompany these visits amongst the British friends in rich measure.

We have pleasure in announcing that Brother Hoskins' sojourn in Great Britain will be extended some months and it is expected that he will be able in a general way to cover all parts of the country. It is therefore suggested as a matter of order and to facilitate the arrangements of the brethren in London having the pilgrimage in charge, that the friends in various sections of the country send their requests for a visit as soon as possible direct to the London Committee. These requests will be given careful consideration. All such requests should be addressed to **Brother A. O. Hudson, 20 Darwin Road, Welling, Kent, Eng.**