

THE HERALD OF CHRIST'S KINGDOM

VOL. XVIII March, 1935 No. 3

Reviews and Outlook

War Clouds Hanging over the World

AS MEN of calm and sober reflection sum up the outlook on the world's horizon, their conclusions continue to be in remarkable accord with the prophetic foreview to the effect that these are the days just preceding the new dispensation, the new order-the establishment of the Kingdom of God. The following editorial, as published in the columns of the *New York American* of February 3rd is significant in this connection:

"The best authorities in Europe believe that war will soon be with us again, and as in 1914, develop into a World War involving millions of deaths, hundreds of billions of financial loss.

"It is not necessary to remind readers that this second 'World War' from every point of view, will be more dreadful than the recent international killing that cost twenty million lives and made nations bankrupt.

"New international hatreds exist everywhere, and the machinery of war is infinitely more deadly than when the first World War began.

"The airplane, an experiment in the late war, is now a machine of deadly accuracy, able to fly across continents and oceans and destroy cities and their inhabitants.

"Explosives have increased in power, and the deadly poison gases are destructive beyond imagination.

"Seriously, without contradiction, it was asserted in the British House of Lords that one modern poison-gas bomb dropped in a great city would kill every human being within a mile of its

landing place. This means for New York, London, Paris, Berlin, or Chicago the possibility of killing a million men with one gas bomb.

"In former wars dwellers in the country retreated to big cities and behind fortifications for safety.

"In the next war the first appearance over cities of airplanes with gas bombs and high explosives will drive inhabitants from the cities, where they would be in deadly danger, out into the open country.

"Many cities, New York for example, could be evacuated by the inhabitants only with great loss of time and horrible loss of life.

"In European cities populations are trained to meet gas bombardment, taught to use gas masks. Mussolini has supplied Italian citizens with gas masks in their homes, and teaches them what to do in case of air bombardment.

"In this country we have made no preparation. A few dozen bombing planes flying in from over the sea might wipe out half of the population of New York, Boston, and Washington, or, coming in from the other ocean, destroy huge populations in Los Angeles, San Francisco, Oakland, Seattle.

"When will the next war come, and what will be the attitude and the destiny of the United States when war does come?

"Some that understand European conditions predict war not later than next June. Others believe that it will be delayed longer, but that it is *inevitable*.

"War is based on *hatred*, and hatreds among nations are more numerous and bitter than they were in 1914.

"War is a product of pride, *personal ambition*, vanity and desire to retain power.

"When the war began in 1914, the principal European nations were ruled by monarchs sure of their positions through inheritance and more or less by 'divine right.' King George in England, the German Kaiser, Italy's King, the Russian Czar, the aged Austrian Emperor and a multitude of minor monarchs had no reason to fear loss of power or loss of a throne while peace lasted.

"All that is changed, with a dictator in Russia, another in Germany, another in Italy, another in the New Turkey, that has taken the veil from women's faces and power from the Sultan and the Mohammedan priests.

"These dictators depend for continued power on 'uninterrupted prestige' and intensified patriotism and national rivalry. Each must preserve what he conceives to be the 'national honor' most punctiliously, 'leaning backward' when any question arises.

"The German Dictator, Hitler, has denounced the Russian system of government. Russia has replied by building an air fleet great enough to destroy every German city on short notice.

"France fears the rebirth of virulent militarism in Germany, and prepares for a war worse than the late war, forming alliances here and there, with 'Poland, on Germany's frontier, with Russia, although Russia still owes France six thousand million dollars and has no intention of repaying.'

"Mussolini frankly declares his belief that permanent; peace is not a natural condition for human beings, war is man's destiny. He expects war and to get ready for it imposes military training even on boys in their 'teens.'

"Italy is maintained as a great camp, half industrial under strict government control, half military, with every ounce of energy and every resource at the disposal of national defense or attack.

"Those that should know believe that only a miracle of good fortune can save the world from another horrible war."

It will be difficult for a time, for many to understand how the assumption of authority by the "Prince of Peace," can result in such tragic occurrences, as prophecy clearly reveals, yet the Savior's own word at His First Advent, are significant and suggestive of the logic underlying this part of the Divine Program: "I came not to bring peace but a sword." When the sword has accomplished its mission and' prepared the hearts of humanity for the Redeemer's message, He will definitely speak peace unto the nations and they shall learn war no more.

"Revivifying the Dead Sea"

Progress of developments in the region of the Dead Sea, in the way of preparation for the extracting of valuable minerals and chemicals from that mysterious body of water is noted with much interest. The following from the *New York Times* of January 26th is suggestive of vast possibilities:

"To recover the salts from the waters of the Dead Sea a 30-inch pipe line, 2,800 feet long, was laid out from the shore and pumps provided which discharge into an open canal. Along the shore and encircled by the canal great evaporating pans covering thousands of acres were constructed. The pans are about two feet deep and the water from the canal goes first to the upper series of pans. Evaporation is by the sun's heat, assisted by the steady breeze which blows all day from the South and all night from the North for most of the year. As evaporation proceeds the concentration of salts increases, until the least soluble of them, namely sodium chloride or common salt, is first deposited. The liquor is then run into the next lower series of pans where, under continued evaporation, the double salt of magnesium and potassium chlorides known as 'carnallite' is thrown down. The remaining liquor from these pans is heavy with magnesium bromide, from which bromine itself is separated easily. Potassium chloride, 98% pure or better, is separated from the carnallite by washing with fresh water.

"Astonishing as are the values revealed by this development, the present status of the Dead Sea as a health resort is even more remarkable in view of its previous sinister reputation. The company has been at work continuously, summer as well as winter, for over four years, and there has not been a single case of illness among the several hundred workmen, though many of them came from cold northern climates. Last year a seaside and health resort, named Kallia, adjacent to the potash company's works, was opened on April 30 and was patronized by hundreds of visitors daily all through the summer; and on one occasion, in the middle of July, no less than 2,000 visitors came to dance and bathe by moonlight.

"The remarkable healthfulness of the northern shores of the Dead Sea appear to be due to several factors, one of which is the unique fact that at 1,300 feet below sea level the air is so much denser

that 6% more oxygen is brought into the lungs at each breath than is the case at normal or sea level. There is, moreover, an absence of fogs and an extraordinarily clean, pure atmosphere. Added to this are the stimulating and energizing effects of bathing in the densely saline waters of the Dead Sea."

"Earth's Oldest City"

And still there comes before us further accounts of recent excavations in those regions which by common consent represent the cradle of our race -- accounts which definitely confirm the Bible records regarding man's early history:

"The work carried on in Mesopotamia by the American School of Oriental Research and the University of Pennsylvania has now been crowned by the discovery of the earth's oldest city, in excavations at the Tepe Gawra mound on the banks of the Tigris. Archeology is enriched by a find that reveals a well-developed urban culture existing nearly 4,000 years before the Christian era. The ruins of the Nineveh of Biblical days lie just across the river from the Tepe Gawra city, but the latter flourished more than 2,000 years before the foundations of Nineveh were laid.

"The extent and probable population of the Tepe Gawra city remain to be determined by future digging. Other cities rose on its ruins. Still other cities may lie below it, and the excavators have hopes that the history of the neighborhood may yet be pushed back as far as 6,000 B. C. According to one authority the discovery indicates that the earliest culture in Mesopotamia was not Sumerian, nor was it the work of any other lowland people, but that it represents a people of mountain origin, migrating from some point between the Black Sea and the Caspian. Whether these people came from the Transcaspian region or not, the finding of lapis-lazuli ornaments in their tombs is interpreted as evidence that they traded in Transcaspia, where the earliest known quarries of that mineral substance were worked.

"The ancients must have liked the Tepe Gawra site in what was once the most fertile country between the Tigris and Euphrates. They built at least eleven cities on the same spot, of which the one now reported is the latest to come to light. When enemies or pestilence, floods or fire destroyed one, they went about the erection of another. Already the archeologists have encountered the silt left by a mighty inundation that may have been the flood of Noah's time, and they have also found among the relics the impression upon baked clay of a seal, showing the figures of a man and woman recoiling before a serpent poised to strike. Can this be a Mesopotamian version of the Adam and Eve story? Shovel and pick have unearthed richer treasures in Egypt, in Persia, in C'haldea and Babylonia, but none that carry the life of man in cities so far back as the remains now uncovered at Tepe Gawra."

In Sacred Remembrance of Christ our Passover

"For even Christ our Passover is sacrificed for us; therefore let us keep the feast." - 1 Cor. 5:7, 8.

THE OBSERVANCE of the Memorial of our Lord's death becomes increasingly sacred and precious to those who make progress in the knowledge and understanding of the full significance of His sacrificial death. Recognizing our Lord Jesus as the center of the Divine Plan, and His death on Calvary as the basis of God's redemptive purpose, the Passover Supper becomes a holy reminder not only of God's boundless grace, but also of our own sacred duties and responsibilities. Without doubt it is to the edification of Christ's followers that they earnestly and reverently heed the example of and listen to their Divine Master in respect to the observance of the simple yet powerful Memorial. "This do in remembrance' of Me." We are sure that all who in faith have hearkened to the Master's words have thereby been blessed in the inner man.

The Passover Feast April 16

According to our usual custom we are this year recommending the observance of the Lord's Supper on the anniversary of His death-which according to the reckoning of the Jewish Calendar will fall on the evening of April 16th; the 14th of Nisan this year synchronizing with April 17th. But as the day begins at sundown of the evening before, the appropriate time for keeping the Feast of the Passover will be the evening of April 16th.

The Apostle is surely expressing the mind of the Lord with regard to all His true followers, when He exhorts that we keep the feast because Christ our Passover is sacrificed for us. The Lord thus greatly honors spiritual Israel with the high privilege of celebrating the most significant and important of all events-the death of our blessed Redeemer, the ransom price for the redemption of all the world. Familiar to all students of Scripture is the Passover lesson found in the typical experiences of ancient Israel, centuries in advance of our Lord's First Advent. The cruel bondage of Israel under Pharaoh, the ruler of Egypt, calls to mind the bondage of corruption under which "the whole creation" is laboring, being burdened tunder the reign of sin and death; and Pharaoh fitly typified Satan, "the god of this world." In the deliverance of all Israel under the leadership of Moses, we see the deliverance, the liberation, of all who reverence God and His law, under the leadership of the greater than Moses, Christ, Head and Body, during the Millennium. In the overthrow of Pharaoh and his hosts we see the type of the destruction in the Second Death of Satan and all who follow his course. These antitypical events are all the pictured results of the antitypical Passover of which Christ is the central figure.

The Foreordained Purposes of God

The outstanding and predominant feature in the deliverance of Israel of old, and that which was at the foundation of their relationship with God, was the shed blood of the lamb. Hence what cause for peace and consolation and assurance in the words "When I see the blood I will pass over you"! Here we have redemption most eloquently portrayed. It "was no after thought with God. Before the world was, or Satan, or sin-before ever the voice of God was heard breaking the silence of eternity, and calling worlds into existence, He had His deep counsels of love; and these counsels could never find a sufficiently solid basis in creation. All the blessings, the privileges, and the dignities of creation were founded upon a creature's obedience, and the moment that

failed, all was gone. But, then, Satan's attempt to mar creation only opened the way for the manifestation of God's deeper purposes of redemption. . .

"There was no need for the blood of the Lamb in creation, as it came fresh from the hand of the Creator, exhibiting in every stage, and every department of it, the beautiful impress of His hand—the infallible proofs' of 'His eternal power.' (Rom. 1.) But when, 'by one man,' sin was introduced into the world, then came out the higher, richer, fuller, deeper thought of redemption by the blood of the Lamb. This glorious truth first broke through the thick clouds which surrounded our first parents, as they retreated from the garden of Eden; its glimmerings appear in the types and shadows of the Mosaic economy; it burst upon the world in full brightness, when 'the day-spring from on high' appeared in the person of 'God manifest in the flesh'; and its rich and rare results will be realized when the white-robed, palm-bearing multitude shall cluster round the throne of God and the Lamb, and the whole creation shall rest beneath the peaceful sceptre of the Son of David.

"The expression, 'foreordained before the foundation of the world,' conducts us back into the unfathomed depths of eternity, and shows us God forming His own counsels of redeeming love, and basing them all upon the atoning blood of His own precious, spotless Lamb. Christ was ever the primary thought in the Divine mind; and, hence, the moment He began to speak or act, He took occasion to shadow forth that One who occupied the highest place in His counsels and affections; and, as we pass along the current of inspiration, we find that every ceremony, every rite, every ordinance, and every sacrifice, pointed forward to 'the Lamb of God that taketh away the sin of the world,' and not one more strikingly than the passover. The paschal lamb, with all the attendant circumstances, forms one of the most profoundly interesting and deeply instructive types of Scripture." -

Two Aspects of the Paschal Lamb

In Exodus chapter 12, we have **one** assembly and one sacrifice. "The whole assembly of the congregation of Israel shall kill it in the evening." (Ver. 6.) "Each house was but the local expression of the whole assembly gathered around the lamb. The antitype of this we have in the whole Church of God, gathered by the Holy Spirit, in the name of Jesus, of which each separate assembly, wherever convened should be the local expression."

There are two aspects in which we may view the: paschal lamb: First, as the, ground of peace; and, second, as the center of unity. The blood sprinkled on the lintels secured peace for Israel—"when I see the blood." Nothing more was required. "God's claims and Israel's needs were met by one and the: same thing—the blood of the lamb." Any doubt on the part of Israel would have been dishonoring to God. It was not a question of personal worthiness; not a question of good works; self had nothing whatever to do in the matter.. All under the blood were safe. The blood of the lamb and the Word of God formed the foundation of Israel's peace. When the blood was sprinkled upon the door-posts the Israelite knew that he was safe; not because of anything he had done or felt or thought, but because of what God had said, "When I see the blood, I will pass over you." "What gave peace was the fact that Jehovah's eye rested upon the blood." Had the Israelite thought to add to that blood by any works or worthiness of his own, he would have declared his unbelief in the Word of Jehovah, his unbelief in the power of the blood, and thus his unworthiness of its protection. All he needed to do was to sprinkle the blood, thus declaring his acceptance of and faith in it.

All Requirements Met by the Blood

Here we have a forceful illustration of what constitutes the ground of our peace with God. The Lord accepts none of us because of our worthiness, "For all have sinned and come short of the glory of God." No, full forgiveness for sin rests upon the simple fact that full atonement has been made. The blood of Christ alone is sufficient to settle our peace. Any who doubts the full forgiveness not only of past sins but also of his daily, unavoidable weaknesses, denies- the completeness of the sacrifice of Christ. As has been expressed by another:

"There are very many who would shrink from the -idea of deliberately and avowedly calling in question the efficacy of the blood of Christ, who, nevertheless, have not settled peace. Such persons profess to be quite assured of the sufficiency of the blood, **if only they** were assured of an interest therein -- if only they had the right kind of faith. There are many precious souls in this unhappy condition. They are occupied with their interest and their faith, instead of with Christ's blood, and God's Word. In other words, they are looking in at self, instead of out at Christ. This is not faith; and as a consequence, they have not peace. An Israelite within the blood-stained lintel could teach such souls a most seasonable lesson. The blood, in all its solitary dignity and Divine efficacy, was set before Israel; and had they attempted to place even a morsel of unleavened bread beside the blood, as a ground of security, they would have made Jehovah a liar, and denied the sufficiency of His remedy.

Distinction Between Work of Christ and Work of the Spirit

"We are ever prone to look at something in or connected with ourselves as necessary, in order to makeup with the blood of Christ, the groundwork of our peace. There 'is a sad lack of clearness and soundness on this vital point, as is evident from the doubts and fears with which so many of the people of God are afflicted. We are apt to regard the fruits of the Spirit in us, rather than the work of Christ for us, as the foundation of peace. The Holy Spirit occupies a place in Christianity: but it is never set forth in Scripture as being that on which our peace reposes. The Holy Spirit did not make peace, but Christ did. The Holy Spirit is not said to be our peace, but Christ is. God did not send preaching peace by the Holy Spirit, but by Jesus Christ."

It is the blood of Christ that gives peace, imparts perfect justification, Divine righteousness; and we cannot be too simple in our apprehension of the distinction of the work of Christ for us and the operation of the Holy Spirit **in** us. The work of Christ has its divinely appointed place and does not detract from the value of the work of the Spirit. "The Holy Spirit reveals Christ; makes us to know, enjoy, and feed upon Christ; bears witness of Christ; takes of the things of Christ and shows them unto us. The Holy Spirit is the power of communion, the seal, the witness, the earnest, the unction." The operation of the Spirit is essential. It is through the Spirit that we are brought into conformity to the image of God's dear Son. The work of the Spirit in us will not be complete until we have been accepted with Christ in glory; just as the work of Eleazer, Abraham's servant, was not complete until he had presented Rebecca to Isaac.

But this is not so with the work of Christ for us. "That is absolutely and eternally complete." It is only by the enlightening influence of the Holy Spirit that the true ground of peace can be fully understood, and it is only by virtue of that finished work that the Spirit is granted to us.

"By His Stripes We Are Healed"

"Hence, therefore, the paschal lamb, as the ground of Israel's peace, is a marked and beautiful type of Christ as the ground of the believer's peace. There was nothing to be added to the blood on the lintel; neither is there anything to be added to the blood on the mercy-seat. The 'unleavened bread' and 'bitter herbs' were necessary but not as forming, either in whole or in part, the ground of peace. They were for the inside of the house and formed the characteristics of the communion there; but the blood of the lamb was the foundation of every thing. It saved them from death and introduced them into a scene of life, light, and peace. It formed the link between God and His redeemed people. As a people linked with God, on the ground of accomplished redemption, it was their high privilege to meet certain responsibilities; but these responsibilities did not form the link, but merely flowed out of it.

"The obedient life of Christ is not set forth in Scripture as the procuring cause of our forgiveness. It was His death upon the cross that opened those everlasting flood gates of love which else should have remained pent up for ever. If He had remained to this very hour, going through the cities of Israel 'doing good,' the veil of the temple would continue unrent, to bar the worshiper's approach to God. It was His death that rent that mysterious curtain 'from top to bottom.' It is 'by His stripes,' not by His obedient 'life, that 'we are healed'; and those 'stripes' He endured on the cross, and nowhere else. His own words, during the progress of His blessed life, are quite sufficient to settle this point. 'I have a baptism to be baptized with; and how am I straitened till it be accomplished.' (Luke 12:50.) To what does this refer but to His death upon the cross, which was the accomplishment of His baptism and the opening up of a righteous vent through which His love might freely flow out to the guilty sons of Adam Again, He says, 'except a corn of wheat fall into the ground and die it abideth alone.' (John 12:24.) He was that precious 'corn of wheat'; and, He should have remained for ever 'alone,' had He not, by His death upon the accursed tree, removed out of the way every thing that could have hindered the union of His people with Him in resurrection. 'If it die, it bringeth forth much fruit.'

Feeding on the Lamb

The second aspect of the Passover, that of Christ as the center of our unity, is most beautifully pictured in the assembly of Israel gathered in peaceful, holy, happy fellowship, partaking of the lamb. The words of the above writer are so clear and forceful in explanation of this, that we quote freely from his writings:

"Israel, saved by the blood, was one thing; and Israel, feeding on the lamb, was quite another. They were saved only by the blood; but the object round which they were gathered was, manifestly, the roasted lamb. This is not, by any means, a distinction without a difference. The blood of the Lamb forms the foundation both of our connection with God and our connection with one another. It is as those who are washed in that blood, that we are introduced to God and to one another. Apart from the perfect atonement of Christ, there could obviously be no fellowship either with God or His assembly. Still we must remember that it is to a living Christ in heaven that believers are gathered by the Holy Spirit. It is with a living Head we are connected, to 'a living stone' we have come. He is our center. Having found peace, through His blood, we own Him as our grand gathering point and connecting link. 'Where two or three are gathered together in My name, there am I in the midst of them.' (Matt. 18:20.) The Holy Spirit is the only gatherer: Christ Himself is the only object to which we are gathered; and our assembly, when thus

convened, is to be characterized by holiness, so that the Lord our God may dwell among us. The Holy Spirit [representing the Father] can only gather to Christ. He cannot gather to a system, a name, a doctrine, or an ordinance. He gathers to a Person, and that Person is a glorified Christ in heaven. This must stamp a peculiar character on God's assembly. Men may associate, on any ground, round any center, or for any object they please; but, when the Holy Spirit associates, it is on the ground of accomplished redemption, around the Person of Christ, - in order to form a holy dwelling place for God. - 1 Cor. 3:16, 17; 6:19; Eph. 2:21, 22; 1 Pet. 2:4, 5.

"The assembly of Israel, as under the cover of the blood, was to be ordered by Jehovah in a manner worthy of Himself. In the matter of safety from judgment, as we have already seen, nothing was needed but the blood; but in the fellowship which flowed out of this safety, other things were needed which could not be neglected with impunity.

"We are not merely under the eternal shelter of the blood of the Lamb, but we feed, by faith, upon the Person of the Lamb. Many of us come short here. We are apt to rest satisfied with being saved by what Christ has done for us, without cultivating holy communion with Himself. His loving heart could never be satisfied with this. He has brought us nigh to Himself, that we might enjoy Him, that we might feed on Him, and delight in Him. . . .

"Practical holiness, though not the basis of our salvation, is intimately connected with our enjoyment thereof. An Israelite was not saved by unleavened bread, but by the blood; and yet leaven would have cut him off from communion. And as to the Christian, he is not saved by his practical holiness, but by the blood; but if he indulges in evil, in thought, word, or deed, he will have no true enjoyment of salvation, and no true communion with the Person of the Lamb.

Bitter Herbs Necessary to the Feast

"We may perceive equal significance and moral propriety in that which was to accompany the unleavened bread, namely the 'bitter herbs.' We cannot enjoy communion with the sufferings of Christ, without remembering what it was which rendered those sufferings needful, and this remembrance must necessarily produce a chastened and subdued tone of spirit, which is aptly expressed by the bitter herbs in the paschal feast.

"In contemplating the cross, we find in it that which cancels all our guilt. This imparts sweet peace and joy. But we find in it also the complete setting aside of nature, the crucifixion of 'the flesh,' the death of 'the old man.' (See Rom. 6:6; Gal. 2:20; 6:14; Col. 2:11.) This, in its practical results, will involve much that is 'bitter' to nature. It will call for self-denial, the mortification of our members which are on the earth (Col. 3:5), the reckoning of self to be dead indeed unto sin. (Rom. 6.) All these things may seem terrible to look at; but when one gets inside the blood-stained doorpost he thinks quite differently. The, very herbs which, to an Egyptian's taste, would, no doubt, have seemed so bitter, formed an integral part of Israel's redemption **feast**. Those who are redeemed by the blood of the Lamb, who know the joy of fellowship with Him, esteem it a 'feast' to put away evil and to keep nature in the place of death.

"And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.' (Ver. 10.) In this command, we are taught that the communion of the congregation was, in nowise, to be separated from the sacrifice on which that communion was founded. The heart must ever cherish the vivid remembrance that all true fellowship is inseparably connected with accomplished redemption. To think of having communion **with God**

on any other ground is to imagine that He could have fellowship with our evil; and to think of fellowship with man on any other ground is but to form an unholy club, from which nothing could issue but confusion and iniquity. In a word, all must be founded upon, and inseparably linked with, the blood. This is the simple meaning of eating the paschal lamb the same night on which the blood was shed. The fellowship must not be separated from its foundation.

A Redeemed and Separated People

"What a beautiful picture, then, we have in the blood-sheltered assembly of Israel, feeding peacefully on the roasted lamb, with unleavened bread and bitter herbs! No fear of judgment, no fear of the wrath of Jehovah, no fear of the terrible hurricane of righteous vengeance which was sweeping vehemently over the land of Egypt, at the midnight hour. All was profound peace within the bloodstained lintel. They had no need to fear any thing from without; and nothing within could trouble them, save leaven, which would have proved a death-blow to all their peace and blessedness. What a picture for the Church! What a picture for the Christian! May we gaze upon it with an enlightened eye and a teachable spirit!

"And thus shall ye eat it; with your, loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover.' (Ver. 11.) They were to eat it as a people prepared to leave 'behind them the land of death and darkness, wrath and judgment, to move onward toward the land of promise-their destined inheritance. The blood which had preserved them from the fate of Egypt's firstborn was also the foundation of their deliverance from Egypt's bondage; and they were now to set out and' walk with God toward the land that flowed with milk and honey. True, they had not yet crossed the Red Sea; they had not yet gone the 'three days' journey.' Still they were, in principle, a redeemed people, a separated people, a pilgrim people, an expectant people, a dependent people; and their entire habit was to be in keeping with their present position and future destiny. The girded loins bespoke intense separation from all around them, together with a readiness to serve. The shod feet declared their preparedness to leave that scene; while the staff was the expressive emblem of a pilgrim people, in the attitude of leaning on something outside themselves. Precious characteristics! Would that they were more exhibited by every member of God's redeemed family.

Living, Divine Realities

"Beloved Christian reader, let us 'meditate on these things.' We have tasted, through grace, the cleansing efficacy of the blood of Jesus; as such it is our privilege to feed upon His adorable Person and delight ourselves in His 'unsearchable riches'; to have fellowship in His sufferings and be made conformable to His death. Oh! let us, therefore, be seen with the unleavened bread and bitter herbs, the girded loins, the shoes, and staff. In a word, let us be marked as a holy people, a crucified people, a watchful and diligent people-a people manifestly 'on our way to God'-on our way, to glory-'bound for the kingdom.' *May* God grant us to enter into the depth and power of all these things so that they may not be mere theories in, our intellects-mere principles of Scriptural knowledge and interpretation; but living, Divine realities, known by experience, and exhibited in the life, to the glory of God."

Sojourning with Brethren of Other Lands

BY BROTHER I. F. HOSKINS

WHEN ST. PAUL wrote to the saints and faithful brethren in Christ which are at Colosse, after giving them his affectionate benediction of "grace be unto you and peace from God our Father and the Lord Jesus Christ," he ardently expresses thanksgiving to God because he has heard of their faith in Christ Jesus and of the love which 'they have to all the saints; and for the hope which is laid up for them in heaven. Then he adds that his dear fellow-servant Epaphras declared unto him their love in the spirit; and on the basis of these considerations he declares that he ceases not to pray for them and to desire that they might be filled with the knowledge of His will in all wisdom and spiritual, understanding; that they might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness. - Col. 1:11.

In the foregoing significant terms does the beloved Paul give us an insight into his great heart of love and so enables us to know what are the mainsprings and purposes of his soul as he labors in the Gospel ministry and proclaims the unsearchable riches of Christ. Truly the burden upon his soul was the church's spirituality-her deep and effectual understanding of the Christian life and her walk in the spirit. As recently we were traveling from place to place in the British Isles, and meeting with little groups of the faithful in Christ Jesus, we could not but feel how glorious and blessed indeed has been the response in the souls of a faithful remnant of the children of God even unto our day, to the heart-yearnings of St. Paul expressed in behalf of the brethren at Colosse.

Through the Midlands and northern section of England, it was our great privilege during the latter part of August and early in September to meet with a considerable number of brethren of deeply spiritual mind. As much as we would like to go into details of each individual visit, lack of space forbids this and we must confine our report more to the Sunday gatherings. The midweek days were devoted to the smaller groups and individual visits while the Sundays were spent in the more central points where the larger number could be served such were Birmingham, August 25, 26; Leicester, September 1 and 2; and Darlington and Newcastle, September 9 and 10; the attendance at these places ranging between 30 and 80. In each of these gatherings were those who at considerable expense and self-denial had come some distance to enjoy the fellowship -of saints and to hear the Word of the Lord. Often did we feel it was an occasion of thankfulness, and of joy to our own spirit as we were permitted to observe the light of truth and the joy' of the Lord's presence shining out in the faces of the brethren. The privileges of a more personal contact and communion, sometimes in connection with the meetings and at times in the homes where we were entertained, afforded opportunity for a closer and fuller acquaintance and enabled us to learn more particularly of the welfare of the brethren. It was ever the same story of blessed joy and peace in Christ and of earnestly waging a good warfare, of endeavoring to gain the mastery and of living the triumphant life. Loving inquiries were often made as to the friends in our home land in America, and in response to all this kindly interest, the dear ones with whom we were continually meeting were assured that the same loving Lord was tenderly guiding and caring for all the interests of His dear flock.

With Brethren in Scotland

Passing on into Scotland, we were again soon face to face with brethren we had met on several previous occasions. And once more the loving smiles and hearty receptions accorded brought much cheer. Dundee, Edinburgh, Glasgow, and Ardrossan were the principal points visited in Scotland, and the numbers attending the meetings ranged between 15 and 250. Again we must pass over various interesting items, and will content ourselves with merely making mention that we had much joy of heart in renewing the fellowship of many dear souls in whose faces we were able to read clearly the fact that they were earnestly struggling to remain steadfast and firmly grounded in those truths and in that essential knowledge of God which is so important to the development of the state of character to make one meet for union with Christ in His blessed Kingdom.

Since our visit to Glasgow covered about one week, we will pause to recall some matters briefly. The meetings arranged for Saturday night and Sunday, September 15 and 16, were well attended, as this city is probably the most favorable center for general gatherings in Scotland. Hence various Classes and groups of brethren were considerably represented, not only in this city, but also from the surrounding country. The three meetings addressed in Glasgow probably aggregated between five and six hundred.

Themes Pertinent to the Spiritual Life

Here again we could only say to these dear ones that we had not come to them with the burden of any new teaching or any new doctrinal conception of things, that we still had but the one message familiar to them all, and that there is so much to this great theme of the love of God and His holy will, that we can afford to review and reconsider it without its ever being exhausted. Moreover, that in traveling and ministering to the brethren in the British Isles at this time, we were not impressed to speak particularly on controversial subjects nor on matters that are more or less irrelevant to the great and vital issues; nor to endeavor to go into too many technicalities of various doctrines involving much fine analysis, which after all might not be free from the element of hypothesis. Rather it had seemed to us that it was much more important in these days to dwell largely upon those themes and considerations pertinent to the spiritual life and which appertain to the strengthening of faith, and that have too do with bringing the devout and surrendered believer into closer touch with Christ, thus enabling him to enter into a deeper fellowship and a closer walk with the Master. It was recalled too that the history of the professing church presents rather a sad record of injurious controversies and disagreements over points of faith and theoretical beliefs that are largely unimportant and nonessential. Consequently we were choosing rather to dwell upon those themes that involve the work of the Spirit, the ministry of the Spirit, the oneness of the Spirit, and in that same connection to observe that there can be no real unity or harmony amongst professing disciples of Christ except it be through the energy and influence of that unction that cometh from above.

We learned from the brethren in Glasgow as in other places, of sore trials and heartaches in connection with the shakings and testings of these times; but these dear ones freely confessed their strong confidence in the unfailing power of the Lord's arm to bear them up and at the same time so supervise and overrule that these distresses and sorrows would only contribute to their further development and preparation for the great change toward which all the faithful are intently looking.

During the week of our stay in Glasgow, it was our privilege to share the very kind hospitality of our dear Brother and Sister H. B. Beveridge whose loving hands and hearts were ever ministering to our comfort and refreshment; may the Lord grant the riches of His grace accordingly. And during that week also we spent several very happy hours of fellowship in one home or another where the heart to heart communion was very blessed.

Liverpool, Dewsbury, and Nottingham

From Scotland our itinerary took us southward again to Liverpool where another Home Gathering had been arranged for Saturday and Sunday, September 22 and 23. This also being of central location, afforded opportunity for friends to come together from quite a wide area, and upwards of 200 were present at the evening session on Sunday. Here again brethren who had not seen each other for years, met and renewed their acquaintance and fellowship. They had much to exchange in the way of experience, trials and testings, etc., as well as of joys in the Lord. The fellowship of these two days surely resulted in much encouragement and cheer to the dear ones who had felt their need of some fresh impetus to enable them to persevere in the Christian warfare. The sympathetic and excellent attention given as we sought, to review the work of the Spirit and its fruits, the will of God and our perseverance in the faith, was most helpful and the blessing of the Lord was much in evidence. May His name have all the praise.

The following week was spent at several points where the fellowship was truly upbuilding, such as Warrington, Manchester, Brigg, and Cleethorpes; and Saturday and Sunday, September 29 and 30, we met a goodly number of dear ones at the Dewsbury Home Gathering. Similar to that of Liverpool and others, this also was a time of feasting on spiritual things and where the dear friends spoke often to one another of the things pertaining to their heavenly hopes and joys, and testified concerning the grace of God that was definitely sustaining them in the midst of their dark hours and discouragements. As the brethren listened intently to the discussion of Christ as the center of all our love and devotion, it was evident that they were discerning more abundantly their privileges of beholding Him and of becoming more fully transformed into His holy image.

Our next happy season was at Nottingham and vicinity, during the first week in October. Several meetings were held during these days in various localities, during which the Word of the Lord was listened to with excellent attention and much appreciation. Then there was a general gathering in a central location in Nottingham, on Sunday, October 7, when upwards of one hundred were in attendance. Nottingham being situated in the Midlands is also accessible to a goodly number, and we again met many familiar faces. The countenances of the dear brethren showed that their hearts warmly responded to the spiritual truths that were discussed and they indicated that they were more and more sensing their need of the power of the Lord within -of the inworking of His Spirit by which alone they could be strengthened with might in the inner man. Surely this day in Nottingham was one of real refreshment of spirit and of joy in the things pertaining to life and godliness, and our prayers linger with those dear souls, trusting that He who ever keepeth Israel will cause all things to abound, so that in all the way of His leading they may have His grace assisting upward and onward toward the heavenly goal.

Faithful Brethren in Hamburg

At this juncture there was a temporary suspension of our pilgrimage in Britain; for earlier during our travels about London, we had met with dear Brother Luttichau of Copenhagen, and in response to his kind invitation, had arranged for a pilgrimage in Denmark about the middle of October. Accordingly, on October 11th we set sail across the North Sea on the voyage, going by way of Holland and Germany. On the morning of October 12th, we arrived in Hamburg. One day had been provided to stop off in this city, in response to request of a little company of friends there. In one of the homes during this day we had the opportunity for some personal communion with a few friends, which was much facilitated by one of their number being able to speak English quite fluently, and he interpreted for us. That evening a little gathering of twelve friends met on the outskirts of Hamburg. As we communed together on the things that constitute our precious heritage, one could readily discern spiritual joy and the peace of God that lighted up the countenances of the dear ones composing this little company. "Though entirely separate and quite apart from many of the peculiar circumstances and conditions that confront the friends in Britain and America, these brethren in Germany, gave evidence of the same providential care and overruling of the Lord, and were full of faith and loving trust, and plainly showed their understanding of what constitutes relationship to God and the work of His Holy Spirit. Speaking through the brother interpreting for us, we were able for two hours to carry on our fellowship and discussion of the truth much to the gratification of all this little company. With genuine brotherly interest these dear ones made inquiry- concerning the welfare of the friends in the British Isles and America. Likewise we too expressed the loving brotherly concern on the part of all the English-speaking brethren, for God's children of every clime. The friends in Hamburg, while not informed as to the details of what has been taking place in Germany amongst the truth people, had learned that practically all privilege of meetings and general fellowship had been suppressed and forbidden by the new regime of the past two years. And in these circumstances there is little communication going on between the various companies of brethren. Thus the dear brethren in that country are already experiencing much of that situation that we have for years been expecting to obtain in connection with the breaking down of the present order preparatory to the complete dissolution of all things in the time of trouble, so long foretold. May the grace of God indeed be sufficient, enabling these brethren to endure unto the end, as seeing Him who is invisible.

Travels in Denmark

On the afternoon of Saturday, October 13th, we reached the town of Fredericia, Denmark, and were warmly welcomed there by our dear Brother Luttichau. Following a very profitable time of fellowship with a little group of friends in this town, for the following five days, accompanied by Brother Luttichau, who served admirably as interpreter, we visited five other groups of brethren of the following towns: Veile, Aarhus, Randers, Odense, and Copenhagen. While the gatherings were not large, the numbers in attendance ranging from between ten to eighty, yet there was every reasonable evidence of the Lord's presence and of His rich spiritual blessing during these times of communion. The largest gathering was that assembled at Copenhagen, the home of Brother Luttichau, and the earnest attention on the part of the friends was very gratifying. The alertness of these brethren to hear the Word of the Lord discussed, and their bright and shining countenances, were truly an inspiration and spoke more eloquently than words, of how they were rejoicing together in the true consolation that is realized in looking unto the Lord alone and trusting in Him as their infallible Guide and Instructor. And what we remark concerning the meetings in Copenhagen was true also with regard to all the other gatherings. In nearly all of these meetings,

we met friends who had come for many miles and who had various obstacles to overcome in order to make the journey to these gatherings.

Again, in our more private discussions with the brethren we learned of the severe shakings and siftings since our visit to Denmark in 1931, and we were told of how the interest of many had been turned in other directions. However, notwithstanding these seeming discouragements, the faith of a faithful few remained strong and steadfast, and their expressions clearly revealed that their trust was being more and more fixed upon the Lord instead of the leadership of men. It was therefore of real joy to our hearts as in all of these gatherings in Denmark we realized deep and loving interest in the discussions and review of some of the great outstanding spiritual lessons associated with the ministry of Christ, and their practical application to the days in which we live; for truly those matters were recorded for the admonition and instruction of faithful disciples of Christ all along through the Age.

Though our stay in Denmark was comparatively very brief, and we would have had it much longer, it was of sufficient duration to enable us to realize that the dear brethren of that country as in other lands today, are realizing that the matter of signal and vital importance is their individual and personal touch with Christ, and their acquaintance with Him, so that daily and hourly they are manifesting to those around them the fact that they are living exponents of the life and character of Him who knew no sin and who did only those things pleasing in the sight of His Father. Surely it is in order to the attainment of this happy condition of heart that the various features of spiritual truth, are imparted to disciples of Christ, and failure to realize these blessed results, cannot signify anything else but the receiving of the grace of God in vain. We bade Brother Luttichau and the friends in that country farewell and "God be with you till we meet again." Once more we could not but be reminded of the blessedness of the union which we have in Christ our Lord, a bond that brings together in such sympathy and heart relationship, brethren of all nationalities and tongues whose natural lives have been lived far apart and whose general environments and rearings have been under altogether different and varied circumstances. But the one spirit of our Divine Master and the truth which it conveys to the heart is that power that produces the oneness and union in Him that is not to be found in any other direction nor in any other circumstance among mankind.

Warm Welcome in Amsterdam

A train journey of twenty-four hours brought us from Copenhagen to Amsterdam, Holland, where we arrived Saturday morning, October 20th. Recalling the very happy visit of three years ago with the little group of brethren in Holland, it was a special joy to accept their loving invitation to be with them again. The warm welcome was all that -we could have anticipated, and the loving hospitality which was most cordial, in the home of Brother and Sister Donk was greatly appreciated. Three days were spent at Amsterdam and they were truly days richly blessed of the Lord to spiritual edification. Friends from The Hague and from Rotterdam joined in the meetings. Two brethren in particular in Amsterdam, Brothers Donk and Brilleslyper, formerly active, in the Watch Tower work, have done much to encourage and help the vision of the brethren in Holland and to assist them to take a position with those who stand free in Christ and who find their headship in Him alone. As we dwelt together upon the various things that constitute our heritage in Christ during these days, the faces of these dear brethren told of their heart yearnings and desires to be fully acceptable to the Lord and to have the great privilege finally of being admitted with all the faithful to the glorious Marriage Feast of the Lamb. The visit to Holland concluded our travels on the continent and we returned to London, where we were to commence another itinerary of some weeks in southern England, of which mention will later be made.

Announcement of the Institute's Annual Meeting

The usual announcement is given at this time, of the Annual Meeting of the Pastoral Bible Institute, which, as provided in its Charter, is held on the first Saturday in the month of June, and this year will be on June 1st at two o'clock, at the headquarters of the Institute, 177 Prospect Place, Brooklyn, N. Y. As members of the Institute are generally aware, the object of this meeting is that of selecting a Board of Directors for the ensuing year, and for the consideration and transacting of whatever business it may be the desire of the members to bring before the meeting. The names of the brethren who have been serving for the past year are as follows:

Blackburn, J. J., Orillia, Ont.
Greiner, P. L., Ulster Park, N. Y.
Hoskins, I. F., Brooklyn, N. Y.
Margeson, I. I., Westwood, Mass.
Parkes, B. A., Philadelphia, Pa.
Read, P. L., Indianapolis, Ind.
Thomson, P. E., Brooklyn, N. Y.

These yearly conferences have (always) proved to be occasions of general profit and encouragement as reports of the work and ministry of the previous year are laid before the members. At this meeting also the brethren may freely discuss any of the features of the work and make any suggestions that may be deemed of advantage.

This early announcement is given [in order] that the 11 members may have full opportunity to; place in nomination the name of any who are members of the Institute and who are considered well qualified to serve in the capacity of) directors. All such nominations received in this office up to April 15, 1935, will be published in the May issue of this journal.

The brethren who have been serving as directors during the past year desire to express their hearty gratitude, first of all to the Lord, and then to the brethren in general who have rendered cooperation in connection with the endeavors that have been put forth to promote the interests of the truth and the Lord's people in general. God's blessing we believe has been richly upon the ministry of the past and there is every reason to hope for His continued direction and guidance in the coming days. Those, who have been discharging the responsibilities as trustees of this ministry have endeavored to serve primarily the Master, and it is hoped that what has been done though far from perfect, has had the Lord's acceptance and approval. The results are left with the Master in the consciousness that He is abundantly able to overrule any mistakes and to work out and accomplish all His wise purposes without the aid of any one.

It is always desirable to have as large a representation of the membership present at this meeting as reasonably possible; though on account of the distance and other hindrances many of course' will not be permitted to be present in person; hence provision is made whereby all the members may have a voice in the election of directors by indicating on a proxy form the names of those whom they desire elected for the coming year. This form will be-mailed to each member prior to the election and those who do not expect to be present at the Annual Meeting should fill out the form and return to this office at once upon receiving it.

The Relation of Full Assurance of Faith to Consecration

"Let us draw near with a true heart in full assurance of faith." - Heb. 10:22.

HE WHO yearns for absolute purity of heart, who really longs to be wholly the Lord's, will surely be just as eager for a full assurance that his present standing in Christ is one of acceptableness with the Holy One, especially when he realizes that consecration and full assurance of faith are inseparable. It must be borne in mind, however, that this full assurance consists not merely in a confidence regarding our personal acceptance with God, but includes also an unwavering belief in the righteousness of God's character, an unhesitating reliance on His overruling providences for us in the present, and the surety of His promises for the future. Too often it is thought of as a mere satisfaction regarding our own safety; but the first essential of faith is a belief in God-"He that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him." Assurance of faith then consists of first, an unwavering confidence in God's character, government, and promises; second, a confident belief of our personal acceptance with God through Christ.

The faith that has made personal God's loving provision for the forgiveness of sins through the merit of the slain Lamb, and has accepted His promised supervision of our present life for the developing of a new and holy creature, will never be found in connection with the willing practice of sin. Faith and sin cannot exist together. They are not only antagonistic, but also destructive of each other. True faith must be preceded by a hatred of all unrighteousness. Consecration that seeks to find its all in the Holy One, the Giver of every good and perfect gift, lays as its very foundation a hatred of sin and a dissatisfaction with the things of the imperfect present. A clinging to the smallest of sins, or one thing of the earth, would indicate that the consecration was not yet complete, and also that faith was only partial. Not until the surrender is absolute, which includes a hatred of sin and a determination to resist it, can the principle of faith take effect and accomplish its work in the soul. Jesus told His disciples that even a thing apparently so insignificant as seeking honor one of another would make faith in God impossible: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" - John 5:44.

Faith Secured in Accordance with Fixed Principles

Since faith is a fruit of the Spirit (Gal. 5:22), we must look to God and to Him only for this full assurance. As God always works by principle, it is impossible to think of the Father as bestowing anything upon us without a definite reason and one of importance in connection with our eternal welfare. Christian assurance should not then be thought of as an accidental thing, but as having been carefully secured for us by God's providential arrangements, working in accordance with certain fixed principles and rules of action. Essential to a relationship in which we may claim His providences is our making and His accepting of a consecration which must be entire, and for all time, omitting no smallest detail, of our lives, either of things or of thoughts-"a solemn and permanent giving up of the whole being to God." As another remarks

"We must be conscious of doing all that we call do in the fulfillment of God's holy will; of separating ourselves from every voluntary transgression; of discharging, with divine aid, every known duty; of laying all our powers, possessions, and gifts deliberately upon the divine altar, and without any intention of ever resuming them. The man who is truly set apart to God in

consecration, strives and prays continually, that he may not, in the smallest thing, offend his heavenly Father. He would infinitely prefer death to known transgression, even the slightest transgression.

When the Holy Spirit Operates without Obstruction

"In this state of mind it is easy to see that there is a natural basis for the exercise of faith, particularly the faith of personal acceptance, in the highest degree. In such a state of things, when the obstacles which previously existed are removed, the soul naturally turns to God; naturally relies upon Him. It becomes easy to believe, when before it was found very difficult. The Holy Spirit enters and operates, without obstruction, in a mind which is in this position. The promises are readily received."

This consecration must be made with the full consciousness of our own utter inability to perform it. In other words we must fully realize that it can be made effective only by His grace, and we must therefore unreservedly accept His assurance that His grace is sufficient for every time of need, so that we will not mistakenly attempt anything in our own strength. To substitute our weakness for His strength, except as this is done through ignorance, would manifestly be the sin of doubting, and as we have seen, conscious, willful sin cannot be practised by the one who is exercising the faith necessary to full consecration. To be fully assured of even our heavenly prospects, as well as of the righteousness of God, and of our acceptance, it is manifest we must be conscious of an unfeigned desire to separate ourselves from all that would have any tendency to lower the standard or that would attach our affections in any degree to the earth. We must realize also a sincere purpose of performing, with divine assistance, all those things which are commanded us, all those things to which our consecration has obligated us. Our prayers will of necessity be to this end, that we may not in the smallest thing offend our loving Father.

With such lofty ambitions possessing one-ambitions undoubtedly beyond our own powers, it is with rejoicing we transfer our reliance from self and fallen man to God-our never failing Help. Then as step by step the holy will of God is revealed in us, it becomes natural to believe, and is recognized as a sin to doubt. Here the consecrated one begins to enter into His rest, for turbulent self in a measure at least is left behind. On the other hand, to set our standards lower than those the Lord has given is to encourage the flesh to artist in its own strength.

Reasons for Delay in Full Assurance

This full assurance of faith is often delayed until late in the consecrated life. Perhaps in our early experience there was some tendency to demand a sign or some outward evidence of our acceptance with Him, instead of a simple reliance upon the promises; or there was a substitution of our low standards for His lofty ones because ours seemed possible of attainment and His unattainable; or a laying again of the foundation of doctrines instead of going on unto perfection; or, as is frequently the case, there may have been a failure to separate ourselves finally and completely from the world and its spirit. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Evidently even a touching of unclean things is too much contact with them if we would hope to have the assurance that promises of this kind are to be fulfilled in us. Each one does well, then, to examine himself thoroughly in the light of the Word as to whether he has an undying hatred for sin in himself as

well as in others, and a love for righteousness so consuming that he can with rejoicing see the old self on the altar to be turned to ashes under the daily fire of the Father's providence. One who has learned to know his old self must surely rejoice that there is not to be a trace of it found in the new creature that is rising from the ashes of the old. As long as there is even the least satisfaction to be found in the flesh, "as long as we are at home in the body, we are absent from the Lord," we cannot fully know Him, and there cannot be a fruition of faith, for our activities will not be in accordance with the true, intimate, and living knowledge of God.

It would seem also that this full conviction of faith is often for a time delayed of attainment although the consecration is complete. Former habits of thought must be overcome, natural qualities of the brain must be disciplined until they give way to the new mind of Christ, ignorance regarding the possibility of its attainment must be removed, and the examples of the doubting "strangers in the land" must be overcome. We know however of no Scriptural or practical reason for doubting that this spiritual confidence may be the privilege of every child of God before the end of his earthly course is reached, unless merely physical causes interfere. When there is, a delay in receiving it, we may be confident that there is a good reason in God's providence for its permission, though it may be unknown to us. It may be to wean more completely from all else but simple, childlike trust in God and His Word. But whatever the cause, if the consecration is complete and entire, the delay will exist only so long as God sees it will be for the best interest of the individual.

Bringing Forth Fruit in Superabundance

Hidden in the Greek word which is translated "unfruitful" in 2 Peter 1:8 - "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" -- is a suggestion as to the ease with which even after much progress has been made the flesh might be satisfied and become confident of final victory without Scriptural warrant. Very literally the word might be translated "un-plucked-fruitful," giving the suggestion of a tree which is actually full of fruit, but fruit which never quite comes to maturity is never quite ready for the plucking. The reason some should be in this condition is indicated by the Greek word which in the King James version is translated "abound." The real meaning is much stronger than this. If these fruit qualities enumerated in verses 5, 6, and 7, be in you in "superabundance," is the true thought, this and this only will make sure of your 'fruit being suitable for gathering by the great Husbandman. One can make this a certainty only by giving all diligence and super-adding faith to fortitude, fortitude to knowledge, etc., the one to the other, not merely in sufficient quantity to give him the hope of slipping into heaven, but in all the abundance of which -he is capable.

But should any of us ever feel confident that he can do this? Most assuredly not, except by knowing beyond the possibility of a doubt that he is abiding in "the Vine. Then we may know that we will be "filled with the fruits of righteousness, which are by Jesus Christ [not by self in any sense, and therefore], unto the glory and praise of God." (Phil. 1:11.) This full fruitage is possible only to such as have heard and accepted His gracious words: "Abide in Me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in Me. I am the Vine, ye are the branches. He that abideth *in* Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." (John 15:4, 5.) And Jesus has also said, "At that day [when the Comforter is with you] ye shall **know** that . . . ye [are] in Me." In this same connection Jesus said, "By this shall all men know that ye are My disciples, if ye have love one to another. Surely there should be no doubt on our part when the signs are so manifest that all men

shall know that we are His disciples, though perhaps only by a backward glance "in the day of [their] visitation will they be able to see our "love one to another" and to know by 'this that we are indeed His workmanship.

Love Dependent upon Faith

Assurance of faith *is* not concerned more with the last steps of a Christian than with the *first*: Whether based on the knowledge of some one or of many features of the divine Plan, our first step was faith. As this step was in every particular, a proper one, it was justly taken with confidence. Few if any who take this step have great difficulty here. With the development of this faith came love for God, a second step that would have been impossible without the first. As faith must precede love, so the quality and the quantity of that love are decided by the quality and quantity -of the faith that prepares us for it. We see then the reason for the importance which is accorded knowledge in the sacred Scriptures. It *is* the foundation upon which faith is built and if it is small or uncertain, the faith and the love built upon it must be likewise limited and unsatisfactory. We see, too, how important it is 'that faith shall be -with assurance, since the love that is dependent upon it occupies the most prominent place in the characters of those who 'are approved. A consecration made by one whose faith is weak, manifestly must be proportionately lacking in love; for it is impossible that one should have much love for the one in whom lie has little confidence. Love therefore must continue to be more or less weak until faith has excluded all doubtings.

Faith, to fully do its work, then, must be *complete* in two particulars first, a belief that God is true to His word both as to promised blessings and' punishments; and, second, a belief that He has really made us acceptable to Himself. Satan's attacks must be expected and prepared for along these as well *as* along all other lines.

That the work of faith in us is progressive is illustrated well by its victory over sin. Faith that the punishments foretold *will* surely correspond with every sin is effective in a measure to the purifying of the flesh, but there are no satisfactory results until faith and love have combined 'their forces to induce *us to* place our all in the keeping of 'God -"the lofty One that inhabiteth eternity, whose name is Holy." (Isa. 57:15.) "The hope of righteousness," the Apostle saw as the "faith that worketh by love." (Gal. 5:5, 6.) Dr. Mather probably had this Scripture in mind when he said, "They which pretend to assurance of the love of Christ, and yet have no care to observe some of His holy commandments, do but deceive their own souls, and the Lord will reject their confidences. Where there is an eminent assurance, if built on Scripture promises, there is eminent Holiness."

Holding Fast without Wavering

Therefore "Let us draw near with a true heart [the last selfish desire excluded], in full assurance of faith, having our hearts sprinkled from a consciousness of evil [never for one moment 'to willingly doubt God's loving provision of a perfect standing for *us*, and having even our mortal bodies quickened *to* serve the *new* mind], and our bodies washed with pure water [of the Word]. Let us hold fast 'the profession of our faith without wavering [for in this way we all entered our race course, and there is no excuse for waverings and doubtings after all the years in which He has manifested His love and His power toward *us*, tenderly guiding us through all the pitfalls of the way and delivering us from all the snares of the Adversary]. He is faithful that promised. Let

us [who have heard and accepted His promises and have seen them fulfilled one by one in our lives and in the lives of our brethren all down the Age-let us be emulators of His, faithfulness, taking advantage of the spiritual support of the brethren He has given us] not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another [to this superabounding faith that has full assurance regarding the faithfulness of Him who has promised]. Let us consider one another, to provoke unto love and to good works, and so much the more as ye see the day approaching, for if we *sin* willfully [through neglecting the exhortation that we forsake not the assembling of ourselves, even though it be with the twos or threes; or through failing to trust and love our God and our brethren; or through doubting the plain statements of His love for us and of this fellowship as one of His wise provisions for us] there remaineth no more sacrifice for sins" (*Heb.* 10:22-26) - the consecration *has* ended in utter failure because we lacked "full assurance of faith."

Those who find it difficult to believe that "full assurance of faith" is a possibility, evidently overlook that it has 'been a very apparent grace in the lives of those consecrated to Him in both the Jewish and Gospel Ages. Note the examples of Noah, Abraham, Isaac, Jacob, Moses, Daniel, and many others. The many assertions of Job's assurance are well represented by his most famous statement of it: "I know that my Redeemer liveth, and that I shall see Him for myself, and not another." (*Job* 19:25.) There *is no* doubt in David's mind but that he is firmly placed on the "Rock." The spirit possible to all of our Age; from the Apostles to the present day, was well stated by one of the past in reply to an inquiry regarding doubts: "Blessed be God, I have not the shadow of a doubt. Even Satan himself finds these suggestions vain, and has left them off. He would rather lead me to doubt, or care for tomorrow; saying such and such a thing is at hand, and will overcome thee. Thou wilt fall in some of thy trials; or, when death comes, thou wilt be under a cloud. But through divine grace I am enabled to discern whence these suggestions come, and they never distress me for a moment; for, by constantly looking to Jesus, I receive fresh strength in every time of need." Such a statement must come only from a consecration sincerely made and conscientiously performed, with a consciousness of the direction of God in it all.

Permit us to warn, in closing, against an emotional confidence as much as against the confidence of egotism; and of the necessity of guarding against' the return of the old habits of unbelief. Even the knowledge that we have fallen into sin should not alter this confidence if the verity of our repentance is demonstrated by an acknowledgement and a determined effort for righteousness. But there must be the good fight if there is to be the faith. Then we may close our course with the Apostle Paul's exultation: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day." "No doubtings [here or] yonder.

WORDS OF ENCOURAGEMENT

My dear Brethren:

Greetings in Jesus' name. I have desired for some time to tell you of some of my experiences and blessings during the past year.

Some of the articles in recent Heralds such as "Perfecting Holiness" and "Faith in Control of the Tongue, have been especially helpful to me. Articles of this kind and the re-reading of many beautiful articles in the old "Towers" has caused me to realize more fully how far short I have come of living up to my privileges in Christ Jesus.

When I look back over my life's experiences since God revealed His truth to me, I marvel at His mercy and patience with me. For in view of all the many admonitions of the Scriptures which have been brought to our attention by His faithful servant in these latter days, I can plainly see that I failed to walk as I should have walked. If my growth in grace had kept pace with my knowledge, if I had been sanctified by the truth and His Spirit as He intended I should be, there would have been no wanderings into by-paths of false doctrines and practices.

When I think of all the lovelessness that has been manifested among those who claimed to be sanctified by the truth and some who claimed to be at the very height of spiritual perfection while in the flesh, I feel very much ashamed to realize that I ever had any part in it. How merciful is our Father that He has not cast us aside!

After becoming free from these entanglements, the world, the flesh, and the Adversary sought and in large measure succeeded in getting us to spend and thus waste time in seeking to accumulate more earthly goods "for our family." Then we were tempted to unduly criticize the brethren when they expressed- the truth differently from the way we believe. I do not mean when one departed from the fundamentals of the Divine Plan but things to which we should have paid no attention. I find that love does not thrive on criticism.

How thankful I am that our dear Father has mercifully and graciously helped me to see my mistakes and to some extent gain the victory over them! . .

Dear brethren, I ask an interest in your prayers that I may profit by past experiences and may realize more each day the blessedness of walking with Jesus, having Him for my constant companion, for I realize that "we become like those whom we habitually admire." I want to know more fully that love which "surpasses knowledge," and to be "filled with all the fulness of God."

Our prayer for you is expressed in Phil. 1:2-6.

Your sister by Divine grace,

E. E. S.- Wash.