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In the Strength of God

"They go from strength to strength, every one of them in Zion appeareth before God." - Psalm 84:7.

HOW WHOLESOME, how sublime the counsel and wisdom that come from God! How gentle and soothing are His messages as they come to His children, reassuring the timid and fearful, the distressed and the sorrowing, yea, all His dear trusting ones, of that Divine love that excels all others. While His word of instruction definitely affirms His inflexible justice, that He changeth not, yet that same word of counsel is most explicit, in informing us that our Father in heaven is very long-suffering and patient, yea pitiful and merciful, "like as a father pitieth his children, so the Lord pitieth them that fear Him." He is declared to be the great Refuge, the "hiding place for all His trusting children, a very present help in trouble. Herein truly is the source of strength for every child of God as he journeys through the wilderness of this world.

We Are Traveling Home to God

Indeed, gaining an entrance with Christ into the heavenly abode is sometimes likened to a pilgrimage in which the traveler is covering a measure of the distance from day to day. This thought is undoubtedly suggested by the Savior when He urged His believing followers to "strive to enter by the strait gate" into the narrow way, that leadeth unto life. It is with every disciple of Christ a question of treading the pathway of life. And the poet has well framed this thought

"Silent, like men in solemn haste,
Girded wayfarers of the waste,
We pass out at the world's wide gate,
Turning our back on all its state;
We press along the narrow road
That leads to life, to bliss, to God."

This idea must necessarily embrace the thought of the Christian life made up of a chain of many circumstances, events, and experiences, all of which under the unerring providences of God contribute to the blessed end in view -- that development of the soul in real piety, through the knowledge and understanding of God, resulting in a personal, intimate acquaintance with Him; even as Jesus in His last prayer declared, "This is life eternal that they might know Thee, the only true God and Jesus Christ whom Thou hast sent."

In meeting with the various problems and issues in life's pathway, it may be said that one is really meeting with God Himself, inasmuch as it is the Divine will and the good pleasure of God that is always called in question-"That ye may prove what is that good and acceptable and perfect will of God." This was obviously so in the case of our Master who said in the very commencement of His official work as the world's Redeemer, "Lo, I come, in the volume of the Book it is written of Me, to do Thy will, O God." And the will of God was His constant theme throughout, as expressed in those significant terms, "I delight to do Thy will, O My God," and, "My meat and My drink is to do the will of Him that sent Me." Then in that last tragic hour of His earthly life in Gethsemane, when the question of faithfulness in doing the Divine will became the final issue, He said, "Nevertheless, not My will, but Thine he done."

And so it must be with- all real followers of the Son of God. It is the issue of the will of God that becomes the test and therefore it is God Himself with whom we meet in all the complex circumstances and experiences' in the journey of life. "They go from strength to strength," says the Psalmist, and thus the thought is definitely expressed of the gradual progress in the development of a state of heart and soul that the Lord will find wholly devoted and loyal to Him at the end of the journey.

The Christian's Source of Strength

But the question of supreme importance is, Wherein lies the source of the Christian's strength; whence cometh the power by which to carry on the combat of life? What is the secret of strength to make advances in life and godliness? We will find the Apostolic advice to the Corinthian brethren of much import here: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Indeed the office and work of the Spirit of God is never questioned by any who are really acquainted with God and His purposes. Our great exemplar, the Lord Jesus, moved amongst men in the power and energy of that Spirit and always spake and acted as one fully controlled and directed by it. Near the close of His sojourn on earth He promised His footstep followers the benediction of this power from heaven, the Comforter from God would illuminate, enlighten and console their spirits as in later times they should be fully inducted into membership into His mystical Body.

The Pentecostal blessing abundantly fulfilled the promises of the Master. True indeed the "tongues of light" which came upon the faithful at Pentecost did not continue with them, even as the dove which was seen descending upon Jesus did not continue to be seen. Both the dove and the flame of light were merely outward representations, not to deceive, but for the purpose of teaching an important lesson, of convincing those who observed these things, that the promised blessing and power had come. The children of God who since come under the influence of the heavenly unction, have neither signs of flames, nor doves, nor sound of rushing wind, nor do they speak miraculously. They nevertheless come into and are made partakers of that spiritual comforter which is no longer accompanied by the outward symbols because they are no longer

necessary; the anointed congregation of the Lord having been established and the fact of the Holy Spirit's impartation having been demonstrated, it is His will that His children shall now accept the same by faith and have that Spirit dwelling in them richly, the result of which is that there is cultivated in their hearts and lives the fruits of the Spirit, instead of expecting them or other things as miraculous gifts.

The More Excellent Way

The yielding of this fruit of the indwelling Spirit, should be the real vital concern of every Spirit sealed child of God. And does not the inspired Paul so appeal to the brethren at Corinth ? After making pointed reference to one or another of the outward gifts of the Spirit, this Apostle virtually says, My brethren, let me now call your attention to something even more important than any or all of these outward gifts of which I have been speaking - "Yet show I unto thee a **more excellent way.**" Then follows that very illustrious chapter, giving an exhaustive exposition of what the fruit of the Spirit really is, so that even the dullest in spiritual comprehension may **see** that the love of God, the love of Christ, is really the **sum** of all spiritual graces, and embraces the entire fruitage of the Spirit; and this is what the Apostle calls "the more excellent way." In other words, that the ultimate object and office of the Spirit is to impart to fully surrendered believers that strength of understanding, of illumination as to the mind and will of God, and that conception of the image and likeness of the Son of God, that will constitute for them an inward power within their souls that will enable them to go from strength to strength in their pilgrimage toward the city of light. It is in fact this same Apostle who prays for the Church at Ephesus that there might be in them the working of this mighty Spirit so effectively and so thoroughly that there would be wrought out in them the Christ character and the likeness of the Son of God-indeed so great and so mighty a working of this Spirit, similar he says to that which was in operation when the Lord Jesus Christ was raised from the dead. - Eph. 1:19, 20.

The Transformation that Follows

The observations of another are most worthy of our careful reflection: "Whenever there has been a faithful following of the Lord in a consecrated heart, several things have sooner or later inevitably followed. Meekness and quietness of spirit become in time the characteristics of the daily life. A submissive acceptance of the will of God, as it comes in the hourly events of each day, is manifested; pliability in the hands of God to do or to suffer all the good pleasure of His will; sweetness under provocation; calmness in the midst of turmoil and bustle; a yielding to the wishes of others [where there is no conflicting principle involved], and an insensibility to slights and affronts; absence of worry or anxiety; deliverance from care and fear -all these and many other similar graces are invariably found to be the natural outward development of that inward life which is hid with Christ in God. Then as to the habits of life; we always see such Christians sooner or later laying aside thoughts of self, and becoming full of consideration for others; they dress and live in simple, healthful ways; they renounce self-indulgent habits and surrender all purely fleshly gratifications. Some helpful work for others is taken up, and useless occupations are dropped out of the life. God's glory, and the welfare of His creatures, become the absorbing delight of the soul. The voice is dedicated to Him, to be used in singing His praises. The purse is placed at His disposal. The pen is dedicated to write for Him, the lips to speak for Him, the hands and the feet to do His bidding. Year after year such Christians are seen to grow more unworldly, more serene, more heavenly-minded, more transformed, more like Christ, and until even their

very faces express so much of the beautiful inward Divine life, that all who look at them cannot but take knowledge of them that they live with Jesus, and are abiding in Him."

Again such as have made progress into this life and who know experimentally something of the realities of its fruitage, find their soul's undertone well expressed in the following lines

"Jesus, my Lord, Thou art my life,
My rest in labor, strength in strife;
Thy love begets my love of Thee;
Thy fulness, that which filleth me.

"Mine effort vain, my weakness learned,
Weary, from self to Christ I turned,
Content to let His fulness be
An unbought fulness unto me."

Wherein Ye Greatly Rejoice Though if Need be Ye are in Heaviness

Truly it is no marvel that those who have thus experienced this working of the mighty -power of Christ to the extent of establishing the heart in that sure confidence of security in God, are admonished to rejoice in the Lord always, and to possess in full measure that joy and gladness of heart which the Holy Spirit alone can impart. Let us in this connection hear the Apostle Peter speak of the blessedness of that salvation of the anointed in Christ. He says, "Wherein ye greatly rejoice" and "in whom though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." Yet it is well that every child of God be fortified against the spirit of depression and discouragement; for indeed though all the children of the King are to joy in the God of their salvation, they are permitted in the Lord's wisdom also to pass through the valley of shadows and to feel at times the weight and pressure upon their own souls, of those dark hours often filled with heartaches, trials, and reverses. And so we do well to hear again this same Apostle speaking on this wise, "Though now for a season if need be ye are in heaviness through manifold temptation [trial], that the trial of your faith being much more precious than of gold that perisheth, might be found unto praise and honor and glory at the appearing of Jesus Christ." As there are ebbs and flows in the ocean's tides, so with our sense of the Lord's presence with us and His smile upon us. Experience as well as the Word teaches us that we may not be as deeply conscious at times of His presence, as at others, nor as deeply sensible to the warmth of His love. But evidently our Master wishes us to learn well the lesson of walking by faith and trusting in Him and His abiding love, even though we cannot trace the meaning, of His providences, and notwithstanding earthly reverses, physical ill health, poverty, or untoward outward circumstances or conditions, which tend to cause discouragement and heaviness of spirit. And let it be recalled in this connection that our Father may at times seemingly lay His hand heavily upon us in order to draw us more effectually to Himself and to so make us feel the need of His presence and the utter emptiness of all earthly things; further, that we may seek Him the more abundantly, with a true heart in full assurance of faith.

Love in the Body of Christ

We pass on to another phase of our theme -- strength from God that comes through the mutual helpfulness of the members of the Christ to one another. Again the Apostolic admonition directly charges each disciple of Christ with the solemn responsibility, "Bear ye one another's burdens and

so fulfill the law of Christ." This is obviously a definite appeal to each child of God as he comes to grasp the lengths and breadths of the glory and love of God, to express the qualities of that blessed attribute in the direction of loving compassion and sympathy toward one another. Indeed how logical and natural is the procedure with those who are permeated with the living spirit of their Divine Lord! How consistent that they should consider their happy privileges of edifying one another by loving thoughts, by savory words and deeds, and in general by "helping together by prayer"! And this is truly the inspiring lesson taught in the beloved Paul's Epistle to the Corinthian brethren (1 Cor. 12:24-26), where he calls upon all the members of the Christ to have and to express that mutual love which seeks to encourage and strengthen all that is good and to discourage all that would not provoke unto love nor tend to edification. Need we remind any that this love flowing through the membership of the Christ is truly the love of God, and therefore it is tender, sympathetic and suffers long, and hence answers well to St. Peter's declaration, "Charity covereth a multitude of sins."

Ye will fulfill the law of Christ, said the Apostle if ye carry out in your daily lives the principle of love, which principle is set forth in the law of Christ, "A new commandment I give unto you, that ye love one another as I have loved you." Would not the law of Christ indeed stand for the will of Christ or the will of God? It is God's will that we shall love one another; and that love will prompt in bearing one another's burdens.

Love of Christ of Quick Discernment

There are times in the life and experience of almost every one when the surges of trouble roll high and the timid shrinking soul is well nigh overwhelmed by them. And during such heart searching times, how soothing is the kindly sympathy and counsel of a fellow-sojourner in the narrow way! The natural and worldly-minded friends and the undisciplined in holy things may and do sympathize in a certain measure, but their sympathy is not of the most helpful kind and their counsel is almost sure to be wrong and of little or no profit. Hence the necessity of occupying that position of relationship to God as a member of His family and hence of fellowship in the Body of Christ, which will mean in every case disfellowshipment with the world. The positive advantages of such a holy and exalted relationship are very certainly realized by the consecrated in that they are brought directly in contact with the power and influence of the heavenly Spirit which is illuminating, instructive, healing, and edifying.

One need not always unburden his heart and reveal his sorrows and perplexities to others and to solicit their sympathy and aid; indeed in many instances the sorrows and struggles of the soul are better untold, except in the sacred presence at the throne of grace. On the other hand, where the love of Christ has become a quickening power and is definitely active in the Christian's daily walk, it is of quick discernment and is vigilant, watchful and ready with the word in season, the cordial friendliness, and the helpful hand if need be, to aid in bearing the burden.

Entanglements Through the Deceitfulness of Sin

Of a surety the devout and experienced Christian becomes acquainted with many burdens and of diverse kinds. Some of these burdens are those of bereavement and kindred sorrows in connection with the loss of loved ones. There are burdens of earthly loss, of poverty, that embarrass and weigh heavily on the mind; there are cares of the family and business anxieties; cares that result from physical and mental- suffering, and that greatly perplex and try the soul. If we have it upon

our hearts to act in accordance with the law and will of Christ, we will realize that all these perplexing circumstances and experiences of life furnish us the privilege of cheering and strengthening fellow travelers with us in the same way, and of the same Body, with a word of tender sympathy and counsel as will be most needful and in season.

Then there are distressing burdens at times because of certain entanglements through the deceitfulness of sin. At great lengths do the Scriptures deal with this class of burdens such as result from sin's subtle working; the sacred Word is replete with lessons concerning the subtlety and insidiousness of sin. Indeed no class of burdens deserves more serious, careful, and yet more sympathetic consideration than do these. Without in the least condoning sin or passing over it lightly, the Word of the Lord as we have seen counsels to great compassion and longsuffering, especially in the case of acknowledged sin. None know better than the people of God who have, fled the great taskmaster, the fact of its strong entrenchment- in the flesh in the form of the naturally depraved traits and tendencies and of its much diversified workings, against which each must engage in a life-long warfare. And is this not the reason why the Christian experience is spoken of as a life of combat, and the admonition is full of solemn significance, "Fight the good fight of faith." Various forms of pride, selfishness, self-seeking, ill-temper, impatience, etc., are forms of sin that so frequently disrupt the peace and harmony that should be properly the heritage of faithful children of God. Surely it is in connection with the operation of these forms of sin, that the Apostle offers the word of counsel, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Herein may often be realized the opportunity of bearing the infirmities of weaker brethren, and the stronger may at times very profitably reason with another in the spirit of lowliness and loving forbearance and thus endeavor to impart new strength and encouragement by the wholesome spiritual advice that is offered.

"Be Thou an Example of the Believers"

But of, still greater value and effectiveness however is the personal example of genuine piety, lowliness, and self-surrender. Little need be said as to this; for we all feel instinctively the power and inspiration emanating from such a living exposition of faith and of the life within. The Apostolic admonition is in full confirmation: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (1 Tim. 4:12.) Inasmuch as all those treading the pathway that leads to God and life need and depend upon strength from Him and the assistance of one another, what incentive there is to reach out and embrace that power and that spirit by which we may ourselves be strong in the Lord, and at the same time impart strength to others and bind up the Body of Christ in that unity that is born of the power of love. Surely such as are sustaining in deed and in truth the relationship of sons of God will see to it that the hallowed influences of the Christ within, will shine out upon all those around them, and such will undoubtedly be the bearers of peace, harmony and love to others, and their words will be unctious and as oil poured upon the troubled waters of present experiences and lead to the greatest possible enjoyment of all the fruits of righteousness.

"'Tis what I know of Thee, my Lord and God,
That fills my soul with peace, my lips with song;
Thou art my health, my joy, my staff and rod;
Leaning on Thee, in weakness I am strong.
"More of Thyself, oh, show me hour by hour
More of Thy glory, O my God and Lord!
More of Thyself in all Thy grace and power,

More of Thy love and truth, O Living Word!"

Transformed to be Forever with the Lord

[Contributed]

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the scone image from glory to glory, even as by the spirit of the Lord." - 2 Cor.3:18

WONDERFUL is the provision that make it possible for the fallen human race to have eternal life, but still more wonderful is the thought that poor, weak, sinful mortals can be changed and made like Christ in mind and character -- and that this change is possible while we are still on earth in our present surroundings. If those who are fully enlightened now and therefore on trial for life, are not made like Christ here, they have no hope of being changed and made like Him hereafter. This thought should lead to a searching of our hearts. Let it take hold of us, that weak as we are by nature and as prone to sin, the mighty power of God which raised Jesus from the dead, can work in us, and "change into the same image"-until we are like Christ in heart and character. May this bring home to us a clearer knowledge and keener sense of our great high calling.

In Galatians 4:19 we read the words of Paul: "My little children, of whom I travail in birth again until Christ be formed in you." These words seem to teach clearly that we- can he made like Christ or have Christ formed within, which is the same thing. How does this truth appeal to us? If we can truthfully sing "My goal is Christ and Christ alone," if we are hungering and thirsting for more Christlikeness, we shall be glad to know of this possibility of the Christian life.

There is in these words of St. Paul a strong stinging rebuke to many of us. It reveals that we have not been following Paul, as he was following Christ. Christ was a server, and in this service He made great sacrifice, even to the death of the cross. Yea, "with His own blood" He bought us. Paul reveals in these words how he was following in the steps of Christ, laying down his life, going through the pains of travail. This was experienced by Paul for just one purpose-that the Church, which he loved more than he loved his own life, and for which he toiled at great cost, might be made like Christ.

Preparation for that Supreme Moment

Ah, Paul could truly say, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the Gospel." Have we spent ourselves, our time and means, just to help our brethren to have Christ formed within? Many have spent themselves, their time and means, to win in an argument or to get some one to see a point of teaching, which perhaps was not important, but can they look back to one real sacrifice of any kind which was made just to help a weak saint to be more like Christ.

It is true that as we consider our Pattern -- His holiness and perfection -- and realize how far short we ourselves fall of that -holiness and perfection, the most the majority of us can claim is that of being pupils in the School of Christ. And we are in this school just to be made like Christ. When we are made like Him in mind and character we will be ready for any position or work in our Father's House of many mansions. Let us not be weary in well doing, for in due season we shall reap if we faint not.

In view of our position on the stream of time near the end of the Age, near the end of the harvest when the last ripe grain of wheat will be taken to the heavenly garner, near the time when we shall all have been changed "in a moment in the twinkling of an eye"-what is the one thing we should have continually before us and which should be engrossing us almost to the exclusion of every other thing and thought? Surely it is nothing less than that of preparing for that supreme moment when we shall be caught away to meet the One we love above all others. Let us ask ourselves if that is the main thing in our lives, if all else is secondary and very insignificant. Are we with an earnest longing, a deep joy and a strong hope, looking forward to being forever with the Lord? The answers to these questions -- searching questions -- will be in the affirmative, if we can say and from our hearts sing,

"I know He's mine
This friend so true,
He lives with me
His will I do.
Ten thousand charms
Around Him shine
*But best of all
I know He's mine."*

The Church's Great Solicitude

We cannot place too much emphasis on the importance of this matter-that our one chief purpose in life should be our preparation to meet our Lord and to spend eternity with Him. Let us illustrate with the prospective earthly bride. The wedding day is set and she is anxiously anticipating the union with her beloved. As she looks forward to that day and the life to follow, what is she most concerned about, and to what is she giving most of her thought and attention? Not just the clothes she is to wear on the wedding day, and how she will look. These things will be considered, but they will be secondary. If she is wise, she will be mainly concerned about herself, her character, her manner, her spirit, her disposition. For after the wedding day there will be problems to meet and requirements that will necessitate' attainments beyond that of merely the outward appearance. In view of these possibilities the wise maiden is seeking to make "herself" ready for the marriage, so that after the beautiful clothes and face and hair have faded and there are "silver threads among the gold" there will still remain a sweetness of manner, a loveliness of disposition and a depth of character Which will be worthy of her husband's continued love and esteem.

Brethren, are we giving diligence these days and are we fully cooperating with the Spirit of God that we may "become pure and sweet and unselfish in character, so that our Bridegroom will be delighted to have us forever with Him and be proud to present us to the Father as His Bride-"without spot or wrinkle or any such thing"

Let us take time here to inquire more particularly as to just when we will be like Christ-here or beyond the veil? It is true that it is in the resurrection we get our new body, with the greater power and wonderful increase of knowledge-but are these the important things? Are these the things that make us like Christ in the real sense? No the important things that make us like Christ are what we carry with us from the earth and those things that are transferred into our new, immortal bodies-the new heart with the law of love and holiness written therein (Matt. 5:8; 2 Cor. 3:3-10; 7:1; Psa. 45:13) - the new transformed character and disposition which is the outcome of

our new mind. (Rom. 12:2; 8:29; 2 Pet. 1:4-11.) Since it is what we take into our new bodies-the new mind-that makes us like Christ, the new creature will be no more like Christ in heaven than it is on -earth: In other words, holiness and purity of heart being the divine requirement for all who will share that resurrection and that life, we will be just so much like Christ beyond the veil as we as new creatures are this side. What we get in the resurrection will be the new tools to work with new body, all power, and full knowledge with -which we can perform perfect service.

Are We Longing to be Christlike

There are two pictures among others in the Old Testament which corroborate this thought of our cleansing and perfecting being on this side the veil. The first is that in connection with the tabernacle-there was no provision for cleansing in the Most Holy. The laver where the priests washed, was in the court. Then in the building of the temple, all the stones received their last touch of preparation for their place in the temple before leaving the quarry.. So, dear saints, when the blows and cuts seem to make us cry "You hurt me so," let us keep in mind what it is all for-"that we may be a crown of glory and a royal diadem in the hand of our God."

In this connection let us ask ourselves two questions: First, are we longing above all else to be Christlike, or to have Him formed within-not just for the sake of a rich reward, but longing to be righteous, to be pure, to be loving, to be truly humble, to be spiritual and have the spirit of sonship in overflowing measure because we love these. principles and because it is the condition of all who have come under the anointing of the Spirit. Second, Are we trying our very best, doing our utmost to be more like Christ? The measure of the desire we have to be like Christ, will be the extent of our effort. Little effort will reveal a weak desire. Let us illustrate: Brother A says, "Brethren, I am sure I have been called to the high calling. I have counted the cost and made a full consecration of myself and my all to God. Oh, I do want to make my calling and election sure. I do want to have Christ formed within, for I want to be with Him in the Kingdom." But what do we find Brother A doing after giving such a testimony? He has an abundance of time at his disposal-time which we have been led to believe was upon the altar and "to be used in joyful service"-and Brother A has some talent too to help him in the service. But what is he doing with his time and talent?

We find him spending much time with the newspaper, enjoying the magazine and its fiction, listening for hours to the programs on the radio-much of which is of no spiritual value, but quite the reverse; social evenings sometimes engage his time, when it is not necessary. Yet Brother A tells us he longs to be like Christ! Surely the longing is Very faint and weak, and he is only deceiving himself.

When people really want anything, they spare no pains to secure it, and when Brother A really wants to be Christlike he will change his ways very considerably. Not that the things he is doing are sinful-no, but they are not the things that make us like Christ. The dross is burned out in the furnace of affliction, and we are made Christ like by divine influences, by becoming clay in the hands of the Potter, by sanctification through the truth, by communion in holy things, and with holy people; and by letting the Spirit of our God work in us unhindered. Prof. Huxley once said.:

"If some great power would agree to make me always think what' is true, and do what is right on condition of being turned into a kind of clock and wound up every morning, I would close with the offer."

This is an old desire, an old longing. Few have lived who at some time in their life have not expressed or felt this longing. How blessed it is to know that we may be made pure and good and Christlike without being turned into the clocklike instrument; though we may need a little regulating every morning and many times a day. We will need to have many "sweet hours of prayer" and spend much time away from the world's rush and noise -- "alone with God," in the secret place.

The Source of all Strength

We should be learning to realize the vastly greater importance of "being" than "doing," the greater importance of the state or condition than the outward demonstration. Be it far from us to suggest carelessness with regard to our walk and service, but we would be understood as endeavoring to emphasize that our conduct and activities should be the outgrowth of what is within. Sincerity can mean nothing less than this. It is all in vain that we seek to walk right and serve right as a means of getting right. This is impossible. The life and power must come from within. The illustration of the vine given by our Lord teaches this lesson: It is only as the branch has the sap of the vine running through it, that there is any demonstration of life or any fruit bearing. Make the tree good and its fruit will be good, is the divine order -- not make the fruit good then the tree will become good. A walk and service after this latter principle will not bear testimony of His "yoke being easy and His burden light," nor of green pastures and still waters. These come only with the life that has first been brought into harmony with the Great Burden Bearer and the Good Shepherd, and has been laid in full surrender at His feet--only to the life that has partaken of His Spirit and whose every impulse is actuated by the Spirit. "Man" it is that "looketh on the outward appearance," but it is God who "looketh on the heart." "Let this mind be in you, which was also in Christ Jesus."

Some Unfruitful Methods

Many volumes could be written about the bitter and unsuccessful efforts and vain endeavors in a wrong way to become like Christ. One of these is a very common one--by resolution merely. Who has not tried this way and found himself powerless and unfruitful. Now we are not advising against making good resolutions, but we do affirm that there must be a power within beyond our own will power. We cannot become like Christ merely by resolution. "In will power, in mere spasms of earnestness, there is no salvation. Trying to be a saint by resolution is like a drowning man trying to save himself by pulling at the hair of his head."

Many of us have gone to our Bibles and to the wonderful helps we have to Bible study and read the grand exhortations therein and then without a fully surrendered heart and the assistance of the Holy Spirit, we have resolved that we would do these things and become like the beautiful saint we saw in vision as we read. But what was the result of the resolution? Failure! Failure! Failure! until we felt like casting all aside as hopeless and impossible. Yes, brethren, it is as hopeless for us in our own strength merely and by resolution, as it was for the Israelites to keep the Law when they said, "All this we will do." Christ ruled this method out forever when He said, "Which of you by taking thought can add one cubit to his stature?"

But resolution to achieve through human effort is not the only wrong and unfruitful method. Another one is that adopted by some of dealing with the individual sins and bending all one's energy toward overcoming a particular sin. But there are serious objections to this also. In the

first place our life is too short to accomplish such a task, for the name of sin is legion. Then, too, to deal with individual sin is to leave the rest of the sinful nature untouched land untamed. Again, a single combat with a special sin or even with all our sins does not affect the root and spring of the disease. And lastly, religion does not consist in negatives. Saints are not made by the pruning knife, merely. We must first of all deal with the root of sin by a full self-surrender, and have our hearts filled with a new spirit, a new love.

Still another method is that of copying the virtues. "In one sense and up to a point we may be copyists. We may study the developed graces of a fellow saint and thus be able to correct much in ourselves that is faulty. We may note the characteristics of others and seek to have them transferred to ourselves in so far as they are suitable for us; for what is befitting one may not in all its extent be appropriate for another. But even in this method, the transference must be by the power of the Holy Spirit; otherwise the leaves and fruits will be awkward appendages, a mere disguise -- not an uprooting of the evil, and not a growing out of the parental tree. He who enables us to copy must be the Spirit, else it will be a still, lifeless imitation thrown together by a hand that understood neither beauty, proportion, nor order. When men assume the position of copyist, either in imbibing truth or taking on character, the result must be a religion of imitation. This tendency to religious imitativeness is extensively ruinous, because it is destructive of reality and freshness, and it is totally incompatible with what is simple and natural and graceful in religion. The likeness may be exact, but it is the exactness of painting, or the correctness of the cold, lifeless statue. Yet much of what is called religion is of this kind-mere imitation-no more. Men profess to have been converted, to have undergone the change which makes them sons of God, to be wrought in by the Spirit of God, yet we discover upon closer scrutiny that they are only copying a character they admire. We pray and sigh and weep and confess sin, not because we have been moved to do so by the Holy Spirit, but because we have been reading the diary of a saint who thus prayed and sighed and wept and mourned for sin.

"Let us take heed lest we be deceived by this imitativeness, and let us remember that at best it can produce only a well sketched outline, a piece of commonplace externalism which though sapless and lifeless lulls to sleep the conscience and leads to a deep self-deception, while at the same time it dishonors God, grieves the Spirit, and wraps' us up contented in a form of godliness as a substitute for the living power."

The Divine Formula

After we have spent all our resources, we should be ready for the divine formula for becoming like Christ. But "Where will we find this formula? Where do we find all our formulas? In the text 'books. If you want a recipe for a good cake you go to your cook book; for a formula in chemistry you go to your chemical text book, and for one in medicine you go to your medical text book. And for our formula for becoming a saint, we must go to the text book of Christianity"-the Bible. It contains a beautiful, simple formula, which if followed faithfully will not fail to make us like Christ. The trouble has been we have not followed the Bible formula. We thought we could improve on it, and at times we made up a formula all our own. But what has it produced? Not one saint, not a lovely Christ like character. We must remember to follow the divine formula faithfully if we would have Christ "formed within."

In various of the spiritual admonitions of the divine Word we find this formula stated. To the brethren at Rome the Apostle wrote: "Present your 'bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye

transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Those who really act on this advice will begin to enter a spiritual experience as a result of coming under the anointing of the Spirit, being in contact with the Source of power. Such will then soon realize the effectiveness of the formula given by the same Apostle suggested at the beginning of this article: "But we all with unveiled face reflecting as a mirror the glory of the Lord are transformed into the same image, from glory to glory, even as from the Lord, the Spirit."

The first important thing we want to notice is that we do not change ourselves. The text says "We are transformed." No man can change himself. -- We do something and the result is we are changed -- "we reflect the glory of the Lord."

"It is very noticeable in the New Testament where these great moral and spiritual changes are mentioned the verbs are in the passive." Romans 12:2, is one of such places.- Brethren, the change we are striving after is to be wrought upon us by the molding of hands beyond our own. -- Eph. 2:10; Phil. 2:13; 2 Cor. 3:3.

"According to the first law of motion every body continues in its state of rest or uniform motion in a straight line until it is compelled by other forces or influences to change its course, and this is a law of Christianity; our character remains the same or continues in its natural course until it is changed by other forces and influences."

New Forces and Influences

Now it is becoming clear to some of us why we have not been changed and made like Christ: it is because "we have failed to put ourselves in the way of the new forces and influences." These new forces and influences are within the reach of every one who has been called according to the purposes of God, but we must seek to know what they are, and after having discovered them we must, by the help which will be gladly given, put ourselves in the way of these forces and influences, for if we do not, we will never be transformed into the likeness of Christ. This is just as essential as it is to expose a film before a person whose photograph we desire.

How true are the words of another: "There is a clay, and there is a Potter, but we have tried to get the clay to mold the clay"! It has 'taken some of us a long time to learn the fact just stated that the clay cannot mold the clay, but that it can be molded only by the divine Potter into "vessels of mercy," and "made meet for the Master's use," -- here and hereafter.

Now the question may be asked, "Whence then these forces and influences that will effect this change and make us saints? The answer is "By My Spirit, saith the Lord," and the formula further is "By reflecting as a mirror the glory of the Lord we are changed."

Let us first understand clearly what the word "glory" in our text means, and we must see that our minds are the mirrors that reflect that glory. The significance of the word here is that of character. "On earth, in 'heaven, there is nothing so great, so glorious, as this." The earth is "full of the glory of the Lord" because it is full of His character. "The glory of the Only Begotten is character-the character which is "fulness of grace and truth."

Transformed by Beholding Him

Let us now paraphrase our text: "We all reflecting as a mirror the character of Christ are transformed into the same image from character to character—from a poor character to a better one, from a better one to a little better one, from that to one still more complete, until by slow degrees the perfect image is attained. The solution of the problem may be compressed into a sentence: "Reflect the character of Christ and you will become like Christ."

As previously stated, our minds are the mirrors that reflect the "glory" or character of the Lord. This is an important fact which we may not sufficiently realize. Our hearts and minds are so constituted that as we go through life meeting people, coming under their influence, talking with them, watching and taking part in events, reading books, etc., we are receiving impressions which stay with us and mold our characters. We are what we are largely by the things which have affected our minds, and that is why we are urged to keep our "heart [mind] with all diligence, for out of it are the issues of life."

The power of influence is greater than many of us are inclined to realize. It plays an important part in the formation of our characters and in making us like Christ. It is true, we believe, that influence is the greatest of all forces or factors which have to do with the molding of our character. It has been truly said: "No man can meet another in the street without making some impression or mark upon him. We say we exchange words when we meet; what we exchange is souls. When intercourse is very close and very frequent, so complete is the exchange that recognizable bits of one soul begin to show in another's nature; and the second is conscious of a similar and growing debt to the first."

"It is the law of influence to become like those we habitually admire." There must have been "a savor of David about Jonathan and a savor of Jonathan about David." Why? Because they were so much together and because they loved and admired each other. Is it not a fact that we become like those we love and admire? "There are some men and some women in-whose company we are always at our best; while with them we cannot think mean thoughts, and speak impure or ungenerous words. Their presence means elevation, purification, sanctity. All the best in our nature is drawn out by them and when in their company we find a music in our hearts that was not there before."

Make Christ Your Most Constant Companion

Why did Paul make the statement we find in our text? "We all with unveiled face reflecting as a mirror the glory of the Lord are transformed into the same image, from glory to glory." He was not stating something he believed merely but he was stating something he had experienced as well. "Paul knew why he was a changed man, and he knew that the One who had changed him could change others. On the way to Damascus he met Christ. Then the change started. From that moment he commenced to be transformed into the likeness of Christ." From the moment he met Christ "he commenced to decrease," and from that same moment "Christ commenced to increase in him."

"Why this changed life and course? He had come in touch with new and powerful impressive forces and influences and 'they' did their vital work."

The effect could not but follow: on words, on deeds, on career, on creed, on heart," on all, "He became like Him whom he habitually loved." The beautiful and well expressed thoughts of another on the power of influence give, we believe, the correct view

"As a matter of fact, to live with Christ did produce this effect. A few raw unspiritual, uninspiring men were admitted to the inner circle of His friendship. The change began at once. Day by day we can almost see the first disciples grow. First, there steals over them the faintest admiration of His character, and occasionally-very occasionally-they do a thing or say a thing that they could not have done or said had they not been living there [in close contact with Christ]. Slowly the spell of His life deepens. Reach after reach of their nature is overtaken, thawed, subjugated,, sanctified. Their manner softens, their words become more gentle, their conduct more unselfish. They do not know how to account for it, but they are different men. One day they find themselves like their Master, going about doing good. To themselves it is unaccountable, but they. cannot do, otherwise. They were not told to do it; it came to them to do it. But the people who watched them knew well how to account for it-'They have been with Jesus,' they whispered."

Brethren, in the whispered words, "They have been with Jesus," we have the great secret made known, for all else is secondary. If the early disciples experienced such a change in their lives by having Jesus "with" then; What should we not experience by having Him inside, in the power of His Spirit? Surely of all those who have such a spiritual experience today, we will hear the whispered words, "They have been with Jesus." What a witness the world would get (not by books or talks or meetings) if it could be truly whispered of all who claim to be "in the truth"-"They have been with Jesus." May all with whom you and I have dealings, see that we "have been with Jesus," even if they do not say so.

What is the sum of it all? Another has answered as follows: "Make Christ your most constant companion. Be more under His influence than any other influence. Ten minutes spent in His society every day, ah, two minutes if it be heart to heart, and face to face, will make that whole day different." Thus the life and character will become changed -- from glory to glory until we are like Christ.

"Take time to be holy,
The world rushes on;
Spend much time in secret
With Jesus alone;
By Looking to Jesus
Like Him thou shalt be,
Thy friends in thy conduct,
His likeness shall see."

Ceased From His Labors

Brother Margeson's Pilgrimage Ended

"Greater love hath no man than this, that a man lay down his life for his friends." - John 15:13.

THE circumstances of our sorrows remain in no manner or degree different from those of the world, but with Christ, the Lord and Master of our life, brought into our griefs and glooms, "He will compass us about with songs of deliverance." His wisdom cannot err, His love cannot change; in the midst of *pain* and loss, even bereavement, the child of God can know that the most mysterious act of His providence is planned for the spiritual good of the sufferer. With this lesson learned it becomes easy to "Rest in the Lord, and wait patiently for Him." Here, for the Christian, is the true consolation - not in the things that time and sense have to offer, but in the assurance that it is a loving God that is "working all things after the -counsel of His own will." This thought is for us His "Peace, be still." "He giveth quietness even in the midst of our severest grief. The rose petal must be crushed that its fragrance may be preserved, the heart of the skylark be broken by cruel separation that its song shall flood the air. When these simple truths are known to man, can we wonder that the loving hand of God should sometimes "seem rough"?

At four o'clock in the afternoon of Wednesday, May 8, our dear Brother Ingram I. Margeson, known to many of our readers through his long years of faithful service, and loved by all who knew him, departed this life and, if our expectations are correct, passed "the second veil." About 7.30 in the morning he went to his daily tasks in the orchard of his 'home in Westwood, Mass. At 10 o'clock, without any sign of warning, he staggered and, fell, from that time remaining unconscious until his death. The failure of his spacious home to accommodate those who came to the funeral services at 2.30 on Saturday, to express genuine grief at their loss, bore as eloquent testimony as did the room banked with flowers, to Brother Margeson's life devoted to doing "good unto all men." The presence also of brethren from some distance, as well as all from the nearby Classes who found it possible to be at the service, told that no opportunity of doing good "especially to the household of faith" had been lost by our Brother in his faithfulness in serving "all men." As was said of another, so with him: "His life was one long endeavor to bless others, to be the channel for conveying God's truth and love and grace to them." He had learned well the Apostle's admonition, "Be ye kind, one to another, tender-hearted."

It was at the age of eighteen that Brother Margeson's heart was stirred and that he turned definitely to the Lord, affiliating himself with the Presbyterian Church;-but about two years later he came to see that immersion is the true Scriptural form of baptism and he therefore joined the First Baptist Church of Jamaica Plain, Mass. For eleven years he was an active member of this Church, serving most of that time as its treasurer and in the work of its Christian Endeavor Society. Through a reading of "The Divine Plan of the Ages," especially after listening to a discourse on "Rightly Dividing the Word of Truth," he definitely decided to take his stand for "Present Truth." With this deeper appreciation of the purpose of consecration he was again immersed in 1904.

The zeal he had for service from the time he turned to the Lord, and the experience he had gained in 'his first affiliations remained with him, assisting in making him a helpful servant of the Boston Ecclesia in the many years he was spared to serve that congregation. In later years he had many opportunities of close association with Brother Russell in conventions, on various journeys, and otherwise. It will be recalled that Brother Margeson was one of those who had part in encircling the globe with Brother Russell in the winter of 1911. In the difficult days which followed his death, Brother Margeson's keen spiritual discernment and strong faith were a source of much

encouragement to the brethren; and when, in 1918, the Pastoral Bible Institute was organized, he was one of the brethren charged with the responsibility of its administration, being made one of its directors at that time, in which capacity he served continuously and faithfully until his death.

Although he bore a heavy burden in connection with the care of his fruit farm, he joyfully served the local Class, doing "with his might whatsoever his hands found to do." His faithful service in the Boston Class and among the isolated ones in that vicinity still left him some time for frequent visits to other Classes in New England, and even extended trips were taken on occasions. "A human life filled with the presence and power of God, is one of God's choicest gifts to His Church and to the world." Knowing the source of strength for all true ministry, Brother Margeson was a man of prayer and knew its power, not only in the congregation and in the family circle, but he knew too the sweetness of secret prayer and communion with his God. His final pilgrimage early this year was to the Southeastern States. This, in his sixty fourth year, found his natural strength waning, though his spiritual zeal encouraged him to continue on, notwithstanding 'his physical frailties. While specially appreciative of the brethren of like precious faith, he found much joy also on these trips in all opportunities of fellowship with any who are trusting in the same precious blood, as well as in witnessing to those who had not yet learned to know and to trust his Savior. He always returned to his home full of rejoicing over the fellowship he had experienced, thankful for the opportunities afforded him of ministering to the spiritual needs of others.

It is our confidence that Brother Margeson manifested the love of Christ in rich development, for his heart seemed to go out to all the Lord's people, and, indeed, to all with whom he came in contact in his daily life. Because he thus fulfilled his Master's command to "love one another" and to lay down life in His service, we believe he has won His Master's "Well done." It may truthfully be said that he had caught the import of the words, "Hereby perceive we love, because He laid down His life for us: and we ought to lay down our lives for the 'brethren.'" "Whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it." "By this shall all men know that ye are My disciples if ye have love one to another."

Temptations of the Consecrated

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." - James 1:12

OF THE various Greek and Hebrew words in the original Scriptures which are translated by our word temptation in the King James Version of the Bible, there, is none that primarily means "temptation." All have the thought of "to try or to test," and it is only when the context suggests the thought of an influence toward evil that the thought is that of temptation. Bearing this fact in mind, the study of this subject is made easier. The context proves that the translation is correct in saying that "God cannot be tempted with evil," as it is also when we read, "This He said to prove 'him,' though He who was doing the proving was like unto the Father of whom it is truly said, "neither tempteth He any man." (John 6:5, 6; James 1:13.) It is the context that gives such widely - different meanings to the two uses of the same Greek word.

Two Classes of Temptations

"Temptations, or tempting objects, are those objects which are presented by [or through the intellect to the sensibilities and the will; and are of such a nature that they have a tendency to induce or cause, in the sensitive part of our nature, viz., in the appetites, propensities, and affections, and also in the will, a wrong action. Sometimes the action, to which the temptations lead, is wrong in the **fact** of its existence, or in itself considered,; and sometimes it is wrong only in the degree of its existence. If the temptations advance in their influence beyond the intellect, and take effect in the desires and will, prompting them to action [or to a desire to act] when they should not act at all, or prompting them to a prohibited and inordinate degree of action when they are permitted to act [or to a joyful meditation upon the forbidden thought or act], they are always attended with sin." Accepting this statement as correct, temptations may be considered under the two main heads indicated, namely: those which lead to acts that are wrong in themselves, being violations of definite commands of God; and those which result in acts which while of themselves and indulged in moderately are entirely proper, yet by over-indulgence or under certain conditions become sin.

As for the first class of temptations, arousing feelings wrong in the very fact of their existence, there may be a suitable combination of circumstances, or there may be direct Satanic influence, or again, the temptation may result from a cooperation of these forces. It is the permission of these sensations to persist which we speak of as sin, whether or not there be action in harmony with the temptation. Sin would have resulted if the Lord, when Satan tempted Him with a vision of the kingdoms of this world, had permitted that suggestion to arouse in Him a desire to secure those kingdoms in some method other than the one the Father had chosen. There need be no question as to how great that desire was. The mere fact of the permission of its existence would constitute it sin. Failure to keep this fact in mind no doubt will account for much of the spiritual sickness of the last 2,000 years. There has also been much unnecessary discouragement resulting from not noting that sin does not consist in being tempted, but in being in harmony, in sympathy, with the temptation. Manifestly there could be no sin if the seed, that is the thought or suggestion, implanted in the mind were never permitted to germinate. But we **must** not forget that if never one of the sinful thoughts presented to our minds is carried into action, yet sin is charged against

us in every instance where there is not an immediate repelling of the suggestion repulsive to God and increasingly repulsive to us as we partake in greater measure of His Spirit. In this consists the great difference between the attitude of our Savior toward His temptations and ours oftentimes. It is true that "He was in all points tempted like as we are, yet without sin," because none of His temptations met with any sympathetic consideration. As a result of His positive stand for righteousness, it was His privilege to have Satan leave Him "for a season"-an experience which probably few, if any of us, ever have, at least in the early years of our Christian experience. Rather, as Brother Paul expressed it: "When I would do good, evil is present with me," either in doing evil with the consent of the will or contrary to the will. The Apostle indicates in the context that the latter was his experience, but the former has been the difficulty too often with most professing Christians. We should find the percentage of instances becoming daily larger in which we can truthfully say, "it is no more I that do it, but sin that dwelleth in me."

No Response to Evil in a Loyal Heart

The suggestion made to Jesus that He throw Himself from the highest point of the temple might seem to us to have been no test whatever of His faithfulness. Since this is listed among the temptations in the wilderness, evidently such a conclusion would merely indicate our failure to understand the circumstances, as we almost invariably do regarding the testings that come upon our brethren. We would have to love righteousness as He did and hate iniquity as He alone could, to know His eagerness to see the Kingdom established that the Father's will might be fully done on earth. In Satan's proposal there was a suggestion that would perhaps gather to His banner every man in Israel-ruler and pauper would -be drawn by this indisputable evidence of Messianic power. Because He knew the Father's interest was not in gathering crowds, He could be content to find the scattered few that would be appealed to by the message and the miracles that were prompted by love. To have thrown Himself from the pinnacle of the temple, under the protecting care of the angels, would no doubt have converted the thousands into followers only to see them drift away from Him as they found in His hand not the sword but the gentle ministry of love. This Jesus probably quickly perceived, because of His complete harmony with God's will and His plan for the redemption of mankind. He was a Bible student who knew well the text that Satan quoted, but knew it, not to place an interpretation on it but by interpretation to find the thought God had put in it. He knew that the meaning of that text was the exact opposite of the one Satan was adding to it. The precious promises of that ninety first Psalm were His, but only because He had made Jehovah His refuge, because He was not leaning unto His own or any one else's understanding.

The spectacular feat proposed by Satan was undoubtedly perceived by Jesus as a reasonable means of gaining the populace. His intellect saw this, but His spirit bearing witness with God's spirit, refused a kingdom gained by any means other than love, a kingdom that could have been held only through the disregard of every law of love. The mob could appreciate the loaves and the fishes and the healing of their diseases, but not the love that prompted these miracles. The gathering of such as these by the one simple miracle might have appealed to His intellect, but the suggestion found no response in a heart that had been given wholly to the Father.

Innocent Stage of Temptation

The temptations of our Forerunner illustrate the innocent stage of all testings-the time in which they are clearly perceived by the intellect -but find no responsive appreciation in the desires, in the heart. There can be no temptation without intellectual perception. If the temptation stops there, there is no sin; but neither is there any temptation unless we find the possibility of carrying the suggestion further into action whether that action be in our imagination or in our deeds. As our spiritual senses are exercised by reason of use, we become more expert in perceiving the nature of our temptations and their leading away from God's will. The developing of this God given faculty is part of the means by which that state may be reached where no temptation shall take us greater than we are able to bear. With the exercise of this power, anything out of harmony with the principles of our Kingdom may and should become so distasteful to us as to make it impossible for us to even for a moment find pleasure in its indulgence or in even thinking upon it. This does not mean that the desire of the flesh for evil speaking and other forms of carnality will have lost any of their strength immediately, but it does mean two things that the new will, by continual exercise, will attain such a superabundance of God-given strength as to leave the flesh with no prospect of doing more than making suggestions; such an experience should result in dwarfing the desires and tendencies of the fleshly nature, and this would be what the Apostle speaks of as mortifying or putting to death those members which are upon the earth. This would mean that Satan will find it necessary to present his temptations in a progressively more alluring and subtle fashion. To induce to evil speaking he points to the absolute necessity of our taking a stand against all unrighteousness for principle's sake and for the protection of others. He leads to strife of words by convincing us that we are valiantly fighting the good fight -of faith and soon, if the will should weaken, the self-satisfied flesh is found boasting of its faults, calling them virtues. Fortunately the proving of whether our spirit is in harmony with God or with Satan, is easy. We need only honestly ask whether love prompted and was served by the words we spoke or the act we performed. There is no resemblance between love and selfishness to confuse the honest inquirer.

There is a second class of sins to which we are tempted and which must not be confused with the first, for as already intimated there are certain actions which in themselves and to a degree are not wrong but which become wrong under certain conditions-those acts and exercises of the mind whose evil consists not in the fact of their existence but in the circumstances or the degree of their performance. So innocent and proper a thing as the taking of natural food by over-indulgence in eating or drinking becomes a sin. Hence the Apostle admonishes "whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10:31.) The suggestion that things so common can be devoted to the glory of God, can never be anything but foolishness to the natural mind, unable to perceive the things of the spirit of God; just as the base selfishness that can permeate the simplest acts of every day is unperceived except by the one who is crucified to the world by the same symbolic cross on which Jesus hung-joyful submission to the will of a loving Father. The sin of rebellion is not in the smallest trifle of that consecrated life; there ceases to be even the faintest of murmurings, for complaint against the providences of God is one of the greatest of sins, the one because of which a whole nation fell in the wilderness.

The Beginnings of Sin

Temptations of this second class are presented to us through the intellect just as others are, but if s-in results, it consists not in the mere act, or thought, which may in this instance exist without sin, but in the degree of that act or thought or in the circumstances under which it exists. The very difficulty of determining the exact point at which an action of this kind becomes sin, increases the evidences of our zeal for righteousness as we devote ourselves to the discovering of the Lord's exact will for us. In such temptations what would be sin for one might be perfectly proper for another, either because of his different circumstances or enlightenment. This again places us under another temptation-that of criticizing the one who is able to do something or to do it in a degree or under circumstances which would be wrong for us, forgetting that to his own Master he standeth or falleth.

Again we are fortunate in being able to recognize these temptations through familiarity with the Word of God, through the guidance of a conscience which has been enlightened by that Word, through the guidance of the Holy Spirit, or, as it usually is, through a combination of these. However, with the truly consecrated, when he finds it impossible to know the exact point at which sin begins, there is joy in sacrificing that which might be perfectly right and proper rather than risk the grieving of the Spirit in the slightest degree. Here we are confronted with two temptations: the one to venture dangerously close to the boundary line between right and -wrong, and the temptation to doubt the guiding and keeping power of the Lord, who, we should believe without wavering, would assuredly not leave us without the proper information as to what would be pleasing and what displeasing to Him. We may be confident, that there will always be the sense of danger when we approach that line. If the Spirit of the Lord has become our spirit, beyond that line we will find everything repulsive to us.

Brings into Captivity Every Thought

In this connection a distinction should be made between thoughts of evil and evil thoughts. Wandering and unprofitable thoughts, all thoughts which are not either directly or indirectly, to the glory of God, are evil to the one who has, consecrated his all to God's glory; that is, they are evil in so far as they are under the control of the individual and can be turned into better and more profitable channels. The brain cannot be truly said to be consecrated to the Lord merely because it has to its credit a few noble or even spiritual thoughts during the day. - Since the brain is a more noble instrument, failings to rise it to God's glory would be a much greater crime than failing in the use of our hands or our feet in His service. Not to desire to use our brain to His *glory* in the highest degree possible is also a sin, in the sense of violating or breaking our covenant, just as that of being willing to use it only part of our time for His praise is a sin. Using our brains only partially to the glory of God is therefore evil because what could and should have glorified God has been wasted in thinking of or for self.

Suggestions of some evil that might be done, thoughts regarding evil, which are introduced into the mind from some outside source, or which, because of habits of thought formed before the consecration was made, occur to the brain involuntarily, are not sinful unless they are consented to by the will and are either put into action or pleasure found therein. These same thoughts of evil if voluntarily indulged in would be sinful. The difference is therefore not in their nature, but either in the manner of their coming to us or in our attitude toward them. Again, we have no

difficulty in knowing whether or not sin is charged to us by noting whether the suggestion of evil is harbored even for a moment or whether it is promptly repelled. For the present we must content ourselves with this more doctrinal examination of our subject, leaving for a later article mainly the more practical side.

Blessed Communion at the Lord's Table

It is with much joy and gratitude that I write to convey-to you in some measure at least, the appreciation of our little Class for the rich blessings received over the Memorial season. The Lord ministered to us through our dear Brother Thomson. He girded Himself as of old to serve us. The exhortation for the necessary cleansing through the Word, putting away the old leaven, and keeping the feast with the unleavened bread of sincerity and truth, loving one another-all were timely and most helpful.

The friends testified that they had never been moved to a deeper sense of this celebration, how Christ loved us and gave Himself for us, and invited us to be partakers with Him in the communion of the cup, and in the one loaf of many members. The spirit of the, service increased our desire to go on to know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death, if by any means we might attain unto the resurrection of the dead, and be fashioned like unto His glorious body.

As usual we had studied in our meetings regarding the Passover for three weeks previous and were further prepared by three very helpful talks-four meetings in all, two of which were held in the morning. There were ten of us partaking. I wish I could express to you the blessedness of this season to us all.

Mrs. J. O. -- N. Y.

I am again at this Memorial season writing you to tell you that we have had the pleasure of meeting together for the most solemn occasion of 'the year, the celebrating of our Lord's death. There were thirteen took part in the Memorial among-whom was dear Brother Zink who arrived from Vancouver in time to be with us for the Passover. This is the first time we have had the privilege of having a Pilgrim Brother with us on the occasion of the Memorial. We all felt much refreshed in memory by the beautiful address he gave us taken from the 12th chapter of Exodus and the 9th chapter of Numbers and St. Luke's Gospel, in which he brought to our minds the significance of the great sacrifice on our behalf.

R. F. G. -- Alta:

Our small Class celebrated the Memorial Supper last evening. Just six of us. I have never heard a more beautiful and spiritual talk than the one our Brother gave last evening. I wish I could tell it to you. He called our attention to the Passover, and how the Firstborn were shut in with God-safe under the blood, and how 'careful we should be never to come from under it and trust in our own righteousness, for it would mean death. Oh, what peace and joy it is to have faith in the precious blood and know that we are safe under it.

Mrs. A. U. C. -- La.

This is just to let you know that there were four who partook of the Memorial here. We are deeply grateful to our ever loving Lord for this privilege of commemorating His great sacrifice for us and also of renewing our vows to be "broken with Him"-living now, not for self, but for Him who loved us and bought us with His own precious blood.

We realize more than ever that it is not by any chance, nor by any power or wisdom of our own that we still love and cling to those precious truths, but by God's great grace in His Spirit given unto us. May He continue to lead us until He has brought us off more than conquerors.

Mrs. A. E. H. -- Texas