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Things Coming to Pass

"When ye see these things come to pass, know ye that the Kingdom of God is at hand." - Luke 21:31.

THE news horizon of the past month has yielded three important items, among others, to the scanning eyes of the student of prophecy, seeking ever for more evidences of the approaching establishment of God's Kingdom on earth. They are first, the increasing tension in Palestine; second, Italy's official blessing on the doctrine of racialism; and third, the growing church and state rift in Italy.

Fear and hate haunt Palestine today. Both Arabs and Jews live in deadly fear, not knowing when a sniper's bullet or a fragment from a bomb will end their lives. Two years of civil war have deepened the rift between these peoples, both of which trace their ancestry to the Patriarch Abraham, the one through Ishmael and the other through Isaac. Despite this kinship, wrongs, real and fancied, have reduced the land which gave the world the Gospel of goodwill and brotherhood to one in which an atmosphere of dread and hostility and foreboding prevails. The press daily records the shootings, bombings, and reprisals, the raids and railway wreckings. At any moment an incident, however trivial, may start large scale rioting in which no one's life is safe. Streets are barricaded, stores locked up, barbed-wire fences erected, while overhead is heard the almost constant drone of British bombing planes ever on the lookout to disperse every band of horsemen. Aeroplane patrols are now the accepted method of control and are used throughout the Palestine and Trans-Jordan region. Villages are bombed and even flocks and herds are blown to bits as disciplinary measures against their rebellious owners. This is the gloomy situation today and thus do fear and hate in the Holy Land mock the faiths it brought forth. The troubled atmosphere has been almost continuous since April 1936, with only a few short intervals of comparative peace, and has engendered mutual hatred between the Arabs and the Jews to such an extent that the possibility of a just and lasting settlement is despaired of by those in authority.

It is not only the Jews in Palestine whose situation is precarious, but the Jewish communities in all Arab countries in the Near Middle East are most apprehensive. A continuous and systematic Fascist and Nazi campaign of anti-Jewish propaganda is being carried on in Iraq, Syria, Egypt, and Trans-Jordania, through subsidized Arab newspapers, which is turning the whole Palestine problem into a Moslem religious issue. This two and one half years of upheaval has brought business almost to a standstill in Palestine, with the economic situation of the country constantly growing worse for both Jews and Arabs as the sniping and guerrilla warfare continues unabated. Plan after plan has met the -opposition of both sides, the latest of which was that of partitioning the land. The Arabs insist on the complete renunciation of the idea of a Jewish state in Palestine, while the Jews are equally insistent on the setting up of their own independent government. When the British tried two years ago to establish a legislative council for the government of Palestine, the Jews refused unless they should have equal representation with the Arabs, despite the disparity in their number, which at present is 400,000 as against an Arab population of 1,000,000. The British government, which administers Palestine under a league mandate, is being increasingly assailed in Palestine and abroad, both by the Jewish partisans of Zionism and by the Moslem and Fascist partisans of the Arabs. This state of things has become so grave that it imperils British interests throughout the Moslem world. What aid and comfort this gives to Italy may be imagined. The Palestine problem would be difficult enough to solve if it involved merely the interests of the British Empire, the 16,000,000 Jews throughout the world and the 40,000,000 Arabic-speaking peoples in the Near East and North Africa. But there must also be considered the 700,000,000 Christians and the 2,00,000,000 non-Arab Moslems (half of them in the British Empire). Jerusalem is as holy a city to them as to the Jews and Arabs, and Britain cannot therefore afford to tread on their religious susceptibilities. It is not surprising then that the British have been accused of waiting for a miracle to extract them from their impasse in the Holy Land.

Perhaps the word miracle is not an ill-chosen one. The student of God's Word, who can perceive the divine hand shaping the course of history, knows from the Scriptures that the set time to favor Zion has come, and that the restoration of the Jew to his homeland is of divine origin. (See Isa. 14:1-3, 32, margin; Jer. 16:14, 15; Ezek. 36:24-28.) At present, the Jewish people themselves do not realize the tremendous significance of their return to Palestine after the lapse of eighteen centuries, and that this is the first step in the return to them of God's favor and the subsequent promised blessing of all the families of the earth. Theirs is as yet merely a hope for a national homeland, but in God's providence, being "beloved for the fathers' " sake, they shall become the means of the Kingdom blessings being spread to all nations. - See Zech. 8:23.

And now from Italy comes the news that Premier Mussolini has reversed the Fascist policy of the past sixteen years, and that from henceforth Italian Jews are to be regarded as strangers in their own country and placed in a condition of inferiority, compared to the Catholic and "Aryan" section of the population. In the words of a *New York Times* editorial writer: "The shocking treatment of the Jews in Germany and Austria and the wave of anti-Semitism which has been felt with varying force in other countries are among the most disturbing symptoms of the strange sickness that has come over the modern world." Strange sickness indeed, a sickness which shall result in the death of the old order of things and the birth of a new, "wherein dwelleth righteousness." Mussolini's change in policy to anti-Semitism as "foes of Fascism" is in sharp contrast to his own previous tolerant attitude. Speaking before the Chamber of Deputies on the Lateran Agreement on May 14, 1929, he said: "It is ridiculous to think, as some say, that the synagogues should be closed. The Jews have been in Rome since the time of kings. . . . There were 50,000 at the time of Augustus, and they asked to be allowed to weep over the corpse of Julius Caesar. They will remain undisturbed, as will all who believe in another religion." Three years later, in a conversation with Emil Ludwig, the historian, he was equally emphatic both as to the racial question and the Jews. He said then, "National pride has no need of race ravings....

Anti-Semitism does not exist in Italy. Italian Jews have always behaved well as citizens, and as soldiers have fought bravely. They occupy high posts in the universities, the army, and the banks. There is a regular series of Jewish generals."

It is a far cry from this to the recent memorandum which declares that there is now a definite Italian race which must be kept uncontaminated by a "non-Aryan" race such as the Jews. Undoubtedly this changed attitude arises out of a close association with Germany and the Rome-Berlin axis. The parallel lines of development being followed by these two peoples have resulted in another source of persecution to the harassed Jew, and again he must move on. But so the "hunting" must continue until Israel finds rest for the soles of his feet. - See Jer. 16:16 and Deut. 28:65.

This change by Mussolini to an "Aryan" policy (the teaching of racial purity-a myth discredited by reputable scientists) and thus fostering with Germany a Nordic-Aryan myth has resulted in a deeper rift with the Catholic Church. On July 16th, the Pope made a strong speech condemning "exaggerated nationalism" which he described as having reached such a stage that it had become "a form of true apostasy." The Fascist authorities were quick to reply and apparently threatened to expel all members of Catholic Action Associations from the Fascist Party. The Pope replied in his turn with great vigor on July 28th, saying any such action would be construed as directed against the church and the Pope himself. Mussolini intervened in the discussion two days later with a public announcement that Fascism intended to "go straight ahead" on the race question. Later dispatches indicate that the difficulties between the Pope and "IL Duce" are once more being smoothed over-neither can afford to dispense with the other's support. But theirs is a mutually distasteful and irritating partnership. To some students of Bible prophecy it would seem the final act of their association is pictured in the dramatic events related in 2 Kings 9.20-37. - See also Rev. 3:20-23.

Convention Echoes From Afar

Dewsbury, Eng.

"A happy time was spent by those who gathered at Dewsbury upon the occasion of the Whitsun Convention of British friends. There was no mistaking the loving zeal of those who thus came together for fellowship and encouragement, and the few days thus taken from affairs of this world and devoted to the things of the Spirit were days of blessing indeed. The loving labors of the Dewsbury friends in providing 'all things needful' contributed in no small measure to the success of the gathering, and it was with appreciation of this 'holy convocation' that those who attended look back upon that week-end."

London, Eng.

"The August Convention in London proved to be an excellent time of instruction and fellowship. Brethren gathered from all parts of the country and there were one or two visitors from overseas-Northern Ireland, Canada, India -- and the visiting speakers from the United States. Incentive to spiritual progress was in very truth the predominant characteristic of the gathering. The discourses presented various aspects of our faith-exhortation, doctrine, exposition; and the marked attention given to those who ministered was encouraging to witness. A very happy time

of fellowship came to an end with the singing of praise to God in the well-known hymn 'O Worship the King, all glorious above,' and that fervent expression of faith in the imminence of Messiah's Kingdom 'Brighter and clearer grows the light of the morning.' The parting and the journeying homeward was surely tempered with thoughts of that final convention when our eyes shall 'see the King in His beauty.' "

Who Shall be Able to Stand

"Those who have, through the Plan of the Ages, come to see the loving-kindness and mercy of the Lord are,, if they are children -of God at all, being put to the test. If they are merely glad to find out that there is no place of eternal torture, and that God's loving Plan includes the whole human race, their hearts are not touched to responsiveness by this manifestation of His great love. They will go -on their way, rejoicing that they have been delivered from the bondage of error, but will be like the nine lepers who were healed by the Master, yet did not return to give Him the glory, nor to offer themselves in service to Him. And these, alas, are the majority! We are now in the great day of proving. Who will be able to stand the test in this evil time?"

Faithful is the Saying

"If we be dead with Him, we shall also live with Him; if we suffer, we shall also reign with Him; if we deny Him, He also will deny us: if we believe not, yet He abideth faithful; He cannot deny Himself." - 2 Tim. 2:11-13.

THIS "faithful saying" takes us back to the very earliest times of the Gospel Age -- to the days when the New Testament was only in the making, and had not yet come into common use. In those days the progress of the Gospel was largely accomplished by oral presentation, and after our Lord had ascended on high, He bestowed special gifts upon the waiting Church which were designed to facilitate this oral presentation, and thus aid in the development and increase of the Church. To supplement the labors of the Apostles He gave some to be prophets, as we read in Eph. 4:8, 11-15.

New Testament Prophets

Among the most eminent of the Christian prophets were Barnabas, the son of consolation; Stephen, who spake with the Holy Spirit and with power; Agabus, who signified by the Spirit that there should be a great famine throughout all the world; Judas and Silas, who, being prophets, exhorted the brethren at Antioch, and confirmed them; Symeon, who was also called Niger, and Lucius of Cyrene, and Manaen, the foster-brother of Herod; Timothy, the man of God; and high above all this goodly fellowship in gifts and powers, Paul himself, who was both an Apostle and a Prophet.

No church seems to have been without them. In some churches, as in that of Corinth, they were so numerous, and so unrestrained in the exercise of their peculiar gift, that the Apostle had to remind them that the spirit of the prophets is subject to the prophets; that is to say, it was, or should be, under their control, and he enjoined them to prophesy one by one, in a decent, orderly way, that all might learn and be comforted. - Acts 2:17, 18; 10:46; 19:6; 11:28; 15:32; 13:1; 1 Cor. 13:31, 32.

These Christian Prophets, like the Prophets of the Old Testament, foretold things to come. Agabus, for example, predicted the famine which fell upon the Roman Empire in the days of Claudius Caesar. The Prophets of the Tyrian Church warned St. Paul, through the Spirit, not to go to Jerusalem. In every city there were those by whom the Holy Spirit testified that bonds and afflictions awaited him. Agabus, with a symbolism which must have recalled the Old Testament Prophets to every Jewish mind, bound his own hands and feet with Paul's girdle, and said: "Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."

Exposition of Truth Rather Than Forecasting of Events Their Highest Duty

But though the Christian Prophets possessed and used this strange power of predicting coming events, it was not their highest gift nor was it their main duty. As Brother Russell has pointed out in the Sixth Volume of Scripture Studies, page 246, the word prophet means also to expound, to tell forth, or make plain a truth which until then is only dimly seen by others. The great gift of the Prophet in every age is that he sees eternal truths and facts more clearly than other men, and their bearing on the social and moral conditions of his own age and of other ages; and that, discerning what the will of the Lord is, he can speak it forth with a divine force and energy--so speak it, that it arouses the conscience and penetrates the heart. And what the Christian Prophets valued most in their gift, what, at least, they were taught to value most, was this very power of so speaking the truth to a man that he could not shut out the light, but stood before it, self-convicted, and self-condemned. When they prophesied in the Church and there came in an unbeliever, the secrets of his heart were made manifest; and falling down on his face, he worshiped God, declaring that God was in them of a truth. Thus, while they doubtless held meetings specially designed for "the public," every meeting was, or should have been, conducted in a manner, and in a spirit which lent itself to the progress of the Gospel. (Acts 21:4; 20:22, 23; 21:10, 12.) Above all, these Christian Prophets saw the secrets which had been hidden in previous times, but were now revealed to faith, and by which the future of this world was to be shaped -- the secret of that fatherly and redeeming love which rose to its highest expression in the gift of Christ and the sacrifice of the Cross; the secret of the one Body of Christ, in which there was no place for national, social, or even sexual distinctions; no place for Jew or Gentile, bond or free, male or female, but all should be one new manhood -- the secret of the new heaven and the new earth.

The Faithful Sayings of the New Testament

As these inspired Apostles and Prophets labored in the ecclesias of those early days they would, from time to time, give expression to some brief, concise summary of those truths which lie at the very foundation of the faith. Once uttered in the Christian assemblies, they were found to be full of truth and grace. Those who first heard them felt that the precious truths enshrined in them had never been so happily expressed; for, remember, the New Testament was not yet in common use; nay, they felt them to be so happily expressed that it was impossible to improve on them. They treasured them in their memories and hearts, cited them in their worship, in their conversations with one another, and in their fellowship with neighboring churches. These neighboring churches also acknowledged their charm, adopted them, and made them their own; until at last, after twenty or thirty years' use they became the common property of the whole church, and received the stamp of universal approval. The church pronounced them "faithful," that is to say, perfectly reliable, "sayings," entitled to implicit credence and "worthy of all acceptance," that is, either deserving to be accepted by all men everywhere, or deserving of every kind of acceptance which

men could accord them, since there was food in them for brain and heart, for imagination, for faith, for devotion.

When St. Paul wrote the Pastoral Epistles, more than thirty years had elapsed since the day of Pentecost, since the Holy Spirit had been poured out abundantly on the followers of Christ, since, in short, the inspired Apostles and Prophets had commenced their labors. Hence there had been plenty of time before St. Paul wrote his letters to Timothy and Titus for many of these prophetic sayings to come into general use in the Church, and to gather an authority which no disciple of Christ would for a moment dispute. In these letters we find St. Paul quoting at least five, and possibly more than five, sayings, which bear all the marks of having passed through the process we have just described, and of having acquired an authority to which the whole company of the faithful would defer. For they were faithful sayings; they had won acceptance throughout the whole Church, an unchallenged authority, simply because they expressed the essential truths of the Gospel in concise, memorable, and sometimes in beautiful and poetic forms. Many, if not all of them, were put to music, and sung as hymns in their services of worship and praise. Doubtless they may be regarded as examples of those spiritual songs with which, years before, St. Paul had exhorted the consecrated to cheer one another's faith and hope.

If We Died with Him

Let us now turn to the special "saying" of our text. We cited it from our Authorized Version. But the beauty of the saying, or, at least, one of its beauties, is quite lost in that version, so we wish now to cite it from the Revised Version, and then note the value of the changes that version contains, and see how much it contributes to the significance of the passage. We quote "Faithful is the saying, For if we died with Him, we shall also live with Him; if we endure, we shall also reign with Him; if we shall deny Him, He also will deny us; if we are faithless, He abideth faithful; for He cannot deny Himself."

Scholars tell us that even this improved translation does not fully convey the beauty of the original. For, in each of the three first clauses, the verb is in a different tense. The first clause reads "If we died with Him, we shall also live with Him," where the verb "died" is in the past tense. So that, from the very construction of the clause we learn that when St. Paul speaks of our having died, with Christ, he refers, not to something in the present, but in the past, to an act in which, once for all, this death was accomplished. What act could that be? Ah! it was the act of consecration. He refers to the time when, after exercising His providential overruling in our lives previously, and having disclosed to our eyes of faith His own beloved Son, set forth to be a propitiation for our sins, the Father graciously drew us by the power of His Holy Spirit to put our whole trust in Jesus for salvation, and to surrender our redeemed lives to Him, for Him henceforth to rule and reign and have sovereign sway therein. As in the Roman letter St. Paul affirms: "When we were baptized into Christ we were baptized into His death." Then it was that we died, with Christ, to the flesh, and to the lusts thereof, that we might live with Him, live in the spirit, live unto God, or, as expressed in the Colossian letter, "Ye died, and your life is hid with Christ in God."

If We Endure with Him

The second clause runs: "If we endure, we shall also reign with Him;" and the verb for "endure" is in the present tense, we suppose, to denote that endurance for Christ's sake is not a single past act, but a state from which we are never exempt on earth; that it is a task to which we are called night and day so long as we live. We will need to observe, too, that the word St. Paul selects here does not mean simply a meek and patient resignation to unavoidable sufferings, but a brave and cheerful endurance, a soldier-like fortitude and courage, a joyful constancy, which takes pleasure and pride in bearing the ills, the losses, the sorrows involved in a loyal love to Christ-which, for His sake, glories in tribulation also.

If We Should Deny Him

The third clause runs: "If we should deny Him, He also will deny us"; and the verb for "deny" is not in the past, like the first, nor in the present, like the second, -but in the future tense. Now in the selection of this tense we have one of those refined indications of the delicate and generous consideration for others of which we find so many in the writings of the Apostle, one of those strokes of a native, inborn courtesy which compels us to exclaim: "What a gentleman Paul was!" He will conceive of our denying Christ only as an improbable contingency, a bare possibility, in some distant and dubious future. He has no doubts, or expresses none, that we really died to sin, when, by a full consecration of our lives to the Lord, we put on Christ. He takes it for granted that, in the present, we are cheerfully enduring whatever hardships and sacrifices may flow from an unwavering loyalty to Christ. But if he must conceive the possibility of our denying Christ, he will conceive of it only as a remote contingency, a doubtful peradventure, a thing which has not happened yet, and is by no means likely to happen: "If we should deny Christ, He also will deny us."

So that the literal meaning of our faithful saying, as quoted (and slightly modified) by Paul, may be paraphrased like this: "If we died to sin, with Christ, as no doubt we did die, when we yielded our hearts in glad surrender to Him, we shall share His life, eternal, immortal. If we are bravely enduring the losses, troubles, labors, persecutions, which a faithful adherence to Christian principles involves, as no doubt we are, we shall not only live with Christ, but reign with Him, in glory everlasting. If, unhappily, in any moment of grave temptation, we should so far forget ourselves as to deny Christ, which is possible, though well nigh incredible, then He must deny us; for if we are faithless, He is faithful; He cannot deny Himself, and He Himself has warned us that, if we are ashamed of Him before men, He will be ashamed of us, when He shall come in the glory of His Father and of the holy angels. The Faithful One cannot love and bless the unfaithful."

The Soldier on Active Service

And now, that this faithful saying may grow still clearer to us, and more full of meaning, let us mark how it fits into St. Paul's general course of thought-how well it suits the context. In verse three of this second chapter of his second letter, he had exhorted Timothy to share his labor and affliction in the Gospel. "Thou, therefore, endure hardness, as a good soldier of Jesus Christ," or, as the Revised Version puts it: "Suffer hardship with me, as a good soldier of Christ Jesus." And now he sums up his exhortation with three illustrations, or miniature parables: the soldier, the

athlete, and the farmer. Let us take his three illustrations in turn. First, the soldier. In verse four we read, "No man . that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." The illustration may be better seen if we read from the Revised Version: "No soldier on service entangleth himself in the affairs of life [that is to say, of ordinary life, that he may please him who enrolled him to be a soldier." Here we observe that he puts before us not the soldier merely who may be on furlough, or on home ditty, in time of peace, but the soldier on active campaign. The Greek word emphasizes this-it means the man on active duty. As such, he allows, of course, no other interest to compete for one hour with his military calling. Life may, in other respects, and under other circumstances, touch him at many points, but all this is in abeyance when he is on hostile ground, and within range of the arms of the enemy. Little would he otherwise please, or meet the wishes of, the leader, who, in view of some enterprise of special difficulty or importance, had chosen him into the force selected for the duty. And the Christian is to think of himself under this similitude. From some all-important points of view, he is always on active service, on an enemy's ground, and chosen into his Commander's expeditionary force. His inmost spirit is to be kept detached from all such entanglement in the business of ordinary life as will mean his being this, that, or the other thing first, and the Lord's soldier and servant second.

It is almost needless to say that this parable cannot, any more than other parables, be pressed mechanically upon its every detail. The Christian in ordinary life may not only engage in the ordinary duties of life, but is bound, for his Lord's sake, to aim to do them exceptionally well. The Christian husband, or wife, or parent, is to be, in Christ, the most faithful, the most devoted, the most care taking, that can be. The Christian pastor, or elder, is to keep his heart and thought open to manifold interests in human life around him, and he often may, and sometimes must, to the great gain of his ministry of the Lord's Word which constitutes his primary labors, direct his faculties and sympathies along lines that are mainly, if not entirely, secular. But in whatever sphere of activity one is engaged, each must remember that he is always on active service, and must always be first the soldier of Christ, and second whatever else he is. He must never dare forget that all real **entanglement is fatal**. The Christian, enlisted as he is in Christ's cause, must die, with Christ, to the world.

This is the first of two articles, the second of which will appear in our next issue. Among the many helps we have consulted in its Preparation we desire to make special acknowledgment of our indebtedness to our late Pastor, C. T. Russell, Samuel Cox. and H. C. G. Moule, from all of whose expositions we have drawn liberally.

Mounting up with Wings

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary: and they shall walk and not faint." - Isa 40:31.

VIGOR and throbbing life is pictured in the promise of this text! It gathers up so many of the illustrations of Christian life found here and there in the Scriptures, and in its few opening words reveals the secret of how these may be made true in the daily experience. A constant renewal of our spiritual strength is a vital need, and this our text promises us. To grow "strong in the Lord and in the power of His might" is imperative, otherwise life and experience become vitiated and lacking in the joy of the Lord which, as the Word tells us, is our strength. To rise above "the trivial cares of time, draw back the parting veil and see the glories of eternity" is an exercise of faith and an outlook urgently needed in Christian life. To mount up into heavenly places where the glories of eternity may be so blessedly visualized as to make all other things seem as of trifling worth-how important it is! Who can hope to lay hold of "the things not seen," and experience that necessary separation from all that is transitory and fading, unless there is a mounting up with wings into the heavenlies, into the vision of the eternal realities beyond the veil? This necessary elevation of the mind to higher altitudes, and this clear undimmed perspective, our text assures us of.

Very frequently the Lord reminds us in His Word of the need of patient endurance and of ardent devotion to Himself if we would "run the race set before us" and not grow weary. . We are not to forget that "they that run in a race run all, but one receiveth the prize; therefore so run that ye may obtain." (1 Cor. 9:24.) To grow weary in well doing we are assured is fatal to our eternal interests. Our text contains the divine antidote for soul weariness. To walk the rugged, narrow, and oftentimes thorny way, tries the pilgrim to the utmost point of endurance. Many there are who know from experience that "Hope deferred maketh the heart sick." (Prov. 13:12.) The "appointed time" until which, hope must hold fast, and faith cling to its anchor, tarries long. Each hilltop before the heaven-bound traveler, beckons tired feet onward with the hope that from its summit the Celestial City may burst upon the view. But one by one the summits are reached only to reveal that other valleys and hills are yet on before, and how great is our need of some strengthening power to continue on the upward way without fainting. This too is contained in our precious text. What a word of comfort it is, sent to us from "the Father of mercies, and the God of all comfort." - 2 Cor. 1:3.

But in order to secure for ourselves the benefits outlined in these beautiful words, it is essential that the special point of emphasis be noted. It must not be overlooked that such happy results accrue only to those who "wait on the Lord." And of what does this waiting consist? It evidently contains at least two important characteristics, namely, a fervent desire to know such results, and a patient accord with the processes and times and seasons of the divine will.

There is a waiting on God which represents an activity undiscouraged and unquenched by any seeming impossibilities. An illustration of this is furnished us by Jesus Himself. The persistent widow pleading her cause before the unjust judge He uses to teach that "Men ought always to pray, and not **to faint.**" Her determination to "wait" on this godless judge received its reward in due time. Her fervent desire surmounted all obstacles, and this being so with her, well does the Savior ask, "Will not God do justice for those chosen ones of His, who are crying unto Him day and night, and He is compassionate toward them?" (Luke 18:7, Diaglott.) When, like this undiscouraged widow, we **wait** on God with persistent faith for things we so well know He

delights to give, that fervency of desire by which we demonstrate our sincerity, must and will bring such blessings as our text assures to those who "wait on the Lord."

They Shall Mount up with Wings

Bible illustrations, we may be sure, are such as to fittingly present whatever lesson is intended. Thus in our text, what other bird of which we know anything could so well illustrate the four things given as features of Christian life? The eagle is noted for its affinity for the higher altitudes. Its habitat is among the mountain peaks. How well it therefore represents the affinity which should be ours for those "heavenly places in Christ Jesus." As the eagle spurns association with birds which find their desired place in lower circles, how marked should be our antipathy toward the ways of the children of the world, and how manifest it should be that "our citizenship and our conversation is in heaven."

Furthermore, the eagle is reputedly of particularly keen sight, able to see even a small prey at a great distance. Is there anything more repeatedly affirmed in the Scriptures regarding the true saints of God than that their spiritual vision should be acute, and of such an order as to permit them to see "the land of far distances"; to "see the King in His beauty," and behold the full efficacy of His atoning sacrifice by which that beauty may be imparted to us and we eventually enthroned with Him? Again, if any fowl of the air may be thought

of as enjoying what men are pleased to speak of as "a bird's-eye view" of things, this is surely an eagle's special privilege. It is not necessary for us to ascend to more than a few thousand feet to note how small things on earth can appear from that altitude. Objects which appear so large when we stand beside or among them, diminish surprisingly as we rise above them in an upward ascent. And is the "bird's-eye view," or more correctly expressed as pertaining to saints, "a God's eye view," a characteristic of such as mount up like the eagle? Surely so. To "have the mind of Christ" and to possess the "spirit of a sound mind," it is needful to rise far above the transitory and superficial into the understanding of things that really matter-essential that we mount into heights from which may be seen the real factors of spiritual life, and the true vision of eternity. All these features the eagle's ways may illustrate.

We note the text states, "They shall mount up with **wings**." The word is in the plural. Though it be but a figure of speech in its meaning to us, yet is it not suggestive of something by which we may be assisted to reach the height of blessing mentioned in the text. Are there **wings** by which we may indeed mount up? The eagle would be earth-bound with but one wing, but with both of its strong wings fully exercised it soars into the heavens, its native sphere. Likewise with us, a "broken pinion" will prevent our soaring up like the eagle; and so we have need of all the divinely appointed "wings. Let us now call to mind a few of these lovingly provided wings.

Wings of Salvation

Remembering that our text is suggestive of an onward and upward way, and knowing no better kind of wings by which we may know its promises made a part of our experience than the inspired Word, which gives wings to our faith and power to our life, we may well consider some Scriptures suggestive of this progressive, upward realization of renewed strength, mounting up as eagles, running without weariness, and walking without fainting. First in order then would come what we may speak of as "wings of salvation," precious texts by which we may surely know the

certainty and the security of our standing and relationship to the Lord. What more assuring statements can we find then in support of this certainty and security than the two following-supported on the one side by that pledge which the One making it will never rescind: "Him that cometh to Me I will in nowise cast out" (John 6:37); then on the other hand a word of assuring power: "He is able to save to the uttermost all who come unto God by Him." (Heb. 7:25.) These two texts are but two such "wings" by which the faith and hope of every child of God may be lifted up out of faint-heartedness and doubt as to the power of God in their lives; and though they were in very deed "the chief of sinners" when laid hold of by the love of God, He will not let them go until from that uttermost of sin He has brought them to the uttermost of glory-a triumph of His grace.

If any would know a satisfactory experience of what the Apostle designates "a full assurance of faith," it will be necessary to keep such foundation Scriptures as these in mind. Let that foundation be fully accepted by a living faith and reinforced by the convictions and affirmations consistent with genuine desires for the favor of God, then instead of doubt and uncertainty there will be the confidence expressed by that same Apostle: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." (2 Tim. 1:12.) Doubts and uncertainties arise when we lay off these God given wings, these words of life from His own Book, and substitute the thought of some efforts of our own, some leaning on the arm of flesh, or some fluctuating emotions and feelings on which we place more importance than on the infallible and unbreakable pledges of God. Only let us keep these "wings," so lovingly provided for us by the God who **in grace** has called us, and who through grace will finish in us the work He has begun, and ours will be a life soaring upward on wings of salvation.

Wings of Relationship

Ours is not only a salvation from death to life, from condemnation to justification, but a salvation embracing the most wonderful relationships. The special character of our salvation, designated by Paul as our "high calling in Christ Jesus," is unique and extraordinary. This happy and blessed fact is well expressed in two other "wing" texts. In such present tense words as these we read it "What manner of love the Father hath bestowed upon us, that we should be called the sons of God.

Beloved, **now are we the sons of God.**" (1 John 3:1, 2.) Glory, honor, and immortality we hope to receive in the future, but sonship is a present possession. And in that relationship we may be assured that "If children, then heirs, heirs •of God, and joint-heirs with Christ." - Rom. 8:17.

This election to membership in the divine family of heaven is one of the sublimest doctrines in the Bible. There is a blessed relationship to God experienced by all His perfect intelligent creations, and ultimately this sweet and sublime relationship will be the heritage of a redeemed human family. But the privileges we may enjoy in this respect are overwhelming revelations of grace that our finite minds most fail to fully comprehend. Can we wonder that Paul speaks of "God's workmanship created in Christ Jesus" - His New Creation, as "the exceeding greatness of His power, according to the working of His mighty power." - Eph. 1:19.

Surely as we grasp the full meaning of the two "wing" texts suggested above, and by a steadfast faith let their weight of significance abide in our thought, we shall pass into the actual realities of this extraordinary relationship. Once it seemed quite enough to stir our souls to sing, "I'm the

child of a King, I'm the child of a King," but now with the clear light shining on our pathway and the divine purpose in our high calling made plain, with how much greater joy we look forward to that gladsome time when "Bride and Bridegroom are made one, before the great white throne." This hope is to be the grand climax of our faith, and this hope it is that in the present hour lifts us as on wings sublime above the turmoil of life, "And makes us even here to feast with Jesus' priests and kings." This is no mere bit of knowledge regarding the purposes of God imparted to us by way of information, but it is distinctly a message to the heart within us. Calculated, it surely is, to make us know that "Godliness is profitable unto all things, having promise of the life that now is" and holding unspeakably wonderful things for the eternal future. Using such "wings" faithfully in daily life will indeed keep our hearts inspired with praise, love, hope, and confidence.

Wings of Security

We are of course familiar with the many, many ways in which our Bible reminds us that a place of refuge and security will be our special need, and how very often we have had occasion to rejoice in the refuge provided for us in the love of God. From Satan and his wicked spirits we need a place whence they dare not come, and we have it "under His wings." From a world of sin and care, ensnarements and attractions, we need some safe hiding place, and we have it "in the secret of His presence." From doubts and fears we need a place to go where peace abides, and we have it in His unchanging love and power. When the great "accuser of the brethren," directly or indirectly, rises up in accusing force, ah then, how much we need those "wings" by which we may fly away to a refuge and hiding place. And for such wings how effectively we may use such texts as these two: "Your life is hid with Christ in God" (Col. 3:3), and "If God be for us, who can be against us, . . . Who shall lay anything to the charge of God's elect, . . . Who shall separate us from the love of Christ?" (Rom. 8:31, 33, 35). With the first on the one hand, and the Apostle's ringing challenge on the other, what a sense of security we may know. How strengthening it is to know that,

"There is a safe and secret place
Beneath the wings divine,
Reserved for every child of grace
By faith who says, 'Tis mine.

"The least and feeblest here may bide
And rest secure in God;
Beneath His wings they safely hide,
When dangers are abroad."

"O Rock divine, O Refuge dear: a shelter in the time of storm." When all around us seems to slip away and leave us, when dependence on any arm seems futile, and friends misunderstand and spurn, while foes gloat and mock, oh, how this host of foes would defeat, had saints no mercy seat, no place of peace and security. True Christian life runs often in a solitary way. Jesus must needs walk a lonely way, a misunderstood way, and the disciple is not above his Master. Hence, as Jesus went oft to the place of solitude to be alone with God, so we too must pass through those experiences where we can feel brought near to the heart of God amidst the broken reeds on which we lean, and the fickle wavering props that so often disappoint us. It is best for us that it should be so. Few lessons to be learned in the school of experience are more important to us than that of the unstable nature of all outside of divine love and power. And since faith is so precious a thing

in the sight of God, and it must be tried from every angle, blessed indeed are the wings given us to fly away into a sense of abiding security.

With our life "hid with Christ in God," and being "complete in Him," who indeed may lay ought to our charge, since God has justified us? Who may condemn us since the tribunal of heaven acquits us? Who can separate us from the love of Christ, since He holds us in His own right hand and will not let us go? Who indeed, or what, can be against us, if God be for us? It is this conviction of security we need in times like these. The arm of flesh will fail us, and how well we have learned that we dare not trust our own. With this security realized in experience, faith will steadfastly affirm, "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. (Psa. 45:1, 2.) And amid the crucial trials of faith it will give courage to say, "Though the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet will I rejoice in the Lord, I will joy in the God of my salvation. - Hab. 3:17.

From this place of security faith will know that "no weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord." (Isa. 54:17.)

Then let our souls on wings sublime rise heavenward in confident praise, assured that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." - Rom. 8:38, 39.

Wings of Heavenly Vision

There is much of meaning in the inspired statement, "Where there is no vision, the people perish." ("Made naked," marginal reading, Prov. 29:18.) It was because mankind in times past "did not like to retain God in their knowledge," that they "became vain in their imaginations, and their foolish heart was darkened." (Rom. 1:21, 28.) When sin eclipsed the face of God, what darkness and nakedness ensued! And how important it is to remember that there are other ways of losing sight of the face of God, other "earthborn clouds" by which His face becomes hidden to us. There are things not necessarily sinful in the sense of being wicked, by which we can lose the vision of God and of things inspirational and eternal, and thereby lose the greatest of all cleansing and glorifying influences. The sun is a mighty orb, many times larger than this earth on which we live, but a thing as small as a dime held close to the eye can shut it out. So in our spiritual life, how easy it is to shut off the unobscured vision of God by trifling things. Men, movements, theories, preferences, and prejudices, so often obscure this needed vision, and the people, as in Laodicea, become "poor, and blind, and naked."

But let us find some "wings" on which we may rise to higher altitudes of vision, and by which the impetus is given us to "mount up, to run and not be weary, to walk and not faint." Harken to the words of Jesus Himself: "Blessed are the pure in heart, for they shall see God." (Matt. 5:8.) This promise pertains to the present experience of the child of God as well as to his future glory. It is his now to live "as seeing Him who is invisible," and thus we pray, "O! may no earth-born cloud arise to hide Thee from Thy servant's eyes." And this vision of God makes the other text we now choose all the more precious to us: "Thine eyes shall see the King in His beauty, they shall behold the land of far distances." (Marginal reading, Isa. 33:17.) By these wings we mount up far above

any other Pisgah height from which we may "view our Home beyond the tide." What greater attainment in spiritual vision can we ask for than to have these two texts written into our experience? What maturity it will give to our perceptions and to our character, what balance it will give to our life and conduct, and what love and sympathy it will produce in us because we "behold the King in His beauty," His perfection in all admirable and desirable qualities, leading us to say truthfully, "I shall be satisfied when I awake in Thy likeness." And what advantages accrue to those who are granted this vision! Let us examine a few Scriptural illustrations

We think of Moses. When God would show through him the minuteness and the greatness of His redemptive purposes, He called Moses away from the multitude below, taking him into "the mount." There alone with God the whole "pattern" in all its typical beauty was spread before him. From the most important portion of the structure and the most significant sacrifice to the smallest detail of building and offering, were shown -a complete vision imparted. In our dispensation of special grace this vision is likewise of immense importance, in fact it is most essential to our being settled, strengthened, and established in Christian life. Do we not hear the Apostle calling us up to this higher elevation from where the great realities of our present life and our future inheritance may be seen clearly. He it is who sees from his high vantage point that the greatest of all is love, that to know Christ and the power of His resurrection life is of pre-eminent value, and that Christ formed in us is the sum total of all knowledge imparted to us. Those whom God favors with a call to this mount of vision are those who may hope to have the prayer of Paul fulfilled to them "This I pray, that your love may yet abound more and more in knowledge, and in all perception, in order that you may examine the differences of things; and that you may be sincere and inoffensive in the day of Christ; having been filled with the fruit of righteousness through Jesus Christ, to the glory and praise of God." - Phil. 1:9-11.

We think again of Paul. He relates an experience of being "caught away into the third heaven," and there heard and saw things he could not utter because of a prohibition placed on him by the Lord. But he also lets us know there were features to that experience he could not tell even if he desired to make them known. "Whether in the body or out of the body" he could not say. The experience was peculiarly his own. He had known a power, the operations of which he could not communicate to any other. Thus in no small measure it continues to be in the lives of those who today are saying,

"I want to scale the utmost height,
And catch a gleam of glory bright;
But still I'll pray till heaven I've found,
'Lord lead me on to higher ground.'"

In a better rendering of 1 John 2:20 than that given in the Authorized Version we read, "Ye have received an unction from the Holy One, and ye all know it." This suggests that there is a very personal experience to be expected by every sincere believer, something in the way of a witness of the Spirit in each individual's own heart, and of which there should be no doubt at all. The end of all grace and knowledge is by no means attained when we have reached a state where we see eye to eye with others in doctrine and the general Plan of God. We are to make sure primarily that the full force of John's statement is true as respects ourselves. There is to be this personal experience of the Spirit's creating anew, and imparting by its operations the mind and character of Christ, weaning the heart from all below, and giving reality to the things unseen and unappreciated by the natural mind. This is something we cannot impart to another or they to us, but which no real child of God can afford to be without; therefore, "Let us go on to perfection."

Again the results of this use of the wings of heavenly vision is well illustrated in the experience of John in his Patmos exile. He records his invitation to this plane of sublime vision; and what a significance there is in his report of what he saw! Moses was carried up into a mount to see the divine purposes pictured in type. Paul was caught up to see features of those purposes due to be unfolded to the Church. But John's invitation was a peculiarly significant one, an invitation up into "a **great** and high mountain." And what for? To behold the Church, "The Bride, the Lamb's Wife." Let us gaze with him at the vision he beheld, and of which he writes, "Come hither and I will show thee the Bride, the Lamb's Wife. And He carried me away into a great and high mountain, and showed me that great city, the holy Jerusalem, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." - Rev. 21:10, 11.

No marvel that the efforts of men to find "the one true Church" have utterly failed! No wonder that factional lines have ever been drawn by men in their self-assurance that they constitute that Church! The level on which we stand must inevitably govern the scope and degree of what we see. This is well illustrated in the manner of men's measurements today. In some quarters we will be told that there are around four hundred million Christian people in the world. In other quarters he will hear of lesser, but still larger numbers, and so on down the scale. But the indisputable fact remains, if we would see the true Church of Christ, we must like John be carried away into a high point of vision. From any other level it is inevitable that a "mixed multitude" be taken for that "one true Church." This by no means suggests that to any one will be given the right to designate who of those about us are surely of that Church.

In its lesson to us it can clearly teach that those who are using the wings of heavenly vision, to them will be given a true understanding of the glory, light, preciousness, and crystal clearness of character the Bride must possess; therefore all human inventions by which that Bride may be thought to have been found are swept away, and a chaste Church, a sanctified Church, "a Bride adorned for her Husband," is seen to be as a "Little Flock,"-one here, one there. And this is the view that leads those who are thus "carried away into a great and high mountain" of heavenly vision, to pray most fervently, "Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it." - Psa. 90:16, 17.

Love to the Uttermost

"Having loved His own which were in the world, He loved them unto the end." John 13:1

AS STUDENTS of the Bible are aware, the Gospel by John consists of two main divisions. The first covers the three and a half years of our Lord's public ministry, and includes the first twelve chapters. The remaining chapters (except for the final chapter, which was added later), relate to the last few days of our Lord's life on earth, and are occupied with an account of His trial and death, and of His parting words of encouragement, warning and instruction to His "friends."

Our text is taken from the first verse of this second main division. St. John is writing at the close of a long life. Many years have passed since that "feet-washing" in the "upper room," and he realizes now what was not so clearly discerned at the time, that only matchless love on the part of the Master could explain the events he is now to record. And so he prefaces his remarks with the words: "Having loved His own which were in the world, He loved them unto the end." - John 13:1.

During the period of His public ministry the Apostles had been closely associated with our Lord. They had seen His mighty works of healing the sick, restoring the blind, and raising the dead. They had heard Him turn back upon themselves the arguments of those who sought to trick Him into some utterance which could be conjured into a semblance of sedition. They had enjoyed the fellowship of the quiet hour with Him. They had heard that marvelous Sermon on the Mount; but still, and in spite of these experiences, they came into that upper room with hearts in a condition not conducive to the intimacies which were to characterize these last hours of fellowship.

As he now looks back, doubtless St. John remembers his own spirit then. He remembers, too, no doubt, how all of them were filled with wrong ambitions and jealousies which pushed aside their finer feelings. None were in the frame of mind to perform the menial task of washing the others' feet. It was with pride and resentment toward one another that they gathered to celebrate the Pass-over, that age-old custom of their fathers which commemorated the birth of their nation. Emancipation from the Roman yoke rather than emancipation from the thralldom of sin and selfishness was uppermost in their minds, as is instanced by the expressed wish of the mother of Zebedee's children that one of her sons should sit on our Lord's right hand and the other on His left, in the kingdom they all expected to see shortly established on earth. It is no marvel that He answered: "Ye know not what ye ask."

How little they did know of the bitterness of the cup they would be required to drink, or of the baptism with which they should be baptized. They had failed to see the significance of the Master's words spoken to them when He called them to Him and said, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."- Matt. 20:25-28.

Results of the Quiet Hour

When they entered that upper room they were in no better mood to appreciate the things of the Spirit than their fathers were to sing the songs of Zion in a strange land. When they left that upper room a marvelous change had taken place in them. The love with which He loved them had penetrated their selfishness and they were of a different spirit, for the Master had prayed for them. He prayed, not for the world, but for them which the Father had given Him. "All Mine are Thine, and Thine are Mine; and I am glorified in them." What a wonderful testimony coming from the Savior of the world and extending on beyond them to each and every one who through their word should believe! It is the love with which He loved them that bade them "Let not your heart be troubled: ye believe in God, believe also in Me." It is this love which binds them as close to Him as the branches to the vine, and which promises them another comforter, and assures them that He will not leave them, but will be with them to the end of the Age.

The result of that quiet hour was to draw these men, from whom He must so soon be separated, into a union with Himself which should never be broken. Here they had, in these brief hours, learned to say, "Now are we sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God." There was no longer a doubt, there was no longer an envious thought. Their pride had been swept away because they had come to a greater measure of understanding. They had, to some degree, been prepared for the coming of the Holy Spirit upon them at Pentecost. They had learned somewhat of that new commandment, "That ye love one another: even as I have loved you, that ye also love one another."

Here was a new thought to the followers of the Master. They had been taught the Mosaic law, to love their neighbors, also even their enemies, those who should despitefully use them; but now He commands them to love one another and to do so even as He loved each of them. Here is introduced a strong personal tie between all who name the name of Christ. Here comes a separation from the world in a real sense, for He tells them that by this love for one another, all men shall know them as His disciples. This mutual love shall be their badge of recognition of their fellowship with Him.

This new commandment does not abrogate the other, "Thou shalt love thy neighbor as thyself," but it does introduce into the matter a new thought and that new thought is, that there are several kinds, or phases, of love.

Another in writing on the subject of the central teaching of Jesus Christ, speaks as follows:

"How many kinds, measures, and tones of meaning are comprehended in this word 'Love'! So it is in common language, and even when one specific use of it has been excluded. So it is in Scripture. There is a difference in the love of God as God, of Jesus Christ as Savior, of our friends and relations, of our neighbors, of our enemies, of our people, of our kind. It is all love, but with what various combinations of idea and measures of feeling! So on the divine side, the Father loved the Son God loved the world: Jesus loved His own (in that common character): He loved them as individuals: He 'loved Martha and Mary and Lazarus,' and there was one disciple 'whom Jesus loved.' We are all sensible of the differences of impression conveyed in these connections though it would be vain to attempt to describe them."

How Jesus Loved His Own

If this be true, and this new commandment does introduce a new thought into the Christian religion, might it not be well for all followers of the Master to determine if possible in just what way they should accept and apply this new commandment. Just how did Jesus love His own, which were in the world then and who are in the world at this present time? There is no room for doubt that He loved them and loved them to the end. And why did He so love them?

We gather from His prayer to the Father that the Father Himself had given Him these, and He realizes that they are sensitive in a measure to the thought that He is the way, the truth, and the life; that after all there is a bond of sympathy and understanding between Him and them which makes them one; that He had kept them all except the son of perdition, and in them He finds the material needed for the founding of the new order of things; that under the guidance of the Holy Spirit here are those capable of giving impetus to a movement which shall accomplish all He came to do by the giving of His flesh, the ransom price.. The immediate requirement was to make of these, and others, to follow, who should believe through their word, a special class of joint-heirs with Him. With this thought in mind it becomes clear why He gave to them this new commandment that they should love one another as He had loved them, and why He loved them to the end.

As followers of the Lord, His disciples must be ruled by the same spirit which governed Him, and they must eliminate self as He had done, as indicated by His statement, "I do nothing of Myself, whatsoever I speak therefore, even as the Father said unto Me, so I speak." In order to accomplish this self negation they must be taught a lesson of humility. As He loved them, so must they love one another. As He ministered to them, so must they minister to one another. There had been no separated apostles or disciples until He had chosen them, and there was no body of Christian followers until the day of Pentecost. So there had been no occasion to love one another in this special manner. The contacts of these last hours brings forcefully to them this distinction in their manner of loving. They must in honor prefer one another. Ministering to the Body members seems to have been a prominent virtue of the early Church because of this special type of love for the brethren. Peter evidently had this understanding where he sets forth that array of Christian virtues, and finishes them by saying, Add to your brotherly love, love, as given in the Revised Version marginal reading.

Transforming Power of Love

The washing of their feet is but an incident which establishes a principle. As He served them, so should they serve one another. As He laid down His life for them, so should they lay down their lives-not necessarily to die for one another, but to live a life of sacrifice for one another.

It was in this upper room that the Master changed the hearts of these men from ambitious, scheming ones to hearts in which faith was now firmly established. A vision of the higher things was being implanted, and a measure of that legacy of peace was being experienced-that peace which none could give as could the Master, for none possessed it as He. It was the result of a perfect harmony with the heavenly Father, a complete filling with the Holy Spirit, and an evidence of that love with which He loved them to the end, and which should characterize their love for one another from this time on to the end of their lives the kind of love by which all men should know them that are His true followers of the present time. They came from this experience

with the Master, doubtless, with their pride and ambition completely burned in the fire of shame, for they had seen this exemplification of the Master's love, and they understood that that love was all embracing.

His exhibition of love recalled to their minds the events of the past years. And so it is when one sees the Master stooping at his feet with basin and towel. His own importance fades from his mind as he comes to see in this show of love and devotion that "He loved us and gave Himself for us." It is then he changes the tense from the past to the present, and cries within his soul, "He loves **me** and gives Himself for me." The real meaning of that sacrifice is seen now in all its beauty and grandeur. How can pride and ambition stand in the presence of so great a thing. He sees now how the Master loved, and he sees how he must love the household of faith in order to fill to the utmost the Master's expectation.

The love of Christ for the world was for mankind in general-He so loved them as to give Himself a ransom for them. For this reason He came into the world and took upon Himself the nature of man, a perfect man, that He might be a corresponding price; thus meeting the requirements of Justice, in order that they who believe on Him should have everlasting life. This was the love of God and of the blessed Savior for the world.

There were and are those who are in the world but not of the world, and for these He has manifested a different kind of love. The proof of this is, the results seen in a limited number of mankind. These have been drawn unto God through Him from the camp condition into the court condition, justified by faith; therefore they have "peace with God through our Lord Jesus Christ: by whom also we [the consecrated] have access by faith into this grace wherein we [the consecrated] stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also: knowing that tribulation worketh patience; and patience experience; and experience hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." This is the transformation and growth which the love of Christ produces in His own whom He loves to the uttermost.

These must love as He had loved, and not only so but as He loves them still, for He loves them to the end, not the end of their lives, but unto the end of His love, and we know that His love has no end, no limitation. "I have loved thee with an everlasting love." It is the love that carried Him victoriously from that upper room across the Brook Kedron into the Garden of Gethsemane with its bitter experience. It carried Him through the humiliation and suffering of His arrest by the mob, His experiences before the Jewish council, and Pilot's hall of judgment. It supported Him on the cross. It triumphed in His resurrection and ascension.

A contemplation of the upper room on that night and of His experiences later must awaken in the heart of the consecrated believer a sense of gratitude, a realization of the cost of His sacrifice in so far as the human mind can know it, and a determination to put aside the things of the flesh, to submit to a cleansing from the carnal things of the mind. The value of the things of this life is governed largely by the cost to us in effort, suffering, sacrifice, and if this be true, how great must our Lord's love be for His own. Even a consecrated mind can not wholly perceive, but what gratitude should it arouse. With what circumspection should we walk that we bring no reproach upon His name under whose banner we are enlisted.

Dear brethren, who name the name of Christ, let us examine ourselves and see if there be any evil in us. Let us say with the Psalmist: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." And may we be so filled with love for one another that we can say with truth and comfort, "O Lord, Thou hast searched me, and known me." And may we be able to add, We love as Thou dost love, even to the uttermost.

Confirming the Souls of the Disciples

"I will mention the loving kindnesses of the Lord, and. the praises of the Lord." - Isa. 63:7.

Dear Brethren in Christ:

It were an utter impossibility to fully declare our Heavenly Father's goodness to His creatures, and infinitely more so to even mention *all* His loving kindnesses to His consecrated children. But let us who have made the covenant with Him (Psa. 50:5) continually remind ourselves and one another of His constant "crowning" with His loving kindness and tender mercies. - Psa. 103:4.

It was soon after reaching Florida last February on my Pilgrim trip, started in January, that I was summoned home by the sudden death of my only brother in the flesh. May I here express briefly my gratitude to the dear ones in Christ who, in loving messages, reminded me of Jesus' cheering words to Martha: "Thy brother shall rise again."

After the funeral I returned to Florida by boat. I have in my "mind's eye" at this moment the beautiful scene at the pier when several of the dear ones of New York and Brooklyn so kindly bade me "bon voyage" and left with me loving reminders of their interest and prayers on my behalf. I was enabled by His grace to resume the work in a trip lasting nearly five months and taking me through twenty-five States, reaching home July 28th. In compliance with request, I submit a few observations en route.

Our Father gave rich blessings all the way, but, wisely, not wholly apart from trials of faith. (1 Pet. 1:7.) Turning south from Brooklyn in January, many blessings were ours in Wilmington, Baltimore, Washington, D. C., New Jersey, North Carolina, Georgia, and Alabama on the way.

Florida was at the height of its winter resort season, which found some of the Lord's dear people almost too busy to receive a Pilgrim. But in practically all instances they either made room or arranged for the visit later, when the rush season had passed its crest. Much blessing from the Lord was enjoyed in the two visits with the dear brethren in Jacksonville and also with partly isolated friends living in forest glades draped with the lovely Florida moss, hanging in great profusion from the tall live oaks. Among these dear ones were aged Brothers McGee and Wagner. Holding outdoor services on the porch amidst such a sylvan scene in early March was our unique privilege at Brother and Sister McGee's forest home.

Continuing across the State westward gave rich blessings of fellowship in Christ with dear ones at Orlando, Lakeland, with two former well-known colporteurs at Zephyrhills, at Tampa, Indian Rocks, St. Petersburg, Sarasota, then across the vast Everglades in a bus, running the gauntlet of forest fires, "at *your* own risk," which were then raging along a thirty-mile front on the "Tamiami trail." Coming up the east coast from Miami, where special blessings were not unmixed with peculiar trials, we had fellowship with dear ones at Fort Lauderdale, Stuart, Ormond, and Daytona, at which latter place we found one of our former Pilgrims of Brother Russell's time.

At St. Petersburg, besides precious fellowship with the Class meeting in the home of one of the friends, and also the sweet privilege of participation in the memorial of our Lord's death, we rested a week at the home of a dear brother.

Diverting our projected Pacific Coast trip by doctor's advice, we turned northward after precious meetings at New Orleans, with memorable stops at Jackson, Miss., and Memphis, Tenn. A special

privilege was ours to be the first to visit the newly-formed Class located at a farm near Maben, Miss., meeting for study and worship Saturday evenings.

It was our joy to meet once more with the dear friends at St. Louis and Granite City, at West Frankfort, and with our beloved Brother and Sister at Canton, Ill., who also kindly took me along with them to the Aurora Convention. It would indeed be difficult, to fully appraise the rich blessings of the three precious conventions I was permitted to participate in-at Aurora, Detroit, and the, one-day gathering with the dear new Class in Cleveland, less than a year old. The sweet spirit pervading each of these gatherings of the Lord's people seemed very like the "dear old days" of Brother Russell's time, as we recall them.

Rich and manifold were the spiritual blessings at Minneapolis, Waukesha, Milwaukee, and other places in Minnesota, Wisconsin, and Illinois, with three precious meetings at Chicago, also with the dear brethren in Michigan, Indiana, Ohio, Pennsylvania, and lastly in New York State, each worthy of special note did space permit, and a cause for deep gratitude to our Heavenly Father and our dear Redeemer, who hath provided these favors by His own great sacrifice on our behalf.

With five dear ones symbolizing by water immersion the sinking of their wills into the will of God at the Aurora Convention, six at Detroit, and five more in the Chemung River near Elmira, N. Y., there came a deep inspiration and a fervent renewal of our own consecration vow to be "faithful unto death," at any cost, to Him who has so graciously invited us to share His exceeding great reward-to be dead with Him that we may live with Him, to be joint-sacrificers with Him now that we may be also joint-heirs with Him in His glorious Kingdom, and have share in bringing the blessings promised to a waiting world. To each of these dear "new" brethren: Col. 2:6, 7 and 1 Cor. 16:23, 24. Reaffirming our own solemn pledge of three-score years ago, we repeated:

"Into Thy hands, O God, I gladly fall,
And give to Thee my life, my will, my *all*;
Do with me as Thou wilt for I am Thine,
Whatever is Thy will, is also mine."

Reaching Jamestown, N. Y., precious memories came of our first visit there with dear Sister Friese twenty nine years ago at the wonderful Celoron Convention on the shores of lovely Lake Chautauqua. Here we were specially reminded of Rom. 8:28, for the letter sent some days before telling of the hospital illness of the only known sister there, and canceling my appointment, failed to reach me, and hence no one answered when I called at the home. A neighbor young man kindly came and told of the sister's illness, and while seeking divine guidance in silent prayer there on the sidewalk, a car with three men drew up to take the one with whom I was speaking to the lake for swimming, and they all graciously invited me to ride with them to the sister's cottage seven miles up the lake. There I had an hour of fellowship and a prayer with the dear isolated sister, who told me she was one of the large company that symbolized their consecration by immersion in that very lake,, with Brother Russell standing by, twenty-eight years before. Others of that company had passed beyond the veil or moved away until she was the only one left here, at the scene of one of the most memorable of the early I.B.S.A. conventions. God had kept her through the long years intervening. There was vividly reproduced in my mind that baptismal scene which I had assisted in nearly thirty years ago.

May each one of us, beloved brethren, who has placed his all -upon the altar, be doubly on guard in these evil days, and remember that in *Him alone is "grace sufficient"* for all our need. (Phil. 4:19;1 Pet. 5:10.) Asking your prayers,

Your brother in His love and service,
Harvey A. Friese.

With Brethren Overseas

Dear Brethren,

The privilege of service afforded me by the Bible Students' Committee, personally and as a committee, has been one that I have valued and greatly appreciated. The experiences of service and fellowship with the brethren since my former writing have been of the same nature as those already reported to you -- just such as are continually met with in America, thus further demonstrating the similarity of our testings, and the oneness of the Body.

Shortly after the Dewsbury convention it was my privilege to address a small audience, about forty-five in all, composed mostly of strangers to the Truth. Several prominent members of the organization owning the hall, an adult Bible school, were present and manifested their interest by arranging for monthly meetings to be addressed by one of our brethren. In another city where there is no class, a conversation while doing some buying opened the way for a public meeting on one of my free days. I was not aware of the nature of the group I was invited to address until reaching their gathering place -- a church hall. They were found to be a very interesting group of young people who gather weekly for study of the Word. Sufficient interest was evinced so that an invitation was given one of our brethren to serve them. Though their meetings are discontinued during August and September, they indicated to the brother who addressed them later that they may ask him to serve them again in the fall. While these meetings seem to show that such privileges of addressing the public are not a thing of the past, yet all the in here seem to be that since the brethren have not the means to advertise or hold the large public assemblies such as were the custom in the past, the "Kingdom Cards" recently prepared by the brethren here, will bring the largest results, giving most for the effort and money expended.

Because of the different construction of the railway carriages of this country, more intimate contact is had. Where the people are of a type that will enter into conversation with strangers, there are many more opportunities than in America of -witnessing for the Lord, and a small portion of such privileges left me with some hope that good might have been accomplished. A far more interesting experience than any of these, because of seeming to have been arranged by the Lord, was the meeting and comforting of a bruised heart. A change of trains had given me an hour's liberty, and my walk took me into the village church. The organist was there, waiting to be taken by the rector to a hospital where his wife lay perhaps dying. There was no lack in the kindness shown him by his church friends, but the message of comfort left with him, I could hope might bear fruitage in this life or the one to come, of which latter he had heard little if any before.

Since we have been promised a report of the August Convention by one of the English brethren, I need only speak of my great enjoyment of it, and my admiration for the orderly way in which everything planned for spiritual benefit and physical comfort was conducted. The meeting here of friends previously contacted added greatly too the pleasure of this occasion. It has also been my privilege in the closing weeks of this trip to pay return visits to a few Classes, rejoicing to find an even greater blessing in the renewal of our fellowship.

At one point a Class that has not been able to meet for several years, was brought together in happy fellowship by the zeal of one brother, forty participating.

Both going to and returning from England I was permitted to serve at a Sunday service on the boat, and in each instance there **was** considerable evidence of interest, particularly on the part of one of the stewards, going over, and, on the return trip, of a Persian who was coming to the

United States -- a refugee who gave evidence of desiring further light on Christianity and the Bible. Doubtless the interest in these services was much increased by reason of the fact that on both the American and English shores a number of the brethren were at the pier to bid me farewell -- about 60 in the latter instance.

On the return, as during a night of waiting our boat lay in the entrance to New York harbor, a realization of the preciousness of Home and all that the harbor lights symbolize, came to us with increased force, and our eternal Home and the privilege of soon gathering there for a reunion with the dear ones of our old and our new acquaintances grew the more precious.

Your brother by *His* grace,
Paul E. Thomson.