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Things Coming to Pass

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

JUST A few months ago, and still vividly recalled, the Czecho-slovakian crisis caused our modern civilized world to reel in confusion and apprehension. We have felt the earth tremble and seen the crust moving under our feet. So narrowly was the calamity and horror of a European conflict averted that everywhere, when news of the Munich armistice came, there was spontaneous relief. And though the two greatest empires of the modern world had ceded their position in Europe to the state which had challenged them and been defeated after untold sacrifices only twenty years before-and ceded it without a struggle, without receiving compensation and without exacting guarantees for the future-yet the "policy of appeasement" was generally approved, for everywhere the predominant note was repugnance for war.

And this longing of a sick and weary world was summed up in the words of Prime Minister Neville Chamberlain on his return from Munich: "I believe it is peace for our time." But the delusiveness of this hope brings to mind the words of the Prophet pertinent to our times: -- "Saying, Peace, peace; when there is no peace" (Jer. 6:14); for our time, the time preceding the full establishment of God's Kingdom, has been foretold of old to "be a time of trouble such as never was since there was a nation even to that same time." (Dan. 12:1.) "For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land [see also Rev. 7:3]; and I will shake all, nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts the glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." (Haggai 2:6-9.) Then, under the blessed rulership of the Prince of Peace and His Bride, the saints, shall be fulfilled the words of Isaiah: "Behold, a king shall reign in righteousness, and princes shall rule in judgment. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." - Isa. 32:1, 17.

A New Climax in World Crisis at Hand

But these blessed promises, sure of fulfillment, are as yet unknown to a world which can at present but repeat the words of Jeremiah: "We looked for peace, but no good came; and for a time

of health, and behold trouble!" (Jer. 8:15.) Events since the Munich agreement have been gradually disillusioning humanity and revealing the futility of man-made peace pacts. We quote *The Nation*, issue of July 1:

"Every dispatch from Europe and the Far East indicates that a new climax, if not the decisive one, is at hand in the perpetual crisis the world suffers. More and more observers abroad insist, and they are not merely using a figure of speech, that the Second World War is already under way: that all the reported incidents from Tientsin to Danzig are skirmishes in which the axis powers are testing the peace front; that an outbreak of hostilities on a grand scale is to be expected before fall. The language of both responsible and irresponsible statesmen became less diplomatic over the last week-end. Chamberlain's Cardiff speech, in which he spoke a 'last word' - Germany can obtain many things but not by force - and Halifax's message to Ribbentrop -- if you want war you can have it -- have been answered promptly by Hitler, Goebbels, and Ley with plain war speeches, and more. A propaganda drive has been started in Germany with an entirely new slogan -- 'Germany's rights or war.' 'This or war,' openly put forward in hundreds of factory and party meetings, while more and more reservists are called to the colors, is a new note. So far Hitler's words, however much his acts have belied them, have been more of peace than of war. Now he seems set upon convincing the German people that they may have to fight after all, that the period of bloodless conquest is over."

Each issue of the press bears witness to the terrific strain under which the nations labor today. The Danzig situation is becoming daily more tense with indications that despite Poland's determined attitude and the protests and warnings of England and France, Hitler is taking the Free City by degrees. Reliable reports have come that intensive measures of a military character are being carried out by the local authorities, and also there has been a large influx of German nationals, ostensibly as "tourists." A local defense corps is being formed under the name of "heimwehr." The consequences of this steady "indirect aggression" remains to be seen. The heavy clouds continue over Europe.

"Prepare War, Wake up the Mighty Men"

During the last week in June, Germany had 2,000,000 men under arms for summer maneuvers as compared with the 1,300,000 who figured so ominously in the Czech crisis of 1938. Italy also was holding annual war games on the French frontier. On June 25 the Fuhrer told Italian war veterans who had come on a visit to Munich: "The future belongs to us-Fascist Italy and National Socialist Germany." Similar words were uttered by Dr. Robert Ley, leader of the Nazi Labor Front and Strength Through Joy movement: "For us there is no longer any turning back. We have taken our destiny into our own hands and will master it one way or the other."

Elsewhere also continue the "wars and rumors of wars." From the Far East reports have come of terrific encounters between Soviet-Mongol and Japanese forces. So confused and contradictory have been these reports from the remote regions of the conflict that it is difficult at present to appraise the true situation. The engagement however was evidently on a large scale, and may yet have world repercussions. The Sino-Japanese conflict also continues with increasing Japanese pressure on foreign powers, due to the blockading of various ports of China which contain foreign concessions or missionary and trading posts. The Chinese have long ago stopped depending on supplies by sea, and the main effect of the successive occupations has been on the relations between Japan and the Western powers. Indications point to the near exhaustion of British patience. What steps Britain will take to preserve the essential rights of its citizens to move about and trade freely is still unclear. Mr. Chamberlain has declared that Japan's "intolerable insults" will have to cease. Hints continue to be made regarding retaliatory action. But despite increasing

evidence that some such measures will have to be taken if Britain is to remain in the East, the talk of retaliation has never been specific enough to make much impression on Japanese policy. The situation may have to become even worse before the Chamberlain government takes the most elementary measures of economic self-defense. And worse it seems certain to get.

"Distress . . . with Perplexity"

Thus do contemporaneous events bear witness to the Savior's prediction that preceding the Kingdom of God upon the earth there would be "distress of nations, with perplexity." Each successive spasm in the world travail brings the birth of the new order closer. And yet the continuous stream of distressing events, far from making mankind in general realize the significance of present history and that the world is passing through a transition of tremendous import for all, has gradually acclimated men to the feeling that the successive crises on earth are that which has always been, and that "all things continue as they were from the beginning of the creation." (2 Pet. 3:2-4.) A fatalistic lethargy is developing which is blinding the nations to the fact that present upheavals -- political, social, economic and religious -- are the results of the shaking, promised by God (Heb. 12:26-29) which will reveal to mankind the instability of human institutions and consequently man's utter dependence upon his Creator. Despite the many voices of warning and pleading by men of enlightenment who foresee "with fear and trembling the things coming upon earth," and who see that the present increasing interdependence of people has brought about a condition where the collapse of one nation may result in destruction for all despite all reason and argument for a peaceable solution to present problems--the most enlightened sections of the world seem today to stand like a deranged man with a pistol to his head, bent upon suicide.

Contemplating these facts, Chester H. Rowell, editor of the *San Francisco Chronicle*, recently wrote:

"All around us we see the rest of the world visibly falling to pieces, without even a great war to explain its wreckage. That nations should not pay their debts is a semi-annual formality; that they should shamelessly repudiate their treaty obligations is taken as a matter of course. A corporal rises to a despotism in Germany from which Frederick the Great would have recoiled. Russia deposes God, and Germany puts a drill sergeant over His worship. Japan seizes much of China and Italy defies Europe. The very name of liberty has vanished from most of the earth. And the nations debate whether they shall fall on each other next year or the year after; in a maniacal rage of mutual destruction. If such an era were recorded in past history, it would stretch the imagination to conceive of it. But because it is happening right now, all around us, we grow inured to it. It is scarcely even strange."

And yet it is indeed strange, for "The Lord shall rise up as in mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act." (Isa 28:21.) And though the world remains in ignorance, and "as a snare shall it come on all them that dwell on the face of the whole earth" (Luke 21:35), the Christian continues to rejoice that the successive stages of world distress reveal that the time is short, and soon "earth's night of weeping shall be turned to morn of joy." How precious are to him the words of the Master, left for the "feet members' encouragement": "When these things begin to come to pass, then look up, and lift up your heads; for your deliverance draweth nigh." - Luke 21:28

- *Contributed*

The Prayer of Jabez

"Oh that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me!" - 1 Chron. 4:10.

THIS REMARKABLE prayer is part of a very brief biography; and the setting in which it is found adds to its significance and beauty. Turning to the First Book of the Chronicles we note that the first eight long chapters are given over to a genealogical record—a record prepared, according to the first verse of chapter nine, and "written in the book of the kings of Israel and Judah." The recorder has traced the record down from Adam through chapters one, two, and three, and then abruptly interrupting his line of genealogy at verse nine of chapter four, he presents in a brief account of seventy-two words, the history of Jabez, then takes up his genealogical record again, continuing on to the end of chapter eight. The whole story being so brief we give it in full. "And Jabez was more honorable than his brethren: and his mother called his name Jabez, saying, Because I bear him with sorrow. And Jabez called on the God of Israel, saying, Oh that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested."

That is all we know about Jabez. And yet in this very brief history how much is told! What a wealth of meaning lies back of those few words, "And God granted him that which he requested"! When a man's walk so pleases the Lord that He hears and answers that man's prayers, we may be sure that many, many times seventy-two words could be written about him. Just to know that he was a man of prayer, and that God answered His requests, such as these in this prayer, is sufficient to assure us that Jabez was a man of outstanding character. His brief history therefore contains much more of real worth than can be found in voluminous records of many of those thought great in the eyes of men. And in this brevity concerning Jabez, we have perhaps another reminder that when the Lord has made up the number of His Elect, there will be many gathered out of the ranks of the obscure and unknown.

In this prayer of Jabez we note that there are four distinct petitions. The order in which we find these several requests is noteworthy also. We need have no difficulty in accepting it as an inspired prayer, for its construction gives evidence of its inspiration. This we will observe as we take up the petitions one by one. Just here we draw attention to one special feature of the prayer, namely, its very personal character. Most of the prayers found in the Bible are like the prayers of Jesus, largely for others, or inclusive of others besides the one praying. Jabez seems to be concerned only with himself. But this is only seemingly so, as we shall see. The character of the four requests must disabuse our mind of any thought that Jabez was a self-centered individual. Any man possessing the spiritual vision which would make special request for such things as this prayer contains, could never be a self-centered character. Rather does the prayer reveal a very keen sense of discernment, a realization that fitness for the discharge of all responsibilities requires such blessings as are being asked for.

In our Lord's instructions to His disciples, telling them to tarry at Jerusalem, "until ye be endued with power from on high," He was acting in harmony with the principle that there must first be a personal infilling of the Spirit before anything can be undertaken for God. The first requisite is that of establishing the proper relationship with God, and becoming in one's own experience a partaker of the rich blessings He waits to impart to such as desire them. In this sense the enduement represented in Pentecost must always precede service. Such blessings as Jabez asks

for are essential to each individual; it behooves every one to come as he did, first as a vessel to be filled, and by this personal infilling be made meet for the Master's use.

A Prayer for the Largest Measure of Blessing

"Oh that Thou wouldest bless me indeed," is the first request. This is not the prayer of one who as yet has not been wonderfully blessed. Such a petition as this comes from one who has already "tasted and seen that the Lord is good." It is what he has already experienced of the divine blessings that creates this desire for still further enrichment. This is ever true in a life properly responsive to the Lord's favors. He who leads us from grace to grace, and from knowledge to knowledge, is in these very blessings saying to us, "Draw nigh to Me and I will draw nigh to you." It is a rule in all things pertaining to our spiritual life that "He that soweth sparingly, shall also reap sparingly." Thus one who can be satisfied with a consciousness of sins forgiven, and who experiences no hungering rafter the joys of greater communion with God, will have a very sparing sense of the joys of His salvation. Superficial study of the Word will never find its rarest gems of truth, nor will shallow prayer ever bring deep blessings. We may know much of such blessings as are to be found on the surface of things, even as babes in Christ, but if we would enjoy all the fulness of God's favors, we must seek them with the fervor and persistency urged by the Apostle in his admonition:

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." - Eph. 6:18.

True prayer has more than one beneficial result for us. Three benefits accrue to us simultaneously, namely, purification of heart, greater nearness to God, and the joy of answered prayer. One who approaches the throne of grace in prayer will of course remember, and be happy to remember, that "If I regard iniquity in my heart, the Lord will not hear me." Such an one will also remember that "right relations to the living God above me, and right relations with men around me," is a requirement associated with acceptable prayer. Then, too, it will not be forgotten that, "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a **contrite and humble spirit**, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isa. 57:15.) Thus we see that this condition of heart in our coming to God in the priceless privilege of prayer, is far-reaching in its effects, and as these effects are experienced increasingly, they in turn create and add to the fervency of the prayer we make, "Oh that Thou wouldest bless me **indeed.**"

And what is this fulness of blessing? Paul tells us that it is seeking to 'be blessed "with **all** spiritual blessings in heavenly places in Christ Jesus." Who can tell us better than this Apostle just what particular line of blessings would really be such as this petition ought to mean to us -- "Oh that Thou wouldest bless me indeed." Frequently and impressively Paul told us of the greatly increased blessings we should ever be seeking. Harken to his survey of these things: "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you to the end He may stablish your hearts **unblameable in holiness before God**, even our Father, at the coming of our Lord Jesus Christ with all His saints." (1 Thess. 3:12, 13.) "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of His goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ." (2 Thess. 1:11, 12.) "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the **knowledge of His will in all wisdom and spiritual understanding**; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father." (Col, 1:9-12.) "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, **may give unto you the spirit of wisdom and revelation in the knowledge of Him:** the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what **is the exceeding greatness of His power to us-ward who believe,** according to the working of His mighty power." (Eph. 1:15-19.) "And this I pray, that your love may abound yet more and more in knowledge and in all judgment: that ye may approve things that are excellent; **that ye may be sincere and without offense till the day of Christ;** being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." - Phil. 1:9-11.

In the presence of such prayers, dealing as they and others of Paul's prayers do, with the most profound possibilities, are we not ready to confess that however much we have as yet attained of these blessings, there is yet a still **larger measure** of blessing possible. Contemplating these abounding blessings, and knowing how greatly our gracious heavenly Father desires that we should experience them in fullest measure, shall we not pray like Jabez, saying, "Oh that Thou wouldest bless me indeed!"

A Prayer for Larger Boundaries

The second petition in this prayer of Jabez is, "and enlarge my coast." The translation of Leeser is better than our Authorized rendering of this petition. Leeser has it, "and enlarge my boundary. Here we see the evidence of inspiration in this prayer. Logically, enlarged boundaries must come when the petitioner has experienced the "blessing indeed." Larger measures of blessing will make larger capacities a necessity. This thought pervades the prayers of Paul. In every aspect of Christian life, he shows the need of constant enlargement. Again, there are three benefits associated with the experience desired in this second petition. These three are: a larger vision of God; a greater measure of His grace; and an experience of the fellowship which comprehends fellowship with the Father, with the Son, and with all saints. To pray for enlarged boundaries in this way is to believe such wider expansions possible. The true Christian life is not just a matter of reaching a certain stage in grace and knowledge, then settling down to the task of "holding on" to what is attained. Rather, as the Apostle would tell us, it is a matter of "going on to perfection." His own attitude was, "not as though I had already attained, either were already perfect: **but I follow** after, if that I may apprehend that for which also I am apprehended of Christ Jesus." - Phil. 3:12.

We recall that after God had told Abraham of the dimensions of the land he would receive as a result of his obedient faith, he was then told to "Arise, walk through the land in the length of it and the breadth of it." The vision of its extensiveness was not enough. By walking over the land Abraham was in this act both surveying its scope, and by faith taking possession of it. Similarly we are to **press on** to lay hold of all that is set before us. The more we survey' this wonderful inheritance of ours, the more do we find our boundaries constantly advancing? Is it not true that the more we comprehend of God's grace and glory, the more there seems yet to discover? The language of maturity in spiritual vision is never that of finality in possible discoveries in the character and Word of God, but, "Now we see through a glass darkly."

Moses had spent forty wonderful days with God in the mount. Before his vision great things had been spread. His face' shone with radiant glory as a result of this close intercourse with God. But how beautifully he shows it true, that the more a receptive heart sees of God, the more it desires

to see of Him. Thus it was with Moses; he desired **to see the face of God**. "This could not be granted to him, but God did gladly show him all that mortal eyes might behold and live. The word to Moses was: "I will put thee in a clift of the rock, and will cover thee with My' hand while I pass by: and I will take away Mine hand, and thou shalt see My back parts: but My face', shall not be seen." (Exod. 33:22, 23.) The request of Moses was granted just as fully as it was possible for God to grant it, for this ardent desire of His servant was a delightful and pleasing thing to God. There may be a worthwhile explanation in the thought that in limiting Moses to a semblance of His "back parts," it was meant to teach that the only vision of God possible in that dispensation, therefore the only one Moses could have, would be only such as could be gathered from typical sacrifices, and from prophetic forecasts. Thus only His "back parts" could be shown through any medium of revelation enjoyed previous to the First Advent. Then, "grace and truth came by Jesus Christ." Likewise "life and immortality were brought to light through the Gospel." This means a vastly greater boon to us in this age of grace. God does not tell us that we may not see His face, but on the contrary He tells us this is our privilege now. Under grace He reveals Himself in "the light of the knowledge of the glory of God **in the face of Jesus Christ**." Well indeed did Jesus therefore say, "having seen Me, ye have seen My Father also."

But the point is, Moses having seen much of God during those forty wonderful days in the mount, now longs for a still greater vision of Him. How much more this increased longing to know God better should now be a characteristic of our spirits. How fervently we should, regardless of how much we have already visualized of divine goodness and glory, be praying like Moses, "I beseech Thee, show me Thy glory." Since this kind of knowledge of God is, as Jesus tells us, eternal life, and since

God waits to reveal Himself to us in more and more of all the perfections of His character, and in all the marvels of His grace, how we too should be praying with Jabez of old, saying, O Lord, enlarge my boundary until I am filled with, all the fulness of God.

Guide Me, O Thou Great Jehovah

The third request in this prayer of Jabez is really a desire to have God's guiding hand undertake for him. Such a request would logically follow where there had been a realization of having been "blessed indeed," and led out into an experience of "enlarged boundaries." Such increased knowledge and privilege must create a sense of increased responsibility. Moreover, a characteristic of matured spiritual life is that of a growing distrustfulness of self, and therefore a greater sense of the ever-present need of the wisdom coming from above. Longer years in the school of Christ do not give any sense of less need for guidance, but rather an increased realization of what a serious undertaking the Christian walk is, and thus is created a humble confession of personal need, which is well expressed in the prayer of the Psalmist, "Teach me Thy way, O Lord, and lead me in a way of plainness." - Psa. 27:11, marginal reading.

In the consciousness of the need of God's guiding hand, as well as the upholding hand of divine power, Jabez, in this third petition asks, "And that Thine hand might be with me." How very important a proper perspective of Christian life is! How worthless in a practical way is even a fund of Biblical knowledge if there be a deficiency in the heavenly wisdom needed to apply it to daily life. No marvel that the wise Solomon paid this tribute to wisdom, "She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. . . . She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." - Prov. 3:15, 18.

Divine wisdom is certain to lift the mind more and more into the realm of things eternal. Its outstanding characteristics are purity and peaceableness. In the mature Christian mind the relative

importance of each feature of truth will be properly appraised. The mind, the spirit, and the imparted life of Christ become the all-important and coveted attainment. The loins of the mind become more and more girded up, and concentration of life's real purpose is focused on putting on Christ and at last to be found in Him. It is the rich possession of heavenly wisdom, which means spiritual knowledge practically applied to one's own life, by which we glorify the God of all grace, and in the measure of our influence contribute to the spiritual life of the saints whose lives we touch.

A proper sense of the need of this keeping power of God is something for which we may well join with Jabez in prayer. Our own peace and joy depend upon having it as our personal experience. A realization of our responsibility toward others is sufficient incentive to make us earnestly desire it, making us ready to pray with David in that same Twenty-seventh Psalm, verse eleven, "Teach me Thy way, O Lord, and lead me in a way of plainness, **because of them that observe me.**" (Marginal reading.) In order that the world about us may see in our lives a testimony by which God will be glorified, and in order that our example may be one of greater helpfulness to those walking with us in the narrow way, we have much need to pray with Jabez, that the hand of the Lord may be ever with us to keep and guide us.

Abandon Us not in Temptation

We now come to the fourth and last of the petitions of Jabez, and this we will give in the rendering of Leaser: "And that Thou wouldest act for me against the evil, that it may not give me pain!" I-low much there is in this request. There are evils within and evils without, and what pains both may bring into one's experience. Yet it is well indeed if the pain within is of the kind for which we ask when we say,

"I want a principle within,
Of jealous, godly fear;
A sensibility of sin,
A pain to feel it near."

When there is such a sensibility of sin, and such a sense of unrest to feel it near, it betokens a spirit akin to that suggested in this fourth request of Jabez. And is this not the only proper attitude on our part toward all that displeases God? When our spirit blends with His in a love of righteousness and hatred of iniquity, such will be our fervent longing, to have God act for us against the evil within. - It requires courage to say it truthfully, yet if we are really pained by the weaknesses within, we will be ready to say: "And purge with fire, if that must be, if only sin die out in me." When such is our yearning after righteousness, we can be sure that God will indeed act for us and impart to us the strength He has promised to those who implore His help.

A further thought in this last request is that God will preserve us in the midst of evil. Remembering how frequently the Lord has promised to thus protect His people in times of special dangers, how good it is to know that a prayer for such sustaining and keeping power will not go unheeded. God's answer to this request will be the safekeeping that He has promised shall be the portion of those who are hidden "under the shadow of the Almighty." To these the Ninety-first Psalm is His covenant pledge.

In this keeping for which we pray, we must never forget that we have a responsibility, and a part to play. Through the days of favor enjoyed, stronger characters are expected as a result of God's day-by-day dealings with us. Eventually we must demonstrate this strength of character. If the day-by-day victory has been as it should be, then assuredly when the special trial of our faith does

come, we will be strong in the Lord and in the power of His might. Strength such as this will come if we have fervently asked for it, and if we have used passing circumstances as aids to it. Christ will indeed give us strength, for all power in heaven and earth is His. But Christ having all power will mean nothing to us unless we are much before the throne of grace seeking it. Prayer will bring victories in the lesser trials. Then like David and Daniel, we will overcome in greater contests. David had by the Lord's help killed a lion and a bear in the wilderness before he met Goliath and conquered him. Daniel had been praying three times a day, long before he was threatened with the lion's den as a punishment if he offered prayer to God. Both these servants of God had a background of faithful prayer-walk with God, hence they were kept from the threatened evil. Similarly with us. If we would be kept from evil, our attitude must be that of praying' for the divine protection, and watching in all directions, remembering again that evil lurks within and abounds without.

If then, these four petitions are the sincere desires of our own hearts, and we keep "watching thereunto with all perseverance and supplication," surely we too may confidently expect that as it was said of Jabez, "And God granted him that which he requested," so it will be said of us also. Such prayer will keep our armor well adjusted and ready for use, and such prayer will mean a progressive communication to us of the divine blessing, yea, that full measure of divine favor concerning which it is written, "The blessing of the Lord, 'it maketh rich, and He addeth no sorrow with it." - Prov. 10:22.

- *Contributed.*

The Lone View

"Some day of days! Some dawning yet to be
I shall be clothed with immortality!
And in that day I shall not greatly care
That Jane spilt candle grease upon the stair.
It will not grieve me then, as once it did,
'That careless hands have chipped my teapot lid.
I groan, being burdened. But in that glad day
I shall forget vexations of the way.
That needs were often great when means were small
Will not perplex me then at all.
A few short years at most (it maps be less)
I shall have done with earthly storm and stress,
So, for this day, I lay me at Thy feet.
Oh, keep me sweet, my Master; keep me sweet!"

Treasures Laid up in Heaven

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." - Matt. 6:19-21.

PLEASURE, delight, joy, comfort -- all these sentiments are suggested to us by the word treasure. Our thoughts, our hopes, our plans, center there. Our treasure is the inspiration of our lives, the incentive to energy, perseverance and endurance, for the hope which it enkindles. Most people have treasures, but they are generally such as yield slight satisfaction, because they are transitory and disappointing. How many have built their hopes upon earthly things only to find them but illusive baubles, mocking delusions, leaving the heart at last broken, crushed and barren! The treasures of wealth, fame, social distinction, of houses and lands, of friends and home and family, of power and influence, are subject to change and decay! And if the heart be centered in them, they are liable in a moment to be swept away, leaving the life desolate and despairing, all the more so because of the high hopes which they had inspired.

The wealth, laboriously gathered and husbanded with great care, may vanish in a night. The fame so dearly won may change to censure and reproach at the caprice of fickle public sentiment. The social prestige which bade you to the uppermost seats may a little later relegate you to the lowest seat, and your name may be cast out as evil and you be ostracized. Houses and lands and carefully hoarded belongings may disappear under the sheriff's hammer. Friends long trusted may suddenly grow cold and turn their backs upon you, and even become your enemies. The home you love must some time break up, the family be scattered or invaded by death. The love that glows upon the home altar may flicker and become dim or extinct. How many have found the high hopes of youth and early life turn to ashes in a few short years or months!

The Balm of Gilead for Broken Hearts

To all of these the Word of the Lord should appear with special force, when calling them to come to Him with their burdens and their broken hearts. "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." (Psalm 34:18.) His love and His precious promises come like the sweet balm of Gilead to those who, sad and disappointed in the struggle of life, come to Christ for rest and comfort, for life and healing. Many storm-tossed mariners upon life's ocean, discouraged and despairing, bereft of all hope, have found that these very experiences were the means of leading them to the haven of eternal refuge. There alone true blessing and safety can be found; there alone is the **real** treasure, far exceeding the choicest treasures of earth.

We think of the experience of a dear brother who recently found the Lord, when his earthly treasures had been swept away from him, all the savings of years, through conditions brought about because of the European war. He had lost all hope and was about to end his life by his own hand, when present truth was brought to his attention. He listened, then embraced it with joy, securing the "Scripture Studies." Afterward he stated that he now knew why the Lord had permitted him to meet with such reverses-it was to lead him to Himself. How this dear one can now rejoice in his sorrowful experiences and realize that he has gained in exchange the "pearl of great price," beside which all other treasures pale into insignificance!

Truly, in this our day, as never before perhaps, would all who have the spirit of a sound mind to any degree be longing for a treasure which will be secure, a rock upon which they may plant their feet, one which will securely hold in these days of stress and uncertainty, when men feel that everything is slipping from beneath their feet, when nothing earthly is sure, when fear with distress is on every hand. At such a time as this, how blest are we who are safe-sheltered in the cleft of the Rock of Ages, which cannot be shaken by the mightiest earthquake shock! How unspeakably precious is the treasure which we have laid up in heaven; for we know our treasure is safe, where no storms nor billows can touch it.

The Treasures We Lay up in Heaven

The all-important question for those who seek this great treasure then is, How can we lay up treasure in heaven, and what kind of treasures are those which are to be stored up in the heavenly depository? We have the assurance of the divine Word that everything that is pure, holy and good is acceptable there. The very chiefest of all treasures is the personal love and friendship of God and of Christ. Jesus becomes to us "the fairest among ten thousand, the One altogether lovely." He is an unfailing refuge in every time of need, our daily joy and solace and comfort.

When we have gained this treasure, we have gained the One that never changes, One whose love never grows cold, One from whom nothing can separate us—"neither death," which to His loved ones will now mean our blessed "change"; "nor life," which means further opportunities for suffering with Him that we may also share His glory, and which permits further works of loving service for Him whom we love; "nor angels, nor principalities, nor powers," for these cannot harm us who are sheltered in Christ; "nor things present, nor things to come"; for "all things shall work together for our **good**," and in every trial He will direct the issue that we may be able to bear it; "nor height" of temporary exaltation; "nor depth" of trouble or sorrow, for our refuge and strength is ever near; "nor any other thing in creation, for He has promised to "keep the feet of His saints," and that nothing shall touch them', as new creatures in Christ, and that His presence shall go with them wherever they may be. - Rom., 8:35-39; 1 Sam. 2:9; Luke 10:19; Exod. 33:14.

Nor will any other creatures either in heaven or in earth receive such marks of special favor as are and ever will be the portion of the beloved Bride of Christ. Although the whole family in heaven and in earth will be blessed through Him, His wife, cooperating with Him in His work, will alone be His companion, His confidante, His treasure. Hear the Lord's exhortation to the **Bride** class: "Hearken, O daughter, and consider, and incline thine ear. Forget also thine own people and thy father's house [the ambitions, hopes, and aims of the children of Adam]; so shall the King [Jehovah's Anointed] greatly desire thy 'beauty [beauty of character, of heart-loyalty]; for He is thy Lord, and worship thou Him." (Psalm 45:10, 11; Song of Solomon 4.) How unworthy we feel of so great honor and love from our beloved Bridegroom! And no wonder! When we look at all our imperfections, it seems that there is little in us to call forth such love and admiration. To think that the angels with all their purity and faithfulness should have been passed by; and that we poor, blemished mortals, should be chosen instead!

Is there not some mistake? Ah, no! We have the infallible words of inspiration to assure us that it is even so. This Bride of Jehovah's Son is to reign with Him in the future over a fallen race and who could so well sympathize with them in all their weaknesses and frailties as those who have themselves partaken of the same? And who could bear the infinite heights of glory to which the Lamb's wife will be raised, with such humility as those who realize that it was not through any worthiness of their own that they were chosen to so high an exaltation, but that it was all of divine grace? Clad in the glorious robe of our Bridegroom's furnishing, we can stand all complete, even now, in the eyes of Jehovah. And possessing the ornament of a meek and quiet spirit, the faith

that trusts under every condition, the love that delights to do the Father's will, we are lovely in the eyes of our Beloved, our Bridegroom and our King.

Having this confidence, we can with unspeakable joy and gratitude lay hold of the exceeding great and precious promises which are ours through Christ, and without presumption press along the line toward the prize of our High Calling, humbly trusting that He who has begun the good work in us will complete it unto the day of our glorification with our Bridegroom in the heavenly Kingdom, when we shall be presented before the Father "without spot or wrinkle or any such thing," gloriously complete and perfect, in the most absolute sense, fitted and prepared for the wonderful work which we shall share with our blessed Lord and King.

Incentives to Faithfulness

Listen to some of the blessed and inspiring promises with which the Father and the Son cheer the Bride: "Thine eyes shall see the King in His beauty." Ye "shall be Mine, in that Day when I make up My jewels." "I will give thee to eat of the hidden manna, and I will give thee a white stone [a precious token of love], and in the stone a new name written [the name of our Bridegroom, henceforth to be our name] which no man knoweth saving. he that receiveth it." "Lo, I am with you alway." "And if I go away, I will come again, and receive you unto Myself, that where I am, there ye may be also [and He **has** come, He is even now present, and will soon receive us unto Himself forevermore]." "Ye have not chosen Me, but I have chosen you." "Be thou faithful unto death, and I will give thee a crown of life." "To Him that overcometh will I grant to sit with Me in My Throne." - Isa. 33:17; Mal. 3:17; Rev. 2:17; Matt. 28:20; John 14:3; 15:16; Rev. 2:10; 3:21.

Precious promises are these, wonderful words of life! Let us count them over and over again, that all their sweet significance may sink deep into our hearts and bring forth their blessed fruitage in our lives. May they cheer us in every dark and trying hour and reinforce our waning powers with renewed vigor, courage, and zeal, that we may press along the narrow way until indeed our "eyes shall see the King in His beauty." What wondrous treasures do we thus find laid up in heaven for us, because we have left the world and all its delusive fancies and aspirations and have laid hold upon the things eternal! And while this glorious inheritance is to be the possession of all the faithful, the Apostle intimates clearly that our heavenly treasure may be augmented by special zeal and faithfulness under the peculiar trials of the present time.

One of the treasures which we may lay up in heaven will be the marks of just approval and distinction among the good and holy beyond the veil, which patient endurance of affliction, unwavering trust under crucial trials and testings, diligence in the King's business, will secure to us. Treasures of mind and character, too, we shall find laid up in heaven; for nothing that is good and true and worthy of preservation shall be lost to those who have committed their investments to the Lord. These are incorruptible treasures, which neither the lapse of time nor the exigencies of circumstances will ever wrest from us.

Other treasures will be all the true and noble friendships which have been founded in truth and righteousness here on earth, whether they be on the spiritual or on the natural plane. For instance, one on the spiritual plane will not be disposed to forget or ignore the loving loyalty of a former friend, who from time to time administered the cup of cold water to the thirsty soul battling with the heat and dust of life's desert way, and who did this because the one ministered to was a disciple of Christ.

But especially sweet will be the spiritual friendships begun and cherished here, which will bloom and blossom in still greater vigor when transplanted into heavenly soil and atmosphere. And what

a treasure we shall find in the gratitude and love of those to whom we have ministered here in times of special need, and to whom we have carried the Living Water and broken the Bread of Life! Who can measure the joy unspeakable that shall be the heritage of the faithful when we shall find all these precious treasures beyond the veil! When we view these treasures with unclouded eyes, and realize that they are ours forever, shall we not feel infinitely repaid for any sufferings and hardships we have borne in our brief earthly pilgrimage?

Heavenly Pilgrims Nearing Home

Then, dear brethren and sisters in Christ, let us keep our eyes steadfastly set upon the heavenly, eternal things. Let us more and more lay up treasures where "moth and rust cannot corrupt and where thieves cannot break through and steal." (Matt. 6:20.) If our hearts are upon the heavenly treasures, then the disappointments and afflictions of the present life cannot overwhelm us. Whatsoever things are worthy the aspiration of the spiritual sons of God are our real treasures, and they are the only things that are worth while. What care we for the illusive bubbles of this poor life, so soon to burst and disappear? Then, as sings the poet:

"Let us touch lightly the things of this earth,
Esteeming them only of trifling worth,"

not worthy to be compared with the glory which shall be revealed in us, if we faint not by the way, but with our pilgrim's staff in hand shall press along the heavenly road until we reach the goal of our hopes.

As the sun sinks at the close of each day, and the shadows gather around us, how sweet to sing, "I'm one day nearer Home!" We have nearly reached the mountain-top, and every day multiplies the evidences that the journey is nearing its end. Just how long it will be we cannot know; probably it is best that we do not know. But we believe that it will not be very *long*. - *Watch Tower*, 1916.

The Eye of the Storm

"Fear not that the whirlwind shall carry thee hence,
Nor wait for its onslaught' in breathless suspense,
Nor shrink from the whips of the terrible hail,
But pass through the edge to the heart of the gale;
For there is a shelter, sunlighted and warm,
And Faith sees her God through the eye of the storm.

"The passionate tempest with rush and wild roar,
And threatenings of evil may beat on the shore,
The waves may be mountains, the fields battle-plains,
And the earth be immersed in a deluge of rains;
Yet, the soul stayed on God, may sing bravely its psalm,
For the heart of the storm is the center of calm.

"Let hope be not quenched in the blackness of night,
Though the cyclone awhile may have blotted the light,
For behind the great darkness the stars ever shine,
And the light of God's heaven, His love shall make thine;
Let no gloom dim thine eyes, but uplift them on high
To the face of thy God and the blue of His sky.

"The storm is thy shelter from danger and sin,
And God Himself takes thee for safety within.
The tempest with Him passeth into deep calm,
And the roar of the winds is the sound of a psalm.
Be glad and serene when the tempest clouds form;
God smiles on His child in the eye of the storm."

Items of Interest

A New Tract-"The World of Tomorrow"

Much is being heard of "The World of Tomorrow" in connection with the New York World's Fair. Wonderful inventions on display show great possibilities' for the future. But men of this world know little of what the Age to Come holds in store. Their highest conception falls far short of what the reality will be. The Bible alone gives this information. A new tract is being prepared entitled, "The World of Tomorrow," picturing in the language of the Prophets the glory and grandeur of the coming Age, when the Prince of Peace is in control and has "dominion from sea to sea and from the river to the ends of thee earth."

Order as many as you can use judiciously. As we have no means of knowing your opportunities of service, please state exact quantity desired.

The History of the Church

No. 12

"Behold the Bridegroom"

WHILE John Wesley was riding horseback through the narrow lanes and rutted roads of old England, his head nodding with the movement of his horse over the book he was ever wont to slip from his saddle-bag, the church in the New England across the Atlantic was all but asleep, little remaining of that fervency of spirit which the Pilgrims had brought with them. The congregations were drowsy indeed, and literally so, under dry and uninspiring sermons, and could scarcely keep awake. Equally uninspiring to the minister was the sight of such an audience, and it was the custom to carry up and down the aisles a long stick with a bunch of soft feathers tied to the farther end, to be whisked gently under the noses of the nodding women and tapped, not so gently, on the unattentive head of some sleeping deacon.

The churches for the most part were assemblies of small farmers, their faith a curious blend of the admonitions and promises of earthly Israel and the Calvinist doctrines of the time. They were not so much concerned with an eternal future as with the present, and so, if they were as good as men ought to be and attended church regularly on Sunday, they expected as a natural return to be rewarded with abundant harvests, to be sheltered from all the fierce manifestations of nature - from earthquake and drouth, from storm and flood-and from the constant danger of attack by the Indians. And then the message of George Whitefield swept, an, awakening storm, across the country.

George Whitefield had little training in theology. He believed however that the doctrine of eternal torment for sinners was in the Bible, but it gave him no pleasure. So often we find this has been true, the heart of imperfect man in his human sympathy shaming the very conception he has set up in his mind of the God the Scriptures have so firmly declared to be. Love itself, the pure fountain-head of all sympathy, all affection, all yearning. It is generally acknowledged that no more eloquent preacher has appeared in many centuries than Whitefield. The effect of his evangelism is still known as "The Great Awakening," although in spite of his power to draw great crowds after him and to awaken intense human emotion, some have complained that the lasting spiritual effect of his preaching was shallow. He set the people to thinking gravely along the lines of the apparent imminence of Christ's Kingdom-a kingdom to be ushered in, he believed, with awful and majestic events, with the return of Christ and the burning up of the world and all the unsaved therein. Even the young had been turned by his eloquent pleading from their careless, if not sinful, ways to thoughts of the future and its glorious reward. or, frightening thought, its dire punishment. Their brooding, excited minds were now fertile for the revival that was to sweep across the stony soil of New England.

The work of this most notable "hell-fire preacher" of the time stands out in the earlier history of our country as remarkable in its effect upon the people. The many conversions and the fervency of the repentance of the converted seemed to all but the skeptic to indicate that the Millennium was indeed at hand. The underlying doubt embraced in the Scripture, "Shall He find the faith in the earth," seems to have escaped their notice, and after the excitement of the revival, came the whirlwind of reaction which always follows periods of outstanding leadership and great enthusiasm in religion evidenced in heresies, factions, and schisms. Groups here and there denounced the clergy, some known as Separatists claiming to be "the persecuted remnant" and God's special

servants. It was at this time also that Unitarianism dawned-that teaching so removed from the Pauline Gospel, "God sending His own Son in the likeness of sinful flesh"; and Edwards, though deeply disappointed at all the adverse conditions, still believed that the work had been of the Lord and that the Millennium was not far distant.

William Miller

About forty years after this time a boy was born on a small farm, the first of a family of sixteen children. The only one of these to care for books, young William Miller read everything that came to hand. In early youth he declared himself a Deist, a prevalent belief amongst thinkers of the day, a belief that admits in an offhand way the existence of a Creator but rejects as superstition the Scriptural revelation of a Savior. Leaving his family and farm to serve a while in the army, some severe mental and spiritual conflict ended in his becoming a Christian and embracing the Bible as his chief study. "I lost all my taste for other reading," he informs us, "and applied my heart to get wisdom from God." For fourteen years he continued to work his farm, spending what leisure hours he had in the study of prophecy, drawing the while strange charts covered with mathematical deductions. Through this application he became convinced that the year 1843 was to usher in the Millennial reign of Christ. After some time he presented this teaching to others and was invited to speak in a little Baptist Church. Picturing, as he did, earnestly and quietly enough but in dramatic terms, an earth in flames, the cries of the wicked for mercy and by contrast the victorious shouts of the redeemed as they were caught safely up to meet the Lord in the air, he had the absorbed attention of his listeners. He so solemnly and fully believed what he preached, he felt so deeply himself what he wished others to feel-to this William Miller ascribed his hold over his congregations.

In a letter to Baptist Elder Hendryx in the spring of 1832 he writes: "I am satisfied that the end of the world is at hand. The evidence flows in from every quarter -- 'The earth is reeling to and fro like a drunkard' . . . See, see! The angel with the sharp sickle is about to take the field! . . . High and low, rich and poor, trembling and falling before the appalling grave, the dreadful cholera. Hark! Hear those dreadful bellowsings of the angry nations! It is the presage of horrid and terrific war. Look! Look again! See crowns, and kings, and kingdoms trembling to the dust! . . . Behold the heavens grow black with clouds; the sun has veiled himself; the moon, pale and forsaken, hangs in middle air; the hail descends; . . . At this dread moment, look! The clouds have burst asunder; the heavens appear; the great white throne is in sight. Amazement fills the universe with awe! He comes! He comes Behold the Savior comes! Lift up your heads, ye saints-He comes! He comes! He comes!"

About this time strange and frequent signs appeared in the heavens which even men of science watched with great interest. In an old Shaker journal one of these occurrences is described as sheets of light coming, up one behind the other in the sky; then a star would shoot to the west; then many would shoot upwards; then the light would gather again and the strange happening would be repeated many times. Two years after this, sometime before the dawn of November 13, 1833, there occurred something which intensified the interest in the Miller prophecy, already gaining much ground, and filled the papers of the next morning with startling headlines. The stars of heaven had appeared to be falling earthward. To the north and to the south they fell, thousands upon thousands of them. Against the clear sky brilliant light shot upward and balls of fire exploded in air, recalling to people's minds the dark day scientists had recorded some fifty years before, a day so dark that the sun to all appearances had neither risen nor set. Henry Dana Ward sent his description of these falling stars to the New York Chamber of Commerce. He related that he had called his wife to hurry to the window to see the stars fall-"and we felt in our hearts that it was the sign of the last days. For truly 'the stars of heaven fall to the earth, even as a fig-tree

casteth her untimely figs when she is shaken by a mighty wind." Professor Olmstead of Yale was quoted in one paper with the following: "Those who were so fortunate as to witness the exhibition of shooting stars of November 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history."

In the spring of 1834 Miller was given by the Baptist Church a license to preach, and after serving for some time in the rural churches and small villages, he was invited to speak in the cities, colder and more sophisticated. At this time the Wesleyan Journal gave this word picture of him: "Mr. Miller is about sixty years of age; a plain farmer from Hampton, in the State of New York . . . In his public discourse he is self-possessed and ready; distinct in his utterance, and frequently in expressions . . . Mr. Miller is a great stickler for literal interpretation; never admitting the figurative unless absolutely required to make correct sense, or meet the events pointed out. He doubtless believes most unwaveringly all he teaches to others. His lectures are interspersed with powerful admonitions to the wicked, and he handles Universalism with gloves of steel."

Tired, worn, and elderly, William Miller saw the beginning of the crucial year he had pointed out. The newspapers had been full of his predictions. The people had discussed it all in lecture halls and talked of it on the street corners. A nervous dread of the momentous day was abroad, great fear gripping the hearts of those less assured of salvation. To counteract this the Bishop of Vermont widely circulated a pamphlet containing the following: "Full of presumption and peril do we consider the attempt to fix the day or the year of our Lord's coming. Full of presumption because Christ Himself declared, 'Of that day and hour knoweth no man, no, not the angels of God, but, My Father only.'" Another learned minister whose opinion had much weight attempted to confute the idea: "The phrase, 'the end of the world,' " said he, "occurs seven times in the New Testament. The Greek term rendered world is not **kosmos** (which signifies the material world), but **aion**, which signifies **era** or **age**. Its meaning is well expressed when we speak of the Christian era, the Jewish era, the Elizabethian era -- or Golden Age -- the Dark Ages, and the like . . . There is not a place in Scripture where the end of the **kosmos** is mentioned, but the end of the **aion** is seventeen times spoken of in the New Testament."

But the followers of William Miller happily pointed to Daniel's vision, to the dream of King Nebuchadnezzar, the ram, the he-goat, the exceeding great horn-to the historical fulfillment of it all, and they continued to sing joyously from their song book, the Millennial Harp, their hymn called "The Alarm":

"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling,
To be living is sublime."

Full of great expectation, intensified and in no wise dampened by the appearance of a great comet in the western sky, so bright as to be seen even at noonday and of magnificence after sunset-the comet of 1843 famous in history as the largest ever seen to approach the earth, the Miller camp meetings began, a steady procession of wagon wheels on the dusty, winding roads to the chosen spots. The gentle Quaker poet, John Greenleaf Whittier, attended one of these, he whose loving heart so lamented the sternness of the creed to which he had been born:

"But still my human hands are weak
To hold your iron creeds!
Against the words ye bid me speak

My heart within me pleads. . .

"I walk with bare, hushed feet the ground
Ye tread with boldness shod;
I dare not fix with mete and bound
The love and power of God....

"The wrong that pains my soul below
I dare not throne above.
I know not of His hate -- I know
His goodness and His love."

And so we do not wonder at the account he gave of his impressions at the camp meeting, as he listened to the literal interpretations of the symbols which speak of the day of judgment-the destruction of an accursed earth, that earth whose beauty haunts !all of his poetic work, the shriveling in flames of the despairing wicked. "I do not, I confess," wrote Whittier, "sympathize with my Second Advent friends in the lamentable depreciation of Mother Earth even in her present state. I find it extremely difficult to comprehend how it is that this goodly, green, sunlit home of ours is resting under a curse. . . . September sunsets, changing forests, moonrise and cloud, sun and rain-I for one am contented with them."

Disappointed in his expectation, William Miller had seen the year pass as the many others that had preceded it, but he felt he was not all mistaken, and died with faith in God and His Word unshaken. - *Contributed*.

(To be continued)

Our Union with Christ, Its Processes and Final Completeness

WE should remember that although our sanctification is, in the sense of setting apart, once and for all made perfect by our Great High Priest in the absolute acceptance of each individual who is dedicated to Himself, yet the effects of this sanctification, the transformation of the mind through union with Christ, must be gradual. It is in the events of the daily life, in our ordinary duties, and in every opportunity, small or great, which God brings before us, that we must carry out the details of our self-surrender. Such opportunities are not only invaluable tests of the reality of our sacrifice, but are also especially adapted to strengthen and mature our spiritual capacities. And our Lord will teach us with tender patience, little by little, as we are able to bear it. We have but to look continually to Christ; and the Holy Spirit will direct us in all things, and will enable us to make real and blessed progress. Day by day a sweeter, holier, deeper confidence will unfold itself—a most precious intercourse with Him whom our soul loveth.

We cannot be true-hearted and thoroughly devoted disciples of the Lord, who hath chosen us for His own, if we regard anything as too trivial to become proofs of our obedience, and of our faithful love. Let us remind ourselves that this day's opportunities, the fulfillment of its trivial obligations, the employment of its apparently unimportant hours and even of its leisure moments, will be the actual tests of this day's faithfulness. And let us earnestly pray that our Lord will claim continually, and use as entirely His own during every hour, those hearts which He has already so graciously accepted. Then let us watch carefully, lovingly, and trustfully, for the indications of His will.

Some of those whom Jesus is drawing into the closest union with Himself are called upon to serve Him in active usefulness; others in comparative stillness, in solitude, or in much suffering. But to all who are unreservedly given up to Him, who are keeping back no "part of the price," but are laying themselves wholly-whatever they have, and whatever they can be—at His feet, the Lord reveals Himself in ways that the world knows not of. He speaks unto His own, and they know His voice. They lack nothing, for He leads them forth beside the waters of comfort. There, beside those still waters and along those paths of righteousness, He teaches them to "fear no evil." He fills them with the sweetness of that peace which nothing earthly can either give or take away. Then --

"Let me be wholly set apart,
And sanctified for Thee;
Engrave Thine Image on my heart,
Thy seal of purity.

"Pure from the world, from self, from sin,
Conformed to Thee alone;
Work *this* my yielded heart within;
Work, Lord, till Thou hast shown

"Love's mighty, soul-transforming grace,
Till, searching, Thou canst see
Naught but Thy likeness—till Thou trace
Naught *but Thyself* in me."

Such is our earnest desire; yet how much cause for saddest self-reproach have we in this matter! How frequently are we conscious of sinning against our Lord! We wish-there is nothing we wish so much as that every action should be done for Him, every word, every thought, should be His alone. Yet, besides our many faults of omission, how often do we feel that we have spoken words that were out of tune' with His love; how continually do we find self asserting its evil power, marring the work we would do for Christ, turning our highest privileges into stumbling-blocks!

All this is but too true: Christian progress is full of such experience; though, thanks be to God, it may be progress still. The higher we raise our standard, the more deeply conscious must we be of our shortcomings; the more we long to be made partakers of Christ's holiness, the more we grieve over every proof of our own unholiness. But such grieving is in itself a blessed sign; it shows that the work of purification is really, however gradually, going on in our hearts. And we should remember that that work must necessarily be, in many respects, a painful process. The pain may indeed be full of peace -- a peace which arises from leaning all our burden, all our difficulties, upon the sure promise of our Lord: yet pain there must be if hearts so full of evil are to be rendered pure and holy, fit for the presence of God.

Our failures are the outward tokens -- manifestations -- of the evil within us. The really dangerous symptom would be if we did not feel them painful, or consoled ourselves with the thought that such matters, being the result of mere infirmity, were of comparatively little importance. Far better and far safer is it to confess our' sins, remembering, as our only true consolation, that we have, in the beloved Savior to whom we so entirely belong-, an Advocate with the Father, and that He is the Propitiation for our sins; remembering also that He is touched with every feeling of our infirmities, since He was' in all points tempted like as we are, yet without sin. Let us hide ourselves the more thoroughly in Him after each transgression, that so He may be the better able to put forth His strength on our behalf. Let us creep further into the shelter which His love has provided, trusting all to Him who will never stiffer His children to be brought wholly to confusion, for His own Name's sake.

Failures Turned into Stepping-Stones

It may be truly said that much of Christian experience can be gained only through failures; and very certain it is that we seldom, in any other way than through failures, learn fully to realize our weakness. And it is also certain that these discoveries of our weakness become, if we use them rightly, an actual means of progress.

First, on account of the humiliations they bring -for real humiliation is a most necessary part of our discipline. We are strangely apt to be lilted up in our hearts-most strangely, for such poor, unworthy creatures. A little season of spiritual improvement, and the poison of self-complacency begins to work: soon inward satisfaction would destroy all that might be most full of blessing. A little freedom from perceptible temptation, or, perhaps, a slight conquest in some comparatively trifling matter, such as we are unfortunately too ready to magnify into an important victory, and we are at once off our guard; we are already slipping from the only position in which victory is promised. Then it is that God, in His very mercy, suffers some real difficulty to assail us, and, by at least partly overpowering us, to reveal to us our danger. He might, doubtless, had He seen it to be best, have averted the temptation, or prevented us from being overcome by it; but nothing would have been really gained by so shielding us; no advance would have been made in curing the deeply rooted evil of our natures.

We must learn, even thus painfully, that no single step, trifling as it may appear, is safe except it be taken in direct union with Christ. We must learn **not to forget** our own weakness; for only through the continual remembrance thereof can we obtain the blessedness of His strength.

Secondly, our failures may be turned into a means of much progress by the experience they bring of the loving patience of our Lord. So unchanging is His forgiveness, so unwearied His forbearance, so absolutely perfect the love which, after each new discovery of that evil from which, for His sake, we learn to shrink more and more painfully, draws us further, and yet further, into the depths of its own tenderness.

Truly does the unreproachful, compassionate forgiveness of our God break the hearts of His repentant children! And from such 'broken hearts flows forth the incense of a more fervent love, a more thorough surrender of self, a deeper steadfastness of resolution. Therefore, after each fall, the Christian who is aiming at the prize of his high calling in Christ Jesus, presses forward more safely, because more humbly and more watchfully; more firmly also and in deeper peace, because his mind is more fully stayed upon his God.

Thus every revelation to ourselves of the evil within our hearts is counterbalanced by a yet clearer revelation of the unbounded love of Christ.

Whatever teaches us more of that love, and whatever casts us more completely upon its upholding power, becomes a means of progress. And so it comes to pass that, step by step, little by little, but with an ever-increasing perception of the exceeding blessedness: we are gaining, we do continually, through infirmities, through necessities, through distresses, and even through failures, learn with all saints, what is the breadth, and length, and depth, and height of the Love which passeth knowledge; and by that Love we are filled with the fulness of God. For He is "able to do exceeding abundantly, above all we can ask or think, according to the power which worketh in us. Unto Him be glory in the Church by Jesus Christ, throughout all ages, world without end. Amen." - Eph. 3:21.

The Father, as he looks upon the believer, sees him "accepted in the Beloved." He has laid hold upon us that we may come unto "a perfect man, unto the measure of the stature of the fulness of Christ, and although we have not yet attained the full stature, He bids us press on that we may apprehend that for which we are apprehended of Christ Jesus. Being made joint-heirs with Christ, we have a title to His possessions; so great is His storehouse that He bids us appropriate all that we will. Since "He that sanctifieth and they that are sanctified are all of One," it becomes true that "all are yours; and ye are Christ's, and Christ is God's." Can anything surpass the Scripture measure given to us in Christ, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." - *Selected*.

Happy Fellowship in Detroit

Dear Brethren:

Once again our Convention has come and gone and only happy recollections remain. A larger number than usual attended this year, and on every side there was abundant evidence of the rich indwelling of the Lord's spirit. The discourses were inspiring, and our hope is that many of the precious thoughts will dwell with us for a long time, thus enriching our lives and leading us into closer harmony with our dear heavenly Father.

The extra long intermission periods were appreciated by the friends, who enjoyed this opportunity to fellowship one with another. Six dear ones symbolized by water immersion their consecration, thus taking our minds back, and stimulating many, as the candidates went down in symbol into the waters of death and arose again to walk in newness of life. It is our sincere prayer that they may carry out faithfully their covenant of sacrifice and in the end hear that "Well done."

The public meeting was well attended. . . . The minister of the church where the baptismal service was held, attended the meeting and gave rapt attention to the discourse. The Wednesday night prayer meeting following the convention was a summing up by the friends of blessings received during this holy convocation-of how they had been inspired to a closer walk with our Lord and to an endeavor to make each day count as if it were their last. This wonderful testimony meeting just seemed to give the proper finish to four days of feasting at the Lord's table.

We desire to thank you dear ones for hearty cooperation in sending speakers and for helping make the convention the success we feel that it was.

We also wish to voice appreciation of the visiting brethren and friends. It surely was good to fellowship with those from near and far whose hopes and aims are ours.

Your brother by His grace,
M. H. -- Sec. Detroit Ecclesia.

Encouraging Messages

Dear Brethren:

I am asking you to send the "Herald" on trial to the following address: . . . This person has been in contact with the Truth about one year and is much interested in magazines on deep spiritual things. I will lend or give her some back issues.

I am distributing some of the cards. Then a few days later I follow with "Why Does God Permit Evil?" Today ,I distributed thirty-four. About nine out of ten seem anxious to get it. I gave out about one hundred of this tract among the Jews. There seems to be a wonderful opportunity to work among them. A year ago Dr. Michaelson (German Jew) was here and spoke over two radio stations daily for about three weeks. Then Rabbi Wasserman (world famous Polish Jew) came last November. He said, as reported in the *Denver Post*, that the world is being reborn, that the birth is painful, and that the Jews in all parts of the world must suffer. It seems he accepts Christ's invisible presence. He, as you may know, is called, "Religious Einstein."

I also find that Jewish business men will take reading matter more readily than Gentile business men, even when Christ's Kingdom is mentioned.

I am still being blessed as a result of Brother - recent ministry at Boulder.
E. C. -- Colo.

Dear Sirs:

I have recently had: a copy of "Daniel the Beloved of Jehovah" loaned to me by a friend, and I am extremely interested and have derived much profit and pleasure in the contents. I see in the back of the book particulars of a semi-monthly journal entitled "The Herald of Christ's Kingdom," and would very much like to avail myself of it, but am not able to afford the subscription price. May I therefore be permitted to benefit under your generous arrangement for such circumstances and have it posted to me? I would be pleased to send remittance in full as the Lord opens the way.

Yours in the One Hope of the Kingdom,
C. B. -- Eng.

Dear Friends:

Greetings in the Name of our Lord Christ Jesus. I am writing to request a free three months' trial subscription to the "Herald" for . . . She has read the article "Wonderful Aids to" Strengthen Faith" in my copy of the "Herald" and is very desirous that the subscription begin with the June issue, so she may have that article for her very own. Thanking you for the service,

With Christian love,
E. M. -- Wash.