

# THE HERALD OF CHRIST'S KINGDOM

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## **I Know That My Redeemer Liveth** **Job 19:25.**

IN ALL the wide field of knowledge spread before the mind of man, is there anything to compare in value to this sublime statement, "I know that my Redeemer liveth"? Nothing indeed! The sweep of eternity, and the glory of everlasting life are in those words. It is not of such knowledge that an Apostle says, "Whether there be knowledge, it shall vanish away," but this is eternal in its nature, and unlimited in its possible expansions. Instead of its vanishing away when time has merged into eternity, the knowledge of our great Redeemer will only then be taking on its perfect dimensions, and entering into its unhindered exercises. In this present state, while we tabernacle in the house of our pilgrimage, we can at most survey but "the outskirts of His ways," gathering some little measure of the joy that comes through knowing Him, a joy to be most wonderfully increased when "that which it perfect is come." When it shall be ours to awake in His likeness, endowed with perfect powers of reception and reaction, beholding our Redeemer as the fairest among ten thousand, and in a greatly enlarged comprehension of how much our redemption cost Him, surely we will exclaim in supreme amazement, "The half was never told!"

As we ponder these words, "I know that my Redeemer liveth," we cannot fail being impressed immediately with their clear, unqualified tone. There is no hint of possible misinformation, or any suggestion of presumptive assurance on the part of the one who makes this claim. With the utmost confidence he affirms, "**I know.**" Neither can we fail to note the very personal tenor the words contain. It is of no general inclusion in a redeemed class he speaks, but of a distinct personal possession, "I know that my Redeemer liveth." This personal character of the statement we should not overlook. It is but another of those inspired utterances of the Scriptures manifestly intended to be appropriated by the true children of God. Being thus given by our Father, it is no presumptive act or claim on the part of His obedient child to repeat it, and say in perfect confidence, "I know that my Redeemer liveth." God does not teach us to say of Him, "The Lord is our Shepherd"; but, "The Lord is **my** Shepherd." Neither is it to be the timid hope that He is such, but the confident claim that the relationship is real and blessed. Therefore of Him whom we thus know as the Shepherd and Bishop of our souls, we can affirm, "**I know Him** whom I have

believed, and I am persuaded that He is able to keep that which I have committed unto Him." Thus it becomes the right of each member of His Church to say in a happy assurance of being personally loved and watched over, "My Beloved is mine, and His desire is toward me." - Song of Solomon 7:10.

Then we must be deeply impressed also with the significance of the last' of these words, "I know that my Redeemer liveth." This is a particularly - important word indeed. It is because that last word is true that Paul can pass on to us such a word as this, "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever- liveth to make intercession for them." (Heb. 7:25.) Yes, He lives, and so we shall live also. He lives; therefore death has lost its terror and its power, and it has become our heritage to voice our victory through Him and say, "O death, where is thy sting? O grave, where is thy victory?" He lives, and having appeared in the presence of God for us, who aught to our charge can lay? He lives, and hidden in Him, we are God's workmanship created in Christ Jesus and for Him. He lives; therefore ours is a lively hope, and a blessed hope because we are to live with Him as sharers in His immortal life. Blessed truth!, "He that hath the Son bath life"-- life for the ages of the ages.

As we observe, then, the confident tone running all through these inspired words, "I know that my Redeemer liveth," what "foundations of sapphire" they are on which each heart may rest. And just here let us take in the wider sweep of the patriarch's confident affirmation-such of it as we with our spiritual hopes may rightfully appropriate. How much it means to say with job, "I know that my Redeemer liveth, . . . whom I shall see for myself, and mine eyes shall behold, and not another." (Job 19:25-27.) How great our loss if we allow such a testimony to be vitiated by our unwillingness to take God at His word, and fail to remember in a practical way that "God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the Forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." (Heb. 6:17-20.) In view of such a foundation for faith shall we not take the Scriptural attitude and say, "We believe, therefore have we spoken," and standing on the Rock of Ages, we affirm, "**I know that my Redeemer liveth.**"

### **I Will Manifest Myself to You**

Among the many inspired statements by which we are furnished with a basis for our faith that our Redeemer liveth, and that all our confidence may be settled and at rest in Him, are these words we love to meditate on: "This same Jesus shall so come again." How full of comfort and strength those words must have been as they fell upon the ears of His disciples on the Mount of Olives! He had left them gazing heavenward as He returned again to the Father, there to be highly exalted above every name that is named. And how had He left them? -- depressed? dismayed? feeling sad and forsaken? No, indeed! With what surprise we read these words: "And they worshiped Him, and returned to Jerusalem with great joy." (Luke 24:52.) What words could have given them this joy more than the words spoken by the angels as Jesus passed beyond human sight? "This same Jesus," unchanged as to His character, shall be the One you shall see again; therefore, retain all your precious memories of His gracious words and acts, keep fresh in mind all you have witnessed of His love and sympathy, and know that such He remains and such He will be when He comes again to receive you unto Himself. Surely herein was the reason why they went back to assemble in the upper room in such joy. Though waiting days may seem long, and many heavy trials be their portion ere He returned, yet He had left them looking upward, not to weep, but to rejoice evermore.

Should those words mean less to us than to those disciples of long ago? The Jesus to whom - we have been drawn, and to whom we have been bound with cords of love which naught can sever, who is He but the same Jesus these dear Apostles have taught us to know as "the same yesterday, today, and forever." He is none other than the same Jesus whose instructions caused the hearts of His first followers to burn within them as they listened to Him opening up the Scriptures concerning Himself. He is the same Jesus concerning whom we gladly join ourselves with those 'early disciples, confessing, "To whom shall we go? Thou only hast the words of eternal life." These Gospel records are surely intended to bring us into the same immediate circle of close fellowship with Jesus, and under the same heart-warming and life-changing influence as those first followers experienced. Ours is no far-off, historical Jesus, largely limited like other great teachers to the generation living contemporaneously with Him. He is the same Jesus for all generations. His words were a living force nineteen hundred years ago, and are no less throbbing with energy today. His acts in those far past days are still perpetuated in the life and experience of men and women today. "As many as touched Him were made perfectly whole" is the story in the Gospel, and it is the same even now-yea, is it not our own happy experience?

Shortly before His crucifixion Jesus had made this promise to His own: "He that loveth Me shall be loved of My Father, and I will love him, and will **manifest** Myself to him." (John 14:21.) This promise embraces the last and least of those whom He calls His own. It assures to every such one the unquestionable proof that his Redeemer lives, and loves, and cares. To the chosen Twelve many infallible, proofs of His resurrection were given, and these proofs were intended to constitute, as eye-witness testimony, the basis for our faith. But in another and most potent way we are to personally **know** that our' own Redeemer lives. We are not left with the, written record alone as our assurance that Jesus lives. There is an abundance of lessons stored up in the several Gospel records of *His* different appearances after leaving Joseph's tomb, which, if applied to our own experiences, will leave us exclaiming with Paul, "Last of all He was seen of me also," and therefore, "I know that my Redeemer liveth."

### **He Calleth His Own by Name**

In mind we go back to those memorable days, long past now, when Peter and the others were being revived to a lively hope by the resurrection of Jesus from death. We recall that by several appearances and under various circumstances He established their faith in the fact of His being alive again. One by one their doubts had vanished, and they are well prepared to go forth to declare that He is alive for evermore. On the basis of their testimony we share the lively hope and the joy which came to them, and which in all after days filled them with a fervor of devotion to their risen Lord. But in this present study of those several appearances subsequent to His leaving Joseph's tomb, we will not concern ourselves with examining the testimony of those eye witnesses. Our purpose now is to note how those same manifestations by which He proved to them that He was alive may each one of them be so duplicated in our own personal experience that we also may know of a certainty "that my Redeemer liveth."

Truly God's ways are not as our ways. What a reversal of our ideas His often prove to be. The Scriptures abound with illustrations of how differently God acts from ways conforming to the wisdom of men. And nowhere is this more strikingly shown than in His choice of the favored one to whom He would first reveal Himself, and to whom He would give the first commission to proclaim His resurrection. Our choice would doubtless have been one of those destined to be His twelve "chosen witnesses" -- perhaps the loving John. But not so our Lord's choice. Neither was it a matter of mere chance. Every one of those appearances, the time, manner, and the individuals to whom He would appear, were of our Lord's own ordering; therefore, His choice of Mary for this

great honor was purposely ordered, and deeply significant. Need there be any doubt of this when we gather up and weave together the threads of gold and silver of her record of devotion to Him before Gethsemane and Calvary?

Mary Magdalene was the first to visit the tomb in which Jesus had been laid. None loved Him more than she did. Her memory was stored with His gracious words, and she, as the one who had much forgiven, loved much in turn. Hers had been a true, pure, and unselfish devotion to her Lord. How well she illustrates those admirable qualities of unadulterated devotion to the person of Christ. No marvel, then, that Jesus in His responses to that love likewise illustrates how highly He values the heart worship by which He is crowned Lord of all in the affections. Thus it was that He revealed Himself first to the heart in which this pure love burned strongest. And "this same Jesus" will always come first and fullest to the heart where pure ardent love abounds, to the heart truly confessing, "All I want I find in Thee."

To Mary His first words were, "Woman, why weepest thou? whom seekest thou?" These are words of tender solicitation, yet identification requires more, but only one word more, a single word -- her name, "Mary." Ah yes, this loving heart, this unselfish heart, was the first to thrill to the words of our risen Lord, and the first to feel the inexpressible joy bound up in these words from the lips of the Good Shepherd, "He calleth His own sheep by name." How intimate He makes friendship with this loving heart now, and how greatly He adds to that blessed intimate relationship by the words that next He speaks, "My Father, and your Father; My God, and your God." Can we not believe that in all her after life those few priceless, blessed moments "in the Garden with Jesus" never lost their sanctifying influence in her life? If Jesus would preserve the fragrance of the outpoured spikenard, and send it floating down the centuries, surely He has likewise preserved for us the rare incense of this first intimate meeting in that far-away garden, to the end that all loving, pure hearted, unselfish, devoted followers might hear Him call their names, and join them each to Himself in the same blessed words, "My Father, and your Father; My God, and your God."

Is it a mere flight of emotional religion to say, "The love of Jesus what it is, none but His loved ones know"? is it compatible with strong, vigorous, and practical Christianity "to steal awhile away from every cumbering care"? And is it only a fancy that we hear Jesus say at times, "Come ye yourselves apart, and rest awhile"? Is it only a poetical but impractical ideal of Christian life that is embodied in the words, "Take time to be holy, speak oft with thy Lord"? Is it inconsistent with the teachings and example of Jesus to say truthfully, "And He walks with me, and He talks with me, and He tells me I am His own"? Is it idleness to sit quietly meditating on His life-giving Word, yea, even though we have heard Him say, "The fields are white and ready to harvest"? To these and other similar questions we let Mary's boon answer. Better still, we will let Jesus' own conduct instruct us -- He who so often withdrew from the company of even His own disciples in order to be alone with God. And we will add to this the long line of His devoted servants of the now closing age of grace, who, like Mary, have borne testimony to the afterward of blessing sure to come to such as cultivate the inner heart qualities of adoring worship, heart-communion, and heart-hunger for Christ Himself. All these, out of a rich personal experience of intimate fellowship with Jesus, have testified with confidence and in a joy unspeakable, "I know that my Redeemer liveth." Like the renowned Moody, they could say when questioned regarding their faith in a risen Christ, "Why yes, I know He is alive, I was talking with, Him this morning."

### **The Testimony of Knowing His Forgiving Love**

Again we might well express surprise over the wide difference between our thoughts and God's higher thoughts. We come now to consider the first of our Savior's manifestations to His chosen

disciples. Surely this would be the privilege of John, he who has the unique distinction of being called "the disciple whom Jesus loved. But not so. Through Mary, the first messenger to tell of His resurrection, a special message had been sent to Peter. And Peter was the first to see Him, according to Paul's order of His appearances. (See 1 Cor. 15:4-8.) And why Peter? Again we remark that each of our Lord's manifestations was of His own ordering and arrangement; therefore, a depth of significance attaches to each of them. His choice of Peter for this first joy presents no difficulty or wonder when we remember that He was indeed "the same Jesus" who had so particularly prayed for him that his "faith fail not." This seeking out Peter would prove to them all that Jesus had not changed. If not at that particular time, surely in subsequent days it would all come back to mind and gladden their hearts immeasurably. Would they not remember the loving Shepherd who "left the ninety and nine" to seek the one sheep now in special need of His care? Could they forget how "there is joy in heaven" over a repentant heart, and fail to rejoice themselves that one of their immediate circle who had "gone out and wept bitterly" should be so quickly sought out by the risen Jesus? Surely not.

Fain would we know more about what took place at this meeting between Peter and Jesus. Had Luke and Paul not mentioned it in the brief manner they did, we would not even have known there was such a special privilege given to Peter. There would have been a complete silence concerning it, but a silence golden in its significance—a silence which is eloquent in its meaning to us all. There are moments in our lives and in our individual relationship to Jesus, the High Priest of our profession—moments when a soul pours out its confessions and regrets alone with Him—that are too sacred even to Him to permit the intrusion of any other.

How much we rejoice in this for ourselves, and how greatly we need to remember it concerning every other penitent spirit. How often Jesus speaks forgiveness and peace to a broken heart as He meets such alone in the quiet prayer chamber, and there seals up the sacredness of that hour in His own heart and ours. How glad we are that we have at least been told that first "He was seen of Cephas, then of the Twelve." How it helps us to know of a certainty that our Redeemer is the unchanging, loving Jesus.

We too have stumbled, O so many, many times. There have been some regrettable failures; tears of repentance have filled our eyes again and again. With shame of face we think back over mistakes we have made, and over displays of weakness we deplore. - We have had occasions over and over when we needed to go again to the comfort of this promise: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9.) And when confession has brought His answering peace into our hearts again, how we have rejoiced to say with the repentant Psalmist, "If Thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be revered." - Psa. 130:3, 4.

God's forgiveness of our sins and shortcomings is a wonderful boon indeed, but such forgiveness is meant to be more than just a blotting out of that which has grieved Him and saddened us. The crowning effect of our being so graciously forgiven is in the sweeter and deeper joy such revelations of God's grace through Christ may bring to us. It is the heart-felt union with our High Priest into which we are brought through our conscious need of His appearing in the presence of God for us, which union in its realities and effects enables us to say confidently, thankfully, and humbly, "I know that my Redeemer liveth." And so into our lives there comes, as there came to Peter long ago, the unquestionable proof that we are individually loved and watched over by a living, loving Lord. To us as to him Jesus has come in the tenderness of a divine, understanding love, not to berate us for our mistakes, not to dishearten us by His scathing exposures of our weaknesses, but to throw around us the sacred shroud of a silence none may intrude into. and there melt our hearts with the assurances that he knows our limitations, that He still cares for us

with an undiminished solicitation, and that in a love unfailing, He holds us in His own right hand, and will not let us go, These proofs of His love we have known, and therefore this testimony we may speak forth to His praise, "**I know that** my Redeemer *liveth.*" - *Contributed.*

*(To be continued)*

## Just For Thee

"Make me lonely for Thy presence  
Every earthly friend above;  
Make me thirst for Thine indwelling;  
Make me hungry for Thy love,  
Till in fullest free surrender,  
I shall yield my life to Thee;  
Only then in full perfection  
Canst Thou give Thyself to me.

"All the beauty that I seek for,  
Every treasure I would own,  
Thou art these in rich completeness;  
They are found in Thee alone;  
All the loveliness I long for,  
All the best that I would be,  
I can never find them elsewhere  
Than in Thee, Lord, just in Thee."

## Now . . . The King: Eternal, Immortal, Invisible"

### Psalm Twenty-Two

#### Part III-The Resurrection-and the Triumph

*"Wherefore also The God did supremely exalt Him, and conferred upon Him that Name which is above every name that in the Name of JESUS every knee should bend, of those celestial, and those terrestrial, and those subterranean; and every tongue should acknowledge that Jesus Christ is Lord, unto the glory of God the Father." - Phil. 2:10, 11, literal.*

THE SUDDEN close of the suffering," comments Mr. Rotherham, "is very remarkable. . . Strictly adhering to the Massoretic text, we get the break in the form and by the force of a single word, in a new strain, in the end of verse twenty-one (literally), 'Thou hast answered **Me.**' All at once the strain of sorrow ceases and when it ceases, it ceases altogether: there is absolutely no recurrence of pain, no trace further of a single sob."

Thus by the break at the end of verse twenty-one, and by the omission at this point of four lines of the fifth strophe or stanza, the death of the Sufferer is indicated. A period of silence is implied -- the silence of the tomb.

No message, of course, could come during this period, from the mind of the One who had died: but the record of the eye-witnesses bridges the gap. The Victim was removed from the cross, and decently and reverently entombed. The seal of the greatest earthly empire was placed on the entrance of the tomb, and a guard of soldiers was posted before it, to make it doubly "sure." His enemies, visible and invisible, were determined that His (to them) pernicious activities should never be resumed, nor be perpetuated by, His followers.

How puerile, how futile, how ineffective, were their desires and their measures! There was another guard in bivouac about that tomb, awaiting orders. It is written: "The angel of Jehovah encampeth round about them that fear Him, and delivereth them"; and again: "He will give His angels charge over Thee, to keep Thee in all Thy ways." Yes, the angelic guard was there!

At daybreak of the second day after the death of the Son, the order came! Was Gabriel, in command of the guard, the one who received it? Probably. Apparently the actual resurrection had already taken place, for we read in Matthew's account: "And behold, there was a great earthquake. For an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men." Nothing is said of what went on within the tomb. Apparently without intermediary, the Father again bestowed life upon the Son; but to the angels was given the honor of proclaiming it.

Whatever Presence entered that tomb, whatever Majesty uttered the words that even the dead heard, the consciousness, the ego, that flickered out like a candle with the final breath of the Man who had hung on the cross on Golgotha, was instantly resumed with His awakening.

### **Different-Yet the Same!**

He awoke the same person, the same ego, but how different a being! He who died upon the cross was the Man Jesus, plus the personality of the Logos, merged by the power of God into one being, one soul. He who was resurrected was the Logos, plus the personality of the Man Jesus, plus a quality of life and powers that even the Logos had not before possessed; as it is written "**Wherefore the God hath supremely exalted Him.**"

No wonder the disciples were disconcerted and amazed at the manifestations of their risen Lord! No wonder the divine Mystery has been a subject of pondering, of unending discussion, of sects and divisions, among Christians true and false, for nineteen hundred years. We may not be dogmatic nor self-assured in our opinions regarding a matter so much above and beyond our powers of reasoning. In the final analysis we must accept by faith the great facts revealed to us.

Again quoting Mr. Rotherham "It cannot be doubted that it is the same voice which thus suddenly breaks out in praise; for the meter is the same, the direct address to Jehovah is the same, and allowing for the change of tone-the theme is the same: the lament has been, 'He hath not heard'; the joy now is, 'He hath heard.'"

22 I will tell of Thy Name unto My brethren, in the midst of an assembly will I praise Thee: --

23 "Ye that revere Jehovah praise Him, all ye seed of Jacob glorify Him, and stand in awe of Him all ye seed of Israel 24 Because He hath not detested to answer the humbled One, neither hath He hid His face from Him; but when He cried for help unto Him He heard."

25 From Thee will come My praise in a large assembly, My vows will I perform before Thee.

The first desire of the reawakened Son is to praise and vindicate the name of His Father. If in His agony on the cross He has seemed to imply neglect or indifference, even in the thoughts that have been miraculously revealed-it is not so; "He hath not detested to answer the humbled One, neither hath He hid His face from Him." In the light of this positive declaration on the part of the risen Christ, it seems strange that many Christians have so long held so erroneous an impression.

This indeed is the great reason given for calling on "ye that revere Jehovah, the seed of Jacob, the seed of Israel," to praise, glorify, and stand in awe of Jehovah: because He hath not hid His face nor detested to answer One who fully occupied the sinner's place and was suffering his penalty. Jesus seems to say: "Call on Him and He will answer you-no matter how vile and detestable, come in the Way provided, and He will receive you."

### **"Praise Ye the Lord!"**

Throughout the remainder of the Psalm the great theme is the praise of Jehovah. There is no trace, of personal glorification, of claim for self because of suffering experienced, of loyalty demonstrated unto death, of work accomplished for the Father. Equally is there no evidence of anger toward His enemies and late persecutors and tormentors. This laying bare of the mind of the risen Lord reveals complete selflessness; a desire and a purpose only to continue to do the Father's will, and to bless others.

Next to His Father, His resurgent thoughts are of His brethren. A part of His great work of atonement has been accomplished, but further vows remain to be performed "before Thee." They concern, first; the gathering of an assembly-"a large assembly"-and their inspiring to praise Jehovah. In this we recognize the work of the Gospel Age-the selection of "the general assembly and Church of the first-born," to be "enrolled in heaven." Perhaps the two classes of the Church are differentiated under the symbolism -- the ever struggling, "much tribulation" -- experiencing Jacob, and the overcoming Israel.

Commencing with verse twenty-six, the literary form of the Psalm changes. Instead of strophes of ten lines, they are now two lines each, with an antiphonal line -- the response of a chorus -- following each. The voice, the message, becomes prophetic, rather than personal as before. Mr. Rotherham remarks: "We have to bear in mind that the Hebrew has no quotation marks, and is reluctant *even* to employ the word 'saying.'" Rearranged in this manner by the translator, the verses acquire a new beauty and significance.

### **"According to a Plan of the Ages"**

It is not surprising to find in this' part of the Psalm an orderly progression, "according to a plan of the ages." Many of the Psalms permit such chronological interpretation to those who possess the invaluable "Key" of knowledge of the or of the Divine Plan; which, regrettably, Mr. Rotherham did not possess. What more appropriate than that, after setting forth the heavy Price paid for salvation and blessing, the various classes benefiting should be introduced in proper order, to offer their praises and thanksgiving?

Who benefits next after the Church, the Assembly? Ah, those who "without us should not be made perfect the humble spirited yet overcoming ones of a, previous dispensation-whom we have come to know as the Ancient Worthies. The risen Lord introduces such a class:

26 Humble ones will eat and be satisfied, they will praise Jehovah who are seekers after Him --

"May your heart **live** evermore!"

From Abel to John, these humble ones "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Now, in prophetic vision, has come the time for their' reward-"a better resurrection," and their appointment as "princes in all the earth." With all Israel they will say, as foretold in another Psalm (Psa.118:22-24)

"A stone the builders rejected  
Hath become the head of the corner!

"From Jehovah bath this come to pass:  
It is wonderful in our eyes!

"This is the day Jehovah hath made!  
Let us be glad and exult therein."

Now shall they "eat and be satisfied." Now their praises shall be offered in perfection to Jehovah. And to their Savior, the great Agent of the Most High, they say: "May your heart [Hebrew symbol for the mind; or ego], live evermore!" May it never again be extinguished' as it was on Calvary, and so remained until relighted by the Creator! The response indicates that all this class, who lived prior to Jesus' death, in their resurrection are apprised of the great Transaction on--Calvary and of its significance to themselves, and of their indebtedness to the One who suffered there; and in their gratitude their hearts' response is: "May your heart **live evermore!**"

Next is epitomized the attitude of all mankind living at the inauguration of the Kingdom:

27 All the ends of the- earth will remember and return to Jehovah, and all the families of the nations will bow down before Him

28 "Surely to Jehovah belongeth the Kingdom and One to rule over the nations."

Perhaps we may detect in this response a note of reluctance, of compulsion, or of fear. The Kingdom has been set up in power and great glory, but with a "rod of iron," bringing all nations into subjection. The judicial right and executive power seems to be recognized in the response; but the enthusiasm of the preceding good wishes seems to be lacking.

### **"The Prince of Prosperity"**

This is soon changed. The Kingdom brings release from wars, and pestilences, and famines; from tyrants and despotisms and grievous political burdens. Soon all the earth is turning to Jehovah's Anointed One with rejoicing. But a still greater-a transcendent-gift from the Father of Permanence ("Everlasting Father") begins to be realized; and the next strophe pictures the ultimate response of all those who, being willing and obedient, grow "fat" and flourish under the rule of the Prince of Prosperity (or "Peace")

29 Yea, to Him will bow down all the vigorous of the earth, before Him will kneel all who were descending to dust:

"Yea, mine own soul to Him doth live -- my seed shall serve Him."

It is the gift of **life!** Mr. Rotherham very justly comments on his translation: "Not who 'go down' with A. V. and R. V.; but, as the participle may just as well be rendered, who **were going down or** descending; which makes all the difference, since their progress downwards to the dust is suddenly arrested. . . . 'Yea, my soul to Him doth live -- my seed shall serve Him.' Why! it is both literally and metaphorically '**life from the dead!**'"

### **A Glimpse Far Ahead**

The final- strophe of the Psalm penetrates even further into the future-beyond the Millennial Age, into the "ages to come:"

30-31 It shall be told of my Sovereign to a generation to come, that they may declare His righteousness to a people to be born:

"That He hath done it! That He hath done it!"

Jehovah is still "My Sovereign to the Son; He is still entitled to all praise. There is a "generation to come" -- doubtless the regeneration of which Jesus spoke as recorded in Matthew 19:28: "Verily I say unto you, that ye who have followed Me, in the **regeneration** when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

This regeneration or new life-giving to all mankind, through a reawakening from the dead and restitution processes, is pictured throughout the Scriptures as the function of the risen Christ, the "last Adam," who became a "life-giving Spirit." (2 Cor. 15:22, 45.) He is called the "Father of Permanence" or "Everlasting Father" in Isaiah 9:6, in recognition of the fact that the life which He will -bestow will be permanent. Associated with Him as the second Adam will be His Bride; together they issue the invitation: "The Spirit and the Bride say, Come; . . . and he that will, let him take the water of life freely." - Rev. 22:17.

### **"In the Ages to Come"**

The regenerated race must be taught to know and praise the Father, the "Sovereign" of all, the Giver of all good. But the concluding strophe of our Psalm tells us that this instruction is not only for their own education, but that they also-the restored race-may become the agents for further spreading the knowledge of the Lord, "that they may declare His righteousness **to a people to be born!**" This seems to speak of a post-millennial generation, born under conditions of perfection, but to whom also the story of earth's fall and recovery will have interest, and significance, and importance; the record that had its climax of devotion, of pain, and of glory on Calvary.

For the "Spirit of the living God" is writing records, "not in tables of stone, but in tables that are hearts of flesh." (2 Cor. 3:3.) Great problems and lessons are being worked out by Him in the laboratory of earth for His own eternal purposes. Blessed indeed are we if our hearts are wholly submitted to Him, and are being made use of by Him.

How vast and far-reaching the affairs that we may consequently have a useful and honorable and glorious participation in, we may now know but dimly and in small measure-but the hints that are let through to us from our Father's council room bid us pause in awe, and then in humility and-

gratitude follow the example of our Elder Brother, in diligently erasing every trace of our own fleshly wills, . and in submitting ourselves wholly to our Sovereign Lord and Father.

"It shall be told of my, Sovereign to a generation to come, that they may declare His righteousness to a people to be born: that "He hath done it! He hath done it!"

\* \* \*

"Content to come, content to go,  
Content to wrestle or to race,  
Content to know or not to know,  
Each in his place;

"Lord, grant us grace to love Thee so  
That, glad of heart and glad of face,  
At last we may sit, high or low,  
Each in his place

"Where pleasures flow as rivers flow,  
And sin has left no barren trace;  
And all that are, are perfect so,  
Each in his place."

- H. E. Hollister

## **The Glory of Solomon**

**Solomon a type of Christ, and His temple a type of that greater temple which is the Church. Preparations for the greater temple. "Living Stones." The glory to come.**

WHEN JESUS made allusion to the lilies of the field, saying, "Even Solomon in all his glory was not arrayed like one of these,"

He said a remarkable thing, for the glory of Solomon was very great as seen with human eyes. Said a writer:

"It seemed as though the world exhausted itself on that man. It wove its brightest flowers into his garland. It set its richest gems into his coronet. It pressed the rarest wine to his lips. It robed him in the purest purple and embroidery. It cheered him with the sweetest music in that land of harps. It greeted him with the gladdest laughter that ever fell from mirth's lips. It sprinkled his cheek with spray from the brightest fountains. Royalty had no dominion, wealth no luxury, gold no glitter, flowers no sweetness, song no melody, light no radiance, upholstery no gorgeousness, waters no gleam, birds no plumage, prancing coursers no mettle, architecture no grandeur, but it was all his.

"Across the thick grass of Solomon's lawn, fragrant with tufts of camphire from Engedi, fell the long shadows of trees brought from distant forests. Fish pools, fed by artificial channels that brought the streams from hills far away, were perpetually ruffled with fins, and golden scales shot from water cave to water cave with endless dive and swirl, attracting the gaze of foreign potentates. Birds that had been brought from foreign aviaries glanced and fluttered among the foliage, and called to their mates far beyond the 'sea. From the royal stables there came up the neighing of twelve thousand horses standing in blankets of Tyrian purple, chewing their bits over troughs of gold, waiting the king's order to be brought out in front of the palace, when the official dignitaries would leap into the saddle for some grand parade; or, harnessed to some of the fourteen hundred chariots of the king, the fiery chargers, with flaunting mane and throbbing nostril, would make the earth jar with the tramp of hoofs and the thunder of wheels.

"Within and without the palace of Solomon you could not think of a single luxury that could be added, or of a single splendor that could be kindled. Down on the banks of the sea the dry docks of Ezion-geber rang with the hammers of the shipwrights who were constructing larger vessels for a still wider, larger commerce; for all lands and climes contributed to make up Solomon's glory. No rest till his keels shall cut every known sea, his axe men hew every available forest, his archers strike every rare wing, his fishermen whip every stream, and his name be honored far and wide."

"Solomon in all his glory" has been regarded as a type of Christ when He sets up the glory of His earthly dominion. Not that He will reign visibly in the flesh as did Solomon, but that His power will be known throughout every land. And the great thing that Christ is to accomplish is the establishment of righteousness in the earth. The Apostle says, "He shall reign till He has put all enemies under His feet; the last enemy that shall he destroyed is death."

## **Solomon's Temple**

One of the great deeds performed by Solomon was the erection of the temple. We have little conception of the beauty and grandeur of this sacred edifice. The structure cost between one billion and two hundred and fifty billion dollars. It took seven years to build. Thirty thousand Jews worked at it one month in every quarter. A hundred and twenty-five thousand Canaanites and Phoenicians were used in the work. Stones were quarried from near the site-Mount Moriah, the place at which, long before, Abraham had offered up Isaac, and God confirmed the great promise that in due time He would bless all the world through Abraham and his seed.

All the stones of the temple were made "ready before they were set in place, so that there was no hammer, axe, or iron tool heard in the house when it was being constructed. On all the walls of the temple were carved figures of cherubim, palm trees, and flowers. The floor of the house was overlaid with pure gold. It would seem as though the matter of cost did not mean anything. The temple was to be a house of prayer for all nations. So there were different compartments within the sacred edifice. First: there was the Most Holy, then the Holy. There was the Court for the Jews, then the Women's Court, a court for the Gentiles, and various divisions representing different classes.

The temple of Solomon is especially interesting to the Christian because it evidently affords a kind of type or picture of the Church of Christ. What gives us assurance of this is that the Apostle said, "Ye are the temple of the living God." And again he said, "To whom [Christ] coming, as to a living stone, ye also, as lively stones, are built up a spiritual house." When we consider the building of the literal temple, therefore, we may also consider something that God has been doing during the Gospel Age, namely, His erection of that greater temple, which is the Church.

As each stone was cut out for a certain place in the Jewish temple and was marked with signs understood by the builder, so something similar has been taking place in connection with the anti-typical temple. In the latter case, however, the "stones" are human beings, each one fitted for a particular place. Hence the Apostle says, "God hath set the members in the body as it hath pleased Him." This shows that we do not choose our own place in the body, or temple. As the stones for the first temple had to be first quarried out, so the "living stones" have to be cut out of the quarry of the world. Then they have to be shaped and polished. Sometimes stones were polished by being rubbed over one another; and this is likewise the case with God's' people, for they frequently rub against one another; yet this will result in polishing if it is taken in the right way.

Evidently the greater temple is going up now. The foundation-stone was laid when Jesus ascended up on high, and all the stones must be fitted up to Him, for here the force of gravitation works upward and not downward.

## **Temple Furnishings**

The court of the temple contained a great brazen altar. And has the Church an altar? Yes, indeed it has, for the Apostle says, "We have an altar whereof they have no right to eat which serve the tabernacle." (Heb. 13:10.) And yet we know that the literal sacrifices of bulls and goats were taken away, having been removed by the one great sacrifice of Jesus. "Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me. In burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God. . . . He taketh away the first that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." - Heb. 10:5-10.

A great tank of water, forty-five feet around, holding fifteen thousand gallons of water, stood in the Priests' Court for washing purposes. Likewise, in reference to the Church, we have "the washing of water by the Word." (Eph. 5:26.) Then the temple contained ten tables of show-bread, which bread was unleavened. In this connection, that is, with reference to the temple of the Gospel Age, the Apostle says, "Christ our Passover is sacrificed for us, therefore let us keep the feast, not with the old leaven, neither with the leaven of malice or of wickedness, but with the unleavened bread of sincerity and truth."-1 Cor. 5:7, 8.

Then there were the lamp-stands-ten on each side. These represented light. So it is that God has provided light for the Church, for the Master said, "I am the light of the world: he that followeth Me shall not walk in darkness but shall have the light of life." Then we are exhorted to "show forth the praises of Him who hath called us out of darkness into His marvelous light." In the first chapter of Revelation Jesus is represented as standing in the midst of the golden candlesticks, providing them with oil and trimming off the dross, taking care to see that they produce the light' of the truth. And according to Zechariah's vision, the oil is coming to them through seven conducting pipes, the angels to the seven churches.

### **The Ark Restored and the Temple Dedicated**

After the temple was completed, one thing required was the ark of the covenant. This was in Zion, the city of David. The occasion of bringing it forth was after the Atonement Day. The priests bore it, while the Levites, arrayed in white, stood at the east end of the brazen altar with psalteries and harps. Trumpets were sounded by a hundred and twenty priests. The trumpeters and singers made one sound of praise. A cloud (what appeared outside to be a cloud) covered the ark, but to the priests inside it was dazzling light, so that they could not stand in its presence.

Solomon makes a prayer, and then a speech explaining the use of the temple. The Lord's fire comes down and consumes the sacrifice. The people bow their faces to the ground. So will it be again when the truth regarding the greater temple is revealed to the world. There was nothing in the ark of the covenant but the two tables of stone upon which God had written the Mosaic law. These tables represented the divine, eternal law of love. The "budded rod," representing the Royal Priesthood in process of development, and the manna, picturing the hope of immortality, had been lost. Nor will these finally be in the ark of the greater temple, for they will not be required. A certain song says

"Faith shall vanish into sight,  
Hope be emptied in delight,  
Love in heaven will shine more bright."

The wings of the cherubim on the ark of the covenant covered the Mercy-seat. This signified that justice must be satisfied. Typically justice was satisfied every year. The sacrifice of Jesus will prove a full satisfaction to justice both on behalf of the Church and on behalf of the world. It will prove an eternal oblation and satisfaction.

The quarry from which the temple stones were taken was accidentally discovered by tapping the ground with a stick outside the Damascus gate of Jerusalem. It is six hundred feet long. It contains many stones cut out but never used. Will any of us be among such stones in connection with the building of the greater temple?

In order to prepare certain ones for a place in the divine temple, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but, speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ: from whom the whole body, fitly joined together, and completed by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." - Eph. 4:11-16.

In Ephesians 2:21 the Apostle calls this "body" a temple, saying, "In whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." And again, "If any man defile the temple of God, him will God destroy, for the temple- of God is holy, which temple ye are." - 1 Cor. 3:17.

Getting the stones out of the quarry for the literal temple was a great undertaking in itself. When taken out at first, they were comparatively soft, but after being exposed to the air for a time they became as hard as marble. Likewise it takes some good hard knocks to get some people dislodged from the quarry of the world, and then they have to take the hammering, chiseling, and polishing. From the world we get many a blow; from circumstances, chiselings. From one another we get the polishings. Thus, by one means or another the mighty work is accomplished, so that these "living stones" will be placed in the divine Kingdom noiselessly, just as the literal stones were placed in Solomon's temple.

And this greater temple will also be a sort of house of prayer for all nations. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob : and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law and the word of the Lord from Jerusalem." - Isa. 2:2, 3.

### **The Glory of the Lord**

"In His temple doth every one speak of His glory," said David in Psalms 29:9. No doubt this was a prophetic saying, relating to the Church; for the prospective members of the Lord's temple do speak of His glory. That is, they speak of His glorious character as revealed in the Divine Plan of the Ages. They speak of the glory of His wisdom, justice, power, and love, the last mentioned being the crowning glory, of all. They speak of the glory of His coming Kingdom, ' when the "knowledge of the Lord shall fill the earth as the waters cover the sea." In the Book of Revelation they are represented as singing "the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways. Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for all nations shall come and worship before Thee, for Thy judgments are made manifest. And after this I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. . . . And the temple was filled with smoke from the glory of God and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." - Rev. 15:3-8.

The selection of the stones for God's mighty temple of the future has been the chief work of the Gospel Age. It is a work not recognized by the world. All the accomplishments of men are as nothing compared with this great achievement. Verily the stones for the divine temple are unshapely and uncouth. Nothing but the power of the Lord could make anything out of them. And then too, God finds them in such strange places. He does not go only to the great cities for them, to the colleges of learning for them, to the homes of the rich for them. He does not seek out the aristocratic churches and try to locate them there. He gets some of them in a fishing smack by the Lake of Galilee. He chooses a tax-gatherer, one hated and despised by his own countrymen. He calls a man who is a sort of constitutional doubter, up to the time when his doubts are all dispelled by truth. He waylays a fierce persecutor of His people. This man's name is Saul. While on the way to Damascus he is struck down from his horse and has a vision of the Lord. He becomes mighty in the power of God, and is a blessing to the whole Church, for his writings and his example have been a boon to every true Christian from that day to this.

God calls people from remote country districts, from humble farms. They receive a vision of "the glory of the Lord" in His great purpose and plan. They find the real purpose and meaning of life. They learn to say,

"In God I have found a retreat,  
Where I can securely abide.  
No refuge, no rest so complete,  
And here I intend to reside."

Of them Jesus said, "They are not of the world, even as I am not of the world. If they were of the world, the world would love its own. Because they are not of the world and do not fit in with the world's policies, they are like plants in a foreign soil. Aliverily, "My ways are not your ways, neither are My thoughts your thoughts, saith the Lord; for as the heavens are higher than the earth, even so are My ways higher than your ways and My thoughts than your thoughts." And yet God's people come to have the divine view-point of things. That is one of the blessings the truth confers on them. They see that the kingdoms of this world cannot stand, but must go down in overthrow. Then will come the glorious temple condition of the future. Then the "Greater than Solomon" will preside over the earth's affairs. Then people will be summoned to partake of the crystal clear waters of the truth.

As the typical temple reflected the glory of Solomon, even so the antitypical temple will reflect the glory of Christ; for here will be the "bride" who will have made herself ready. Here will be the gold of those possessing the divine nature. Here will be the purple of royalty. Here will be the red of love. Yes, and here will be the whiteness of perfect purity and righteousness. The compartments will be very commodious; there will be ample room for all, And there will be the sacrifices of praise and thanksgiving arising from thankful hearts; for the great plan of all the ages will have found its consummation, and eventually every person in heaven and on earth, and those under the earth (raised from their graves) will cry, "Glory and honor and blessing and power be unto Him that sitteth upon the throne, and unto the Lamb forever."

"Yet once again the scene was changed, new earth there seemed to be.  
I saw the Holy City beside the tideless sea.  
The light of God was on its streets, the gates were opened wide,  
And all who would might enter, and no one was denied.  
No need of moon or stars by night, nor sun to shine by day;  
It was the New Jerusalem that would not pass away.  
Jerusalem! Jerusalem! Sing, for the night is o'er.  
Hosannah in the highest! Hosannah for evermore! "

- Contributed.

## **Annual Meeting of the Pastoral Bible Institute**

The Annual Meeting, as announced in our March and April' issues, is due to be held Saturday, June 1, 1940, at two p. m., in the offices of the Institute, 177 Prospect Place, Brooklyn, N. Y. All friends of the truth and lovers of our Lord Jesus are welcome to attend. Only members may participate in the voting. This meeting is primarily for the election of directors to serve for the following fiscal year, but also for the consideration of such other matters as may properly come before the friends at that time. In order that those unable to attend may vote, proxy forms are being mailed to the last known address of members. Those voting by proxy should fill in the form and after seeing that it is duly signed and witnessed, mail it to the Secretary of the Institute, 177 Prospect Place, Brooklyn, N. Y.

In addition to the present directors the name of our Pilgrim Brother B. Boulter, Plainfield, N. J. has been placed as a nominee.

### **Notice to Institute Members**

For reasons there explained, it was stated in the "Herald" of May, 1938, that when persons holding voting memberships in the Institute shall for twenty-four consecutive months continue as non-subscribers to the "Herald" (by non-subscriber is meant one whose name does not appear on the subscription list, and has no reference to whether or not payment is made for the "Herald"), their names shall be automatically removed from the roll of membership, unless they shall within that time inform the Institute that they are receiving the "Herald" through some one else and reading the same and desire that their names be continued on the roll of membership, in which case their names shall be so retained on the roll.

Attention is called to this so that members who are non-subscribers but who wish to retain their memberships may notify us in time to be supplied with the voting forms.

## Our Inheritance In Christ

*(Continued from last issue)*

*"Giving thanks unto the Father, which path male its meet to be partakers of the inheritance of the saints in light" - Col. 1:12*

IN HIS outline of the typical inheritance the next feature mentioned by Moses is

### Security

A land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year."

One of the most eloquent witnesses to the fall of man, is the existence and importance of insurance societies. So uncertain is life and all its circumstances that there exist facilities for insurance against the loss of almost anything of any value -- almost anything, that is to say, except those things which make life really worth living, such as love and joy and peace. Before the fall there was no need of insurance. Think of Adam taking out an insurance policy!

The word "security" has today more significance than ever before. Only twenty years after the terrible experiences of the war that was to end war, the amazing spectacle is seen of the great nations of the earth feverishly arming themselves up to the very limit of their resources in preparation for another and more terrible catastrophe. The time referred to by our Lord in His great prophecy seems to be fast approaching, "a time of trouble such as never was since there was a nation," when everything that can be shaken will be shaken.

Psychologists place first among the four elemental impulses the desire for security, the other three being, in the order named, emotional satisfaction, self-expression, and variety. Anxiety, worry, and the nervous disorders, so peculiar to our day, are due to feelings of insecurity. Added to the tension of wondering every morning what scare head-lines the newspaper might have on the latest crisis with regard to the international situation, there is the uncertainty of continued employment, of adequate financial resources, of the health of our near and dear ones, etc. The crying need today, as never before, is for that which the Lord Jesus offers, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

Security is an outstanding characteristic of the inheritance of the people of God. They are insured by God against every contingency. So comprehensive is the insurance that even things of such priceless worth as love, and joy, and peace are embraced. In his epistle to the Romans, Paul reaches the majestic summit in the eighth chapter, and tells us that we are heirs of God and joint-heirs with Jesus Christ; that all things are working together for our good; that God who spared not His own Son shall with Him freely give us all things: and then in a burst of rapture he cries, "What thing shall separate us from the love of Christ?" Answering his own question, he goes over a list of the most formidable things possible, inimical to the security of the child of God, and summarily dismisses them.

Our Lord impressed upon us this feature of our inheritance when He told us to take no thought, saying, What shall we eat? and, What shall we drink? and, Wherewithal shall we be clothed? He gives us as a sufficient reason for our possessing a sense of complete security, the statement that "your Father knoweth ye have need of all these things." What more could the Lord say than He has said in His Word to enable us to banish from our minds and hearts every trace of fear, anxiety, and worry. And yet we find it hard, sometimes, when the trial of our faith is on, to say, "Sufficient is Thine arm alone, and our defense is sure."

We are not enjoying the fulness of the blessing of our inheritance along this line if we feel that a change for the better in our material circumstances would give us more inward rest. Our employment is uncertain. If only we could get a permanent post with substantial or good remuneration and the prospect of a good pension for life oil retirement, how much more secure we should feel! We have no money in the bank. If only we had a balance sufficient to make us feel amply provided for all future financial needs, how much more inward peace would we enjoy!

This is not possessing our possessions. It is a complete failure to realize the blessing of our hearts that the Lord our God careth for us; that His eyes are continually upon us from the beginning even unto the end of the year. The language of faith so is, no matter what our circumstances are: "The Lord is my Shepherd; I shall not want. . . . Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

The last parallel is

## **Society**

Moses says, "The Lord thy God bringeth thee into a good land," but the language, though in the singular, is addressed to all Israel, and is expressive of their unity as one great family. In the book of Deuteronomy, Moses takes pains to impress upon the people their common origin, common experiences, and common destiny. They had been welded together in the furnace of affliction in Egypt. By a high hand and a mighty arm God had wrought deliverance for them. They had been joined in solemn covenant with God at Sinai and had experienced His wonders towards them in the wilderness. Abraham, Isaac, and Jacob, when they dwelt in the land, dwelt as strangers amongst strangers, in society uncongenial. But *now* God had made Israel a great people, and they were to have the land all to themselves.

So highly did natural Israel esteem their status in society among the nations that they viewed all others with contempt. But high as natural Israel's privileges were, and highly elevated as was their position among the nations, they were only typical of a much higher and more privileged people. Paul divides mankind into three groups: the Jew, the Gentile, and the Church of God. Like natural Israel, the Church of, God are bound together as one through having a 'common origin, common experiences, and a common destiny. Like Israel, they have had a common great deliverance, have entered into a special covenant with God, have had guidance of God through the trackless desert, have been fed with the daily manna, and have had provision made for every need in a marvelous and miraculous manner.

In spite of the divisions existing among God's professing people, the Lord's prayer has been answered, "that they all might be one." Human barriers separate. Based upon the seven points of unity-one body, one spirit, one hope, one Lord, one faith, one baptism, and one God and Father of all, let any two, possessed of the Master's Spirit, get into close personal touch, and a deep affinity

is at once perceived. Christians touch at so many points of contact that they form a society whose fellowship is like to that above.

The divisions of our day have forced some to take up positions of isolation from all others. This brings no satisfaction, for we are members one of another, and every child of God experiences an inward urge impelling him to meet with others of like precious faith. Sometimes, when there is not isolation altogether, there is irregular attendance at the meetings, which makes the exhortation in Hebrews right up to date: "Forsake not the assembling of yourselves together, as the manner of some is," and "so much the more as ye see the day approaching."

We all of us have a more or less fixed routine in our every day lives. We have our meals at regular times and go to work at regular hours. We do not lie in bed every morning debating the question as to whether or not we shall go to work that day. Assembling with the brethren, besides being a wonderful privilege which we should appreciate to the full, is as necessary and important as going to work and should be relegated to a position in the regular routine of our lives. When meeting time comes, we should no more think of debating the question as to whether we shall go or not than we should in the case of our work.

In his flight from Esau, Jacob lighted upon a certain place and had the dream of the ladder connecting heaven and earth, and the angels coming and going upon it. When he awoke, he said, "Surely the Lord is in this place. . . . This is none other than the house of God, and this is the gate of heaven. And he called the name of that place Bethel. Wherever the Lord's people meet, it is Bethel, the house of God. The Lord is there, fulfilling His promise of being with even the two or three who meet in His name. It is the fact of His presence that makes us feel so often like saying after the meeting, the words of Jacob, "This is none other than the house of God, the gate of heaven." Men' pride themselves, sometimes, in belonging to the highest circles in society. Surely there is no higher circle in society than those whose "fellowship is with the Father and with His Son Jesus Christ."

Verily the Lord our God bringeth us into a good land, with its abundant sunshine and refreshing showers; its magnificent scenery and its soul satisfying sustenance; its rich substance and its impregnable security; and, added to all these, its high and noble and pure society. It remains for us just to follow Him in faith to the full possession of our possessions. - *Contributed.*

## The Bridegroom's Dove

Canticles 2:14.

"My Dove!" The Bridegroom speaks to whom?  
Whom think'st thou, meaneth He?  
Say, O my soul, canst thou presume  
He thus addresseth thee?  
Yes, 'tis the Bridegroom's voice of love,  
Calling thee, O my soul! His Dove!

The Dove is gentle, mild and meek:  
Deserve I, then, the name?  
I look within in vain to seek  
Aught which can give a claim:  
Yet, made so by redeeming love,  
My soul, thou art the Bridegroom's Dove!

The Dove hath neither claw nor sting,  
Nor weapons for the fight;  
She owes her safety to her wing,  
Her victory to flight.  
A shelter hath the Bridegroom's love  
Provided for His helpless Dove!

As the poor Dove, before the Hawk,  
Quick to her refuge flies,  
So need I, in my daily walk,  
The wings which faith supplies  
To bear me where the Bridegroom's love  
Places beyond all harm His Dove!

O happy Dove! thus weak, thus safe;  
Do I resemble her?  
Then to my soul, O Lord, vouchsafe  
A dove-like character.  
Pure, harmless, gentle, full of love,  
Make me in spirit, Lord, a Dove!

- *Anonymous.*

## **Gleanings From "Green Pastures"**

### **Blessings of Tribulation**

When we have passed through a season' of suffering and stand beyond it, there ought to be a new light in our eye, a new glow in our face, a new gentleness in our touch, a new sweetness in our voice, a new hope in our heart, and a new consecration in our life. We ought not to stay in the shadows of the sorrow, but to come again out of them, radiant with the light of victory and peace, into the place of service and duty. The comfort that God gives puts deep new joy into the heart, and anoints the mourner or the sufferer with a new baptism of love and power.

### **Keeping Our Promises**

Many people promise anything one asks of them, but make a small matter of keeping their promises. They enter into engagements to do this or that, to meet or call on one at a certain time or to do some favor, and utterly fail to fulfill their engagements. This is a very serious matter, this lack of fidelity to promises and engagements. Surely we ought to keep sedulous watch over ourselves in this regard. We ought to be faithful to the promises we make, cost what it may. It is a noble thing when we find one whose promises we are as sure of as of the rising of the sun; whose simplest word is as good as his oath; who does just what he says he will do at the moment he says he will do it. That is the kind of faithfulness God wants.

### **The Habit of Sympathy**

The gentle ministries of love which we take time to perform as we hurry from task to task in our busy days will give us the sweetest joy as we remember them in the after days. What these ministries are to those who receive them we never can know till our own heart is sad and lonely, and one comes to us in turn with the true comfort of love. Let us train ourselves to the habit of sympathy. Be ready any hour to speak the full rich word of love which shall lighten the burden of the one we meet. Everywhere are hearts that need and hunger for what we have to give, and God has given love to us for' the very purpose of blessing those whom He sends to us day by day.

### **Christ Our Biographer**

We need not trouble to keep diaries of our good deeds or sacrifices, or to write autobiographies with pages of record for the things we have done. We may safely let our life write its own record, or let Christ be our biographer. He will never forget anything we do, and the judgment day will reveal everything. The lowliest services and the obscurest deeds will then be manifested.

## **Scripture Truth**

Character never can be strong, noble, and beautiful, nor can conduct be worthy of intelligent beings bearing God's image, if Scripture truth be not wrought into the very soul by personal search and pondering. Let us not stay forever in the primer of religious knowledge, amid the easy things that we learned at our mother's knee. There are glorious things beyond these: let us go on to learn them. The word of Christ can get into our heart to dwell in us and transform us. only through intelligent thought and pondering.

## **Sympathy of Christ**

Unless words mean nothing, unless the Scriptures cheat, us with poetical images and illusions, Christ feels our every grief and every struggle, and sympathizes with us in each one. Remember how His heart responded when He was on earth to all human need. Sorrow stirred His compassion; every cry of distress went to the depths of His soul. That heart is still the same. When angels are thronging about Him, and a poor weary sufferer in some lowly home on earth, or a stricken penitent crouching in some darkness, reaches out a trembling finger-tip of faith and touches the hem of His garment, He turns with loving look and asks, "Who touched me?"

## **Discipline of Drudgery**

There is nothing like life's drudgery to make men and women of us. We chafe under it. We sigh for leisure, to be freed from bondage to hours, to duties, to tasks, to appointments, to rules, to the treadmill round. Yet this is God's school for us. It may be a cross. Yes, but all true blessing comes to us hidden under the ruggedness and the heaviness of a cross. We do not grow most in the easiest life. Let us accept our treadmill round, our plodding, our dull task -- work, and do all well -- do always our best -- and we will grow into strong, noble character.

## **God's Giving**

God does not dole out help by little grains. He pours out blessings until there is no more room to receive. He gives until our emptiness is altogether filled. He is never done giving when we cease receiving-He could give far more. Nothing limits the supplies we get from God save our capacity to take. He would give infinitely if we had room to receive infinitely, and the only reason we are not supplied in this glorious way, according to God's riches, is because we will not take all that God gives. The only thing that stands in the way of our being blessed to the full is the smallness of our faith.

### **Our Clumsy Hands**

Most of us are awkward in doing even our most loving deeds. We must learn to be patient, therefore, with people's awkwardness and clumsiness. Their hearts may be gentler than their hands. Do not misinterpret their actions, finding enmity where purest love is, indifference where affection is warmest, slights where honor was meant. Away with our petty suspicions! Be patient even with people's faults. Let us train ourselves to find the best we can in every act of others, to believe the best always of people and their actions, and to find some beauty in everything.

### **God's Better Answer**

God many times answers our prayers not by bringing down His will to ours, but by lifting us up to Himself. We grow strong, so as to need no longer to cry for relief. We can bear the heavy load without asking to have it lightened. We can keep the sorrow now and endure it. We can go in quiet peace without the new blessing which we thought so necessary. We have not been saved from the battle we shrank so from entering, but we have fought it through and have gained the victory. Is not victoriousness in conflict better than being freed from the conflict? Is not peace in the midst of the storm and the strife better than to be lifted altogether over the strife?