

THE HERALD OF CHRIST'S KINGDOM

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Annual Report of the Pastoral Bible Institute

THE YEARS as they pass grow more and more important in the lives of God's people; hence the opportunities afforded any of us in the service of the brethren become increasingly precious. What greater privileges could any one have than those associated with making the Bride ready to meet her Bridegroom? How great an honor it is to be continued in a service which means the finishing touches of holy character in those yet to be made meet for the inheritance of the saints in light! For our share in so great a work we give thanks to God.. There have been responsibilities and imperfections. The passing of another milestone we trust finds the latter somewhat better under control. The former we realize are on the contrary increased as a result of the blessings showered upon us.

Our organization endeavors not to shirk those responsibilities, but in accepting them, to guard well its planning that no fellow member in the Body of Christ may be in danger of being robbed of any portion of his function as a member of that Body, his right to contribute to "that which every joint supplieth." With this in mind, at the organization of the "Pastoral Bible Institute," almost twenty-three years ago, provision was made that neither individuals nor groups should exercise more than their proper influence in deciding the various questions that would arise in the furtherance of the purposes for which the "Institute was organized-"the dissemination of Bible truths in various languages by means of the publication of tracts, pamphlets, papers, and other religious documents, and by the use of all other lawful means which its Board of Directors, duly constituted, shall deem expedient for the furtherance of the purposes stated." Our organization rejoices to report itself as today what it was additionally formed to be a group of brethren voluntarily associated for mutual comfort and assistance, brought together by a unity of spirit and consecrated to "keep the unity of the spirit in the bond of peace." This we well realize can be accomplished only by the method the Apostle recommends: "With all lowliness and meekness, with long-suffering, forbearing one another in love, giving diligence" (R. V.) to the keeping of the unity of spirit.

While we cannot know just how much time is still left in which the Bride may make herself ready, the urgency of the case is very apparent. Furthermore, we would remind ourselves and our brethren that one of the purposes for which the Bride is being made ready is that of blessing the

world with a knowledge of our Heavenly Father. In order that all might demonstrate a genuine heart desire for this service, the divine commission to the Church has been that of witnessing to all nations. It has not been our Heavenly Guide's good pleasure to test our organization with large opportunities along this line, but He has permitted the publication of (1) three editions of the "Divine Plan of the Ages," the latest one being now about exhausted; (2) an abundant supply of a special edition of the "Herald" in which was reprinted "What Say the Scriptures About Hell," and "What Say the Scriptures About Our Lord's Return"; as well as (3) many editions of various tracts, reprints in the main of those in use in the early days of the harvest.

Other Publications

Our tracts have always been free. For the other literature mentioned provision is also made for brethren who desire to have same but are unable to pay. The six volumes of the "Studies in the Scriptures" are always on hand for lending. The second volume of the Revelation series, by Brother R. E. Streeter, is now supplied only in this way, the edition having been exhausted. We do still, however, have on hand for sale as well as for lending, a good supply of the first volume of this set,

"The Revelation of Jesus Christ," as also the other volume by the same author, "Daniel the Beloved of Jehovah," both used of the Lord in bringing many blessings especially appropriate to our trying times. Another volume in our Lending Library is "The Desolations of the Sanctuary," a work prepared a number of years ago as a special means of assistance to those inquiring the way out of a present day bondage. It of necessity deals with things that cannot be listed as among "whatsoever things are lovely," and we would therefore not recommend a general reading of it or that any one should read more of it than is necessary to convince him of the stand the Lord would wish him to take. It has also been our pleasure to secure for the "Herald" readers a discount on Bibles, and certain Bible helps, etc., of practically all publishers.

Fellowship Through the "Herald"

The "Herald" continues to be the most successful agency at our disposal in bringing to our associates the things the Apostle recommends thinking on. That there has been a measure of success in this endeavor we rejoice to note from the many letters of appreciation received. While we would like to share all of these with you, our Editorial Committee has, we believe wisely, and for very apparent reasons, made only occasional selections from among them for your reading. The letters from the war-bound countries that we have been able to publish have evidently been as inspiring to our readers as to ourselves. A censorship, more rigid by far than the official one, makes impossible either their telling of the true horror of their situation or of our telling the depth of the sympathy the ones on this side feel for the sufferers. We would also assure them of a deep sense of gratitude for the wonderful example they have been to us of uncomplaining faith in God. If in the coming days there shall come to us similar opportunities for demonstrating a like trust in divine providences, we shall think of them as "a cloud of witnesses" inspiring us also to "endure as seeing Him who is invisible." How well their fortitude and steadfast confidence has verified the never-failing promise of "grace sufficient for every time of need"! We are confident that their patient endurance has greatly endeared them to the Lord, and assuredly our love toward them has been strengthened and deepened, true to the inspired statement, "if one member suffer, all the members suffer with it." We are thankful, therefore, for all the expressions of faith and hope received from our brethren in war-torn countries, rejoicing in the confidence that their testings have brought to them special revelations of God's power and loving supervision in the care of His people.

"The Herald"

Our brethren abroad as well as those in this land, we trust, will feel free to make as large and as frequent as possible their lists of brethren to whom we may send free, three-months trial subscriptions to the "Herald." While the recent growth in our list, largely by this means, is very encouraging, there could probably be an improve- ment in the use of this method of contacting the scattered brethren if all our readers were fully awake to their privileges. The outlook for the coming year is very encouraging, if the experience of recent months may be taken as an

indication of the prospects. Only in the early days of our ministry did we hear from so many who werewearied of the bondage of the latter days, several of these recently writing us that the "Herald" reached them just in time to save their home from disruption. One such successful service makes worthwhile many apparently wasted three-months subscriptions. Make your lists long.

The Pilgrim Service

The continued enlarging of this field of service by the adding of new Classes to our list and the restoring of some who for a time for one reason" or another were not on the list, points to the Lord's blessing on it. But greater numbers might be enjoying the blessings these brethren bring if various unnecessary and imaginary hindrances were removed. Some feel they cannot ask for or accept the Pilgrim visits unless they are able to assure themselves and us of one or more meetings of considerable proportions, whereas the visiting brethren have always found much pleasure and profit in calling at points where it is impossible to arrange for anything except fellowship with one or two. In so far as the Lord has been pleased to furnish the means, our traveling brethren have sought out the isolated and found sweet fellowship with them, the "Institute" gladly paying for the accommodations the Pilgrims have found in inexpensive quarters, when the local brethren are not able to entertain.

Miles traveled	103,707
Meetings held	1,255
Attendance	17,693

Correspondence Service

The isolated have always been a matter of special concern to us, realizing as we do the blessing fellowship is to those who have it and the great longing for it there is in the hearts of all those who have of the Master's spirit. It has been our endeavor to supplement by our correspondence department the service of the "Herald" and the Pilgrims to these isolated. In the Lord's providence one of our office force who has served faithfully since the "Institute" was organized, has for twenty one months waited at the bedside of her afflicted sister, who found release on Easter morning. This lessening of the help in this department has resulted in a seeming neglect of the isolated ones as well as more than ordinary delay in the handling of our general correspondence. Things so contrary to what we would have planned are accepted nevertheless as part of the Lord's overruling for us.

This opportunity is taken to express our sympathy for all our brethren in their various testings. There seem to be few who are not finding the narrow way more beset with difficulties as the end nears. We might have expected the lands where war has entered, to flood the correspondence department with messages of discouragement, but from them have come the messages glowing most with the light from a pathway manifestly growing brighter and brighter as the perfect day approaches. The Lord, true to His promise, has been to the brethren there a "very present help in time of trouble."

Letters received	5,125
Letters dispatched	8,984

For the months ahead the need would seem to be, as in the past, to encourage all not to be satisfied with present attainments, but, while holding fast to what we have secured, to give all diligence in striving to perfect the process of addition, both for ourselves and for our brethren,

never once slacking our zeal until the perfect goal has been reached. Let our association together be considered as but an extension of the fellowship of the local ecclesias, that the circle of our love, our activities, and, above all, our prayers, may be limited only by the circle of the globe. Spiritual ambitions blotting out all else, complete satisfaction will be found in nothing less than the "abundant entrance" the loving Heavenly Father has promised to those who do actually give to their addition "all diligence." May the coming year be one of super-addition.

Financial Statement

Receipts			
Contributions		\$3,859.82	
Herald Subscriptions		1,138.41	
Sales: Revelation Volume	\$ 29.31		
Daniel Volume	8.79		
Divine Plan (PBI)	50.77		
Sundry Mdse	<u>425.92</u>	514.79	
Rentals, Headquarters Rooms		386.00	
Interest Earned		43.67	
Premium on U. S. Bond Sold		<u>64.62</u>	
Total			\$6,007.31
Expenditures			
Headquarters: Maintenance	\$ 247.59		
Staff Allowances	1,265.00		
Office Expenses	412.07		
Coal, Gas, Electricity, Water	223.08		
Taxes	<u>166.61</u>	2,314.35	
Administrative		29.98	
Herald Publication and Postage		1,362.86	
Pilgrim Expenses and Allowances		3,238.72	
Free Literature		212.30	
Cost of Sales:			
Revelation Vol	31.18		
Daniel Volume	9.75		
Divine Plan	49.60		
Sundry Mdse	<u>336.66</u>	427.19	
Exchange		7.05	
Interest Paid		<u>295.61</u>	
Total			<u>7,888.06</u>
Difference, Deficit for year			\$1,880.75

Statement of Auditors

The undersigned have examined the accounts of the "Pastoral Bible Institute" and have found them correct and in good order.

Respectfully submitted,

GEORGE W. JEFFREY
 N. F. NICHOLSON
 LOUIS NEWMAN

Report of Annual Meeting

On the first Saturday in June, as provided in our charter, members and friends of the Institute gathered in its offices for the twenty-third annual business meeting. Following a devotional service and the election of a permanent chairman and secretary, the minutes of the previous meeting were read and approved, as were also those of the Board's Secretary and Treasurer, both of which reports appear in this issue. The illness of our chairman, Brother Dr. Bennett, preventing his being present, his report was omitted. The gathering moved that there be sent him an expression of its sympathy and hope for his early recovery, if that be the Lord's will.

Tellers were appointed for the counting of the proxies and ballots, after which, the floor having been requested, the meeting voted to grant the privilege of discussion. Various views were expressed regarding the activity of a Committee which had been recently voluntarily formed and had circularized the membership for the purpose of suggesting to them how to vote in the election. No motion being presented, the discussion closed without action, and the meeting proceeded to the election. As usual the large majority of voters were represented by proxy. The tellers later announced the re-election of the old Board - Brothers Dr. S. D. Bennett, J. J. Blackburn, H. A. Friese, J. C. Jordan, P. L. Read, C. E. Stiles, and P. E. Thomson.

Our Chairman and Brother Stiles also being necessarily absent, the remaining five convened and the following appointments were made: J. C. Jordan, chairman; P. E. Thomson, secretary; J. J. Blackburn, vice chairman; P. L. Read, treasurer; H. E. Hollister, J. T. Read, P. L. Read, W. J. Siekman, and P. E. Thomson, Editorial Committee; J. J. Blackburn, B. Boulter, H. A. Friese, .W. Sargeant, and P. E. Thomson, full time pilgrims; and J. A. Bell, L. L. Benedict, H. E. Hollister, J. Hoskins, A. L. Vining, and J. Wyndelts, part time pilgrims.

"Free Indeed"

"If the Son therefore shall make you free, ye shall be free indeed." - John 8:36.

TODAY THE whole world is divided between human slavery and human freedom-between pagan brutality and the Christian ideal. We choose human freedom -- which is the Christian ideal."

Thus spake President Roosevelt in his historic address on the evening of May 28th. Then, after observing that it was possible for the seeds of the present menace to human liberty to be planted and allowed to grow only in a world such as the postwar world of the 1920's, which "we will not [again] accept," he went on to say, "We will accept only a world consecrated to freedom of speech and expression-freedom of every person to worship God in his own way-freedom from want and freedom from terrorism."

The next day Foreign Secretary Anthony Eden stated Britain's war aims. He called for permanent guarantee of the "four freedoms" mentioned by President Roosevelt. He spoke of "a new moral order" in the world, in which there will be no starving peoples, in which nations will trade at will and to mutual advantage, in which there will be work for all and assurances that chaos must not come again to this world. He envisioned the establishment of social security in all lands.

Unfortunately details as to how this "new moral order" is to be secured and the "four freedoms" established do not appear in either speech. Nor are we ourselves able to furnish these details, much as we can and do sympathize with their objectives. We know only that God has, indeed, promised such a world as these statesmen hope to see-one even better than they hope, and that His promise is certain of fulfilment. Meantime we are determined not to think or **speak** or **do** anything that might tend to discourage in the slightest degree, those who, in high places, are filled with such ideals and who are laboring to accomplish them in the earth. On the contrary let us pray for such and to the extent of our ability cooperate with them to those ends. - 1 Tim. 2:1-3.

The Fight for Liberty

Let us not be misunderstood. We are not here urging any one to join in the present struggle. Nor are we urging any one to stand apart from it. That is a question for the conscience of each individual to decide for himself. Yet without approving or disapproving warfare every reasoning mind can see that it has been only through warfare that the measure of liberty at present enjoyed has come to the peoples of earth. All the liberty that is in the world today has been paid for; none of it has been attained without sacrifices or without sacrificers. Today many nations are engaged in a mighty struggle which, ere it ends, threatens to engulf the entire world. For what is this titanic warfare being waged? What is the reason that our own country has started a defense, program the like of which it has never before known? Is it not that freedom-freedom such as we in America have long known and enjoyed (with perhaps too little thought of those who purchased it for us with their blood) seems in dire peril? Surely it is for no other reason.

The Christian's Fight

If the world's liberty has required, and yet requires, fighting 'or, much more may we expect a battle for those who take the still higher ground of the Bible, and who strive for that liberty wherewith Christ makes free. (Gal. 5:1.) For although this *very* Scripture declares that Christ **gives** freedom, the Word shows us that He gives it to those only who desire it, and who will fight for it.

Against what enemies do these fight and with what weapons? We answer that their chief fight is against the fallen tendencies of their own beings, and the weapons are those of faith. They "fight the good fight . of faith" and thus "lay hold of eternal life." - 1 Tim. 6:12,

Christians find that through the long centuries of the fall sin has become inbred and entrenched in their flesh to such a degree that it necessitates a warfare in the new mind. They get the new mind or disposition through hearkening to the Word of the Lord, which, while speaking peace and forgiveness of sins through faith in Christ, invites to a newness of nature, and a joint-heirship with Christ, through a full consecration of all to the divine service—the service of righteousness and truth. The making of the consecration on the part of the believer was . his entering upon the career of a good soldier of the Lord Jesus. It was his engagement to battle against sin and selfishness according to the rules laid down by the Chief Captain.

Liberty--to Become Sons of God

This liberty of the Christian is declared by the Apostle John to be the power, privilege, or liberty of becoming a son of God. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name (John 1:12); and again, "Now are we the sons of, God, and it loth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." (1 John 3:2.) It should be noted that our Lord Jesus did not make us sons, but that He gave us the liberty or privilege to **become** sons.

What did our Lord Jesus do for us to secure us this great boon, this liberty, or privilege? Something must have been done, for Jehovah changes not. (Mal. 3:6.) He did not once declare Adam and his children cut off from sonship and subject to **destruction** in death, as brute beasts, and then change that decree. Nor could, nor would our Lord Jesus set aside the divine decision to reinstate the sinners to the dignity of sons and to worthiness of life. No; He came not to oppose the Father's will, but to obey it. "I delight to do Thy will, O God!" was the sentiment expressed in His every word and act. "Not My will but Thine be done," was His constant prayer. Hence we say He must have done something for us, by which He lifted from us the embargo of sin, to give us liberty to again become sons of God. What did He do for us?

We answer: He gave Himself a ransom for us -- He redeemed us from all iniquity and from all the condemnation and loss attaching to it. Giving thus the price of Adam's guilt, He thereby purchased the dead and dying race, with full right to do what He wills to them and for them. He wills to give, during this Gospel Age, liberty to become sons of God to all that believe on His Name. His Name was called Jesus, which signifies Savior or Liberator. (Matt. 1:21.) "Thou shalt call His Name Jesus; for He shall save His people from their sins."

"It means so much to me, that, when He came, They called Him 'Jesus!' 'Tis a gripping name That takes a saving hold on one like me, Who lifts new-visioned eyes that now would see All false lights fade in presence of the true -- What does it mean to you?"

We see, then, that it is to them that receive Him in the sense of believing in Him as their Savior or Liberator, that He gives now the liberty of becoming sons of God—none others. Believing that such a person as Jesus lived at such a time as history records is not the belief that brings such liberty; believing that He was a fine Man who taught many excellent precepts, is not the belief necessary; believing that He set a good example and that all should try to follow it as best they can, is not the belief here specified. No, it is a belief in and recognition of Him as Savior—the recognition and acceptance of Him as the One who saves His people from their sins. No one who rejects the Bible account of the fall and condemnation of all in Adam and the utter loss of sonship and all its privileges (life, etc.) can possibly receive and believe in this Savior and Liberator who by redeeming them grants them liberty or privilege to become sons of God.

Now let us examine the **liberty** which believers obtain through the Savior. What does the expression "liberty" signify here? It simply means that our Savior, having provided for us redemption from the penalty resulting from Adam's transgression, offers to all who accept this salvation, and who desire to return to the likeness of God and to sonship, a "clear receipt of exoneration" from the sin which brought condemnation upon all six thousand years ago. Furthermore it means that about such He will throw a robe of righteousness to cover all their present imperfections and unavoidable weaknesses, so that they may at once go to God and thus find acceptance and grace to help; this gracious arrangement continuing until, having proved by their obedience in the present life the sincerity of their consecration to God's will and service, they shall ultimately be delivered from all the present weaknesses into the grand, perfect, spiritual bodies like unto our Lord's. This is the glorious promise to such overcomers who thus will be received into final and complete sonship, as heirs of God, and joint-heirs with Jesus Christ their Lord and Savior.

Work out Your Own Salvation

The liberty which our Savior grants us is "free"; we can do nothing to purchase it or merit it; it must be accepted as a free gift of God through Jesus Christ, or not at all. But there the "free" part stops. Having obtained the privilege or "liberty" to "become" sons of God, the matter thereafter rests with us, and to profit by this great privilege or liberty we must work out our salvation, with fear and trembling. Appreciating the grandeur of the privilege put within our grasp, we must **act**, soberly, wisely, earnestly, not as those who idly play and beat the air, but as true soldiers we must fight a good fight. We must overcome our former master-Sin, and let not Sin reign and rule in us, but throwing all our (at most little) influence on the side of our new Leader, Captain and Forerunner, Christ Jesus, we must overcome the world, that with Him we may become sons of God without rebuke in the midst of a wicked and perverse generation, among whom we are to shine as lights. (Phil. 2:15.) If thus we prove our earnestness and love and zeal for God and for His truth, we shall be accounted "meet to be partakers of the inheritance of the saints in light." (Col. 1:12.) Faithfulness in our warfare implies that we will be continually losing mental and moral likeness to the world, and be more and more conformed to the image of God's dear Son, who is a perfect likeness for us to pattern after. -- Rom. 8:29; 1 Pet. 2:21.

Our Continual Need of the Robe

But if the liberty or privilege granted to us of becoming sons of God consisted only of a covering of the sins that are past, if it in no way continued to cover our imperfections, it would avail us nothing; for, cleansed in the morning, and presented to the Father as candidates for sonship, we would, through inherited weaknesses and imperfections be defiled and worthy of condemnation again before night; hence, as the Apostle declares it would be "a fearful thing" for us, in our present condition, to have to deal direct with the perfect laws of the Father; and we are glad that

He has graciously provided that we shall have our standing before Him, not yet as individuals, but as body members of the perfect One, whose robe of righteousness covers fully our every deformity and weakness, whose sacrifice made full atonement for every result of inherited depravity to which our shattered, depraved "earthen vessels" are subject. - Heb. 10:31; 2 Cor. 4:7.

So then, we are safe so long as we abide in Him -under the cover of His merit. While in Him, we are "accepted in the Beloved" (Eph. 1:6) by the Father as sons. But having been admitted to this privilege, having tasted that the Lord is gracious, having learned the necessity of "abiding" in Him, we must not fail to abide. We must not ignore the precious blood through the merit of which this access into sonship and joint-heirship was obtained; we must not ignore our Redeemer, and attempt to offer our own imperfect works as meritorious and acceptable, else we shall come to naught. If any branch "abide not" in the vine, it is cast forth and destroyed. (John 15:5, 6.) So then, the liberty which our Lord grants to all who come unto the Father by Him and in Him (John 14:6) is full and complete; and the assistance rendered such as draw nigh to God with their whole heart is sufficient that they may come off conquerors through (in) Him who loved them and gave Himself for them. This sufficiency of grace to help in every time of need is supplied mainly through God's Word, the exceeding great and precious promises of which are given us that "thereby" we may overcome self and the world, and become partakers of the divine nature. - 2 Pet. 1:4.

It is thus the Father deals with those to whom, through the Son, liberty to become sons is now granted, namely by the Word of His grace-the Scriptures. Granted the privilege, or liberty, or ability, to do so through their Redeemer's merit, these are then "begotten by the word of truth" that they should be a kind of first-fruits of God's creatures. - James 1:18.

Overcomers of the Past

Since the overcomers of the Gospel Age-those who use their ransomed privilege of liberty and become sons of God on the Divine plane of sonship -- are to be so closely identified with their Lord and Head, Christ Jesus, as to be called "members of His Body," His "Bride" and His "Joint-heirs," it is evident that they are to be with Him, and by virtue of the ransom which He gave, are to be members in particular of that great Prophet and Life-giver, the Christ, and will share in the work of life-giving, restoring the dead and dying world to perfection; hence the term "Everlasting Father," as well as every other title of the Head, is to be shared by His joint-heirs and Co-workers. In harmony with this, note the Apostle's words in Hebrews 11:39, 40. Here speaking of even the overcomers of a prior Age he contrasts their position (sons of Christ) with our position (as sons of God in Christ) saying: "These all, having obtained a good report [i.e. having established a good record] through faith, received not the promise [made to them]: God having provided some better thing for us, that they without us should not be made perfect."

Since in God's Plan they are to be the children of Christ "instead of the fathers," it follows that they could not get their life -- that is be perfected until Christ (Head and Body) their Everlasting Father (or Father of their everlasting life) shall first be made perfect on the higher planes of God of the Divine nature. - Psa. 45:16.

The "Golden Age" to Come

"For we know that the whole creation groaneth and travaileth in pain together until now." "For the earnest expectation of the creation waiteth for the manifestation of the sons of God." "The creation itself shall be delivered from the bondage of corruption [sin, the dying process and death itself] into the glorious liberty of the children of God." - Rom. 8:18-22.

Though the race in general will not become sons of God, it is here expressly shown that they may obtain, through the sons of God, the liberty or freedom from death, pain, etc., to which all are now subject. The children of Christ -- all who, in the next Age receive the redemption opportunities to life which will then be available -- will stand as dear and as close to the Father, Jehovah, as sons, even as, in the earthly family, grandsons are as dearly loved and as kindly treated as sons. And they shall be treated as "sons," having full release from all corruption, and from all condemnation. But here again it is shown that "they without us [the sons and heirs] should not be made perfect"; they cannot receive the life provided for them until all the sons of God are selected and glorified. "The manifestation of the sons of God" is therefore the great event for which the whole creation waits and hopes and groans, even though in ignorance their hopes and expectations of the future are not clear and fixed, but consist of only a vague longing for a "golden age" -- a "good time coming by and by."

Let us then, beloved brethren, appreciate more fully than ever our glorious liberty-the privilege of becoming sons of God. Let us be strong, acquitting ourselves like men, receiving now by faith the special favor to be brought unto us at the appearing of our Lord Jesus, for He that raised up Christ from the dead will raise up us also by Jesus, who will Himself present us before Him, unblamable and unprovable, in love.

"It means so much to me, in crisis hours

When right seems baffled by opposing powers
To hear His strong voice call, 'Be of good cheer,
For I have overcome this world of fear.
Here's refuge in My Word -- My Word is true!
What does it mean to you?"

"The Ways of Men" -- Contrasted

THE HIGHER CRITIC

"The learned men say 'What language did Christ speak?'
They cavil, argue, search, and little prove.
O sages, leave your Syriac and your Greek.
Christ spoke the universal language -- love."

THE EGOTIST

"Man cannot look around the roadway's curve,
Or beyond the mountain see,
And yet he dares to fashion creeds
And bound eternity."

THE SCIENTIST

"In Time's fair garden, he fulfilled his hour;
Grubbed at the roots, and brushed aside the flower

THE MAN OF VISION

"We can only see a little of the ocean,
Just a few miles distant from the rocky shore.
But out there--far beyond -our eyes' horizon,
There's more--immeasurably more.

"We can only see a little of God's loving
A few rich treasures from His mighty store;
But out there -- far beyond our eyes' horizon,
There's more -- immeasurably more."

THE HISTORIAN

"Behold the puny child of man
Sits by Time's boundless sea,
And gathers in his feeble hand
Drops of Eternity.

"He overhears some broken words
Of whispered mystery,
He writes it in a tiny book
And calls it History."

THE MAN OF FAITH

"Our little systems have their day,
They have their day, and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they!"

"There *are* deep things of God. Push out from shore.
Hast thou found much? Give thanks and look for more.
Dost fear the generous Giver to offend?
Then know His store of bounty hath no end.
He doth not need to be implored or teased:
The more we take the better He is pleased."

Chambers of Light

"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." - 2 Cor. 5:17.

NO BEING should fail to use its highest capacities. An eagle does not need to swim in the sea like a fish, or to make a hole in the ground and burrow there like a mole. The eagle was given splendid wings and was intended to fly through the realm of the air and build her nest far up on the mountain side, which she does. A worm cannot run about like a dog, but is content with its own limited capacities. A man is given a higher endowment than any other earthly being, and is happy only when he does the highest and best things that he can do; that is, when he lives in the upper stories of his mind and not in the basement. That is one thing the truth does for us; it points out the very highest mental chambers wherein we may dwell, and we are calling these the Chambers of Light.

Our great Leader in the spiritual realm, Jesus, the Son of God, never departed from these Chambers of Light, and yet for a time He was misunderstood even by His own followers. To bring new truth into the world is a tremendous undertaking for any one, and Jesus spoke of things that His disciples did not understand, but which in due time were revealed by the Holy Spirit to those who had come into the divine family.

To illustrate: A fable is told of some water bugs that lived in a pond. It was a cool, deep pond, with reeds that grew up and extended into the air above. The bugs had a very good time in the pond. They thought it was all the world there was. It suited them, and they did not want anything else. One day one of the bugs came near to the surface and saw a strange animal sitting somewhere apparently outside the pond. Actually, this animal was a frog, and he was sitting on the bank. He told the bug about the beautiful things that he had seen in the upper world. He had seen flowers and trees and much larger animals than himself. The bug listened to all this and then went back and told his own people. Well, you can imagine what they thought. They tapped their foreheads and plainly told him that he was crazy, and that it served him right for swimming up so high where he had no right to go. So the bug found it better to keep his information to himself, though he could not forget what he had heard.

Well, one day the bug felt a strange feeling coming over him and felt impelled by a strong force to crawl up to the top of one of the water reeds; and he did so till he was right out of the water, and though he had not realized it, he had while in the water developed wings, and all at once these wings began to move, and he arose high above the pond and flew through the air, for he was now a wonderful dragon-fly.

And so it was that Jesus spoke of higher things which the world could not understand, and men said that He was crazy. He spoke of the spiritual kingdom for His own followers of the present Age, and of a future perfect earthly kingdom for the world, telling of a time to come when men would use the wings of their higher capacities and fly upward in the realm of love, far above all mean and sordid things. But very few believed this, and those who did believe it were accused of being crazy just as their Leader had been accused. Jesus did not do the things or say the things that the world wanted Him to do and say. He was therefore "despised and rejected of men." "He came unto His own, and His own received Him not."

It is still true that people want us to see things as they see them. They want us to see that there is still some hope of salvation in man himself. They fondly hope that some man will yet arise who will work out some scheme of amelioration. It has always been so. The hope of the world lies in earthly ways and means, not in God's ways and means. Nor can the world enjoy any higher view of things before the appointed time.

We get the world's view-point in the Book of Daniel. It is set forth in the great image seen in a dream by the king of Babylon. It towered aloft and had a head of gold. It looked very fine indeed; that is the way fiat people see the kingdoms of this world. It is the earthly view-point of earthly power. It is not the way that God sees the kingdoms of men. The latter point of view is given in the seventh chapter of Daniel. Here we find four great beasts coming up out of the sea. They were fierce, destroying monsters. That is as God views the earthly powers.

In all ages there have been persons who have lived in their Chambers of Light, having been led thither by the power of divine truth. Of these, the Apostle tells us that the world was not worthy. Enoch, who "walked with God, and was not, for God took him"; Noah, who could preach the coming of a deluge when the world had never heard of such a thing; Abraham, who had assurance that if he slew his son, God would raise him up from the dead, so great was his confidence in the Lord David, who believed that God would give him the victory over the giant; Joseph, who forgave his brothers; Elijah, who could confront eight hundred and fifty false prophets in the faith that God would send the fire down to consume his sacrifice; Elisha, who healed Naaman; and finally, the Son of God, "who spake as never man spake" -- these and many others lived in the upper stories of their minds, in the Chambers of Light.

Our Development

From these Chambers of Light we note our steps of progress.

Some one has remarked that there are three stages in our development. The first is our becoming conscious of the world around us. The babe sees this world as a great confusion and knows nothing about it. The next stage is our becoming conscious of ourselves as individuals and separate from others. The third stage is our becoming cognizant of God. A certain writer has suggested that still another and more advanced stage is our becoming conscious of God as our Father.

All these stages indeed denote progress, and still we are in the flesh, and it "doth not yet appear what we shall be." We are ever reaching out toward something more complete, more perfect, and more wonderful. The world knows nothing of our aspirations, but we ourselves know about them. The world may call what we see with our mind's eye a dream, but to us it is a great reality. It is so real in fact that it has colored the whole of life and imparted to it purpose and sanctifying power.

"I go to a muddy pond and look at a little shoot pushing up through the mud at the bottom, and I say to it, 'Who and what are you?' And it replies, 'It doth not yet appear what I shall be.' I go back later and it has grown taller, and I ask the same question, and it replies, 'It doth not yet appear what I shall be.' I repeat the question many times, with the same answer. But one day the little growing shoot in the darkness and mud of the pond reaches the surface, reaches the sun, and bursts into the beauty of the pond lily, reflecting in its bosom the sun which it has been seeking all the time. Then for the first time we see what it was intended to be. Even so, the Christian can say at every stage of the present life, 'It doth not yet appear what I shall be.' But he is reaching upward toward the eternal, and one day he shall attain the complete image of Christ and burst into

spiritual glory, and then will be fulfilled the saying, 'I shall be satisfied when I awake in Thy likeness.'"

The farmer may seem not to be dwelling in these Chambers of Light, yet he may be. The things that he sees growing in the fields may be preaching to him a daily sermon of the bountifulness of the great Creator. God might have made merely wheat, but He made oats and rye and other kinds of grain. He might have stopped with one kind of hay, but He made various kinds. And so it is with fruit trees and with everything. And the woman who lives a somewhat prosaic life just doing housework can also live in her Chambers of Light. When she is mixing the dough, she can think of the words of the Master, "I am the bread of life," and while keeping the house clean she can think of that other house, "not made with hands, eternal in the heavens." She need not be a mere drudge but can use the wings of her higher capacities and soar upward in the pure atmosphere of divine truth. For is she not dwelling in the Holy of the Tabernacle, where she can enjoy the light of the golden candlestick and the table of shew-bread, and can look toward the second veil where she hopes some day to find an entrance that will lead her to the glorious things beyond.

No matter what our station in life, we are all called in the, one hope of our calling. A young man once said to a lady, "My vocation is to teach school." And the lady replied, "No, that is not your vocation. Your real vocation is to serve the Lord and to make your calling and election sure. Teaching school is your avocation." Very evidently that lady was dwelling in her Chambers of Light.

It is from our Chambers of Light that we interpret the world and life itself. Some one has said that we may interpret the world in terms of the senses and get a universe of color and shape. Or we can interpret it in terms of the intellect and get thought. Or we can interpret it in the terms of the heart and get love. Or we can interpret it in terms higher still and get God. And it is when we get God that we rise to the highest things of which we are capable, for we can achieve life's success only as we achieve it in cooperation with God and in harmony with His divine laws.

Why Things Work for Good

As we dwell in our Chambers of Light we realize that some great power is shaping out the pattern of our lives. We may not see this over the background of a few weeks, but as we gaze along the line of the receding years of the past, we can see it. Circumstances arose at times, and we seemed to have no control whatever over them, and yet we feel today that we are the better for them, and this because some divine alchemy has been at work. We cannot always see the purpose of events at a given time, but with the passage of months or years that purpose invariably appears.

Dr. Mullins in his "Life of Christ" tells the story of a hermit and an angel traveling together. "The angel had told the hermit the secret of his exalted rank and nature. Having been hospitably entertained in a humble home, the angel arose and strangled the infant son of the parents of the home. The hermit thought this must be a devil and not an angel. Entertained the next night, the angel stole a superb golden cup from which the host drank wine. Crossing a bridge, the angel asked a pilgrim the way to the next town, and pushed him into the river to drown. The next night the angel was sent to the pig-sty to sleep and gave the golden goblet the next morning to the rude host.

'Get thee gone,' said the hermit, 'thou art no angel. Thou requitest good with evil and evil with good.'

"Listen, short-sighted mortal,' said the angel,

"The infant had made the father covetous and would have resulted in great loss to him both for time and eternity. The owner of the goblet was fast becoming debauched by excesses, but now he will mend his ways. The pilgrim was about to commit mortal sin. As for the wretch who drove God's children from his door, the bauble will please him for a time, but he is doomed."

This of course is merely a story told to illustrate a truth, and therefore may be termed a kind of parable. How much more gracefully we could all bear the sorrows of life if we could just look behind the scenes and behold the hand of God weaving the pattern and understand exactly what He is working out for us. And it has been said, "If we could but get one look at our glorified bodies, which we will have in the resurrection if we are faithful, how well we could then stand up under the hardships and the opposing forces of life."

The Power of Thought

In our Chambers of Light, Thought is constantly going on. Daily and hourly the world about us is sending out its stimuli to our brains, and by suggesting thought is assisting in making us what we are. But we need a Board of Management to assort and classify these suggestions and bring them under the control of a great Purpose. The Christian finds this Board of Management in Christ Jesus and the New Mind, for these have brought him under the Law of the New Creation. This Law is working out a destiny as surely as the stars are moving in their courses.

"As a man thinketh in his heart, so is he." If he thinks kindly, he is kind. If he thinks courageously, he is brave. If he thinks strongly, he is strong. If he thinks truly, he is true. If he thinks humbly, he is humble. If he thinks calmly, he is calm. If his thoughts have luminosity, he is enlightened. Thought **makes** the individual, whether man or woman. "As a man thinketh in his heart, so is he."

And it is thought that reaches out to touch other lives, for "no man liveth unto himself, and no man dieth to himself." The life of Jesus has touched the lives of millions. We cannot measure the extent of our influence. One day Brother A went to a hospital to see Brother B. He had not seen this brother for many years. He did not know that he had ever helped Brother B in any way. But Brother B said to him, "I am so glad to meet you again, for it was things that you said and did that had much to do with bringing me into the truth." When we find ourselves in the Kingdom-provided we are among the overcomers-will it not be sweetest music to us for some one to come up and say, "Your testimony and your example had much to do with bringing me into the truth"?

Onward and Upward

While we dwell in the Chambers of Light, our course is always onward and upward. In this place of advantage we can say, "Thou crownest the year with Thy goodness." And we can also say, "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation and call upon the name of the Lord; I will pay my vows unto the Most High." And even in the dark valley of the shadow of death we can find the sweet flower of Contentment.

"Content whatever lot I see,
Since 'tis my God that leadeth me."

Shadows deeper than night are hanging over the world today. Far and near is heard the trumpet call of war. Earth's crowns are falling, and her systems are crumbling away. Yet over the raging waves of human passion we can hear the voice of love that spoke to men nearly two thousand

years ago, and we know that that same voice will ere long still the tumult of the world with "Peace be still," and once more there will be a great calm.

O Voice of love that will speak to all men, You are speaking to us now. You are telling our hearts to be still and to wait on Thee. You are telling us to keep on dwelling in our Chambers of Light. You are saying that the distance to our eternal Home now is not far. You are giving assurance that "when thou a passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee." You are telling us that we must exercise a little more patience, a little more faith in the divine promises, and that our love must continue to be pure and undefiled and to embrace all who love Thee. And then the glorious, the ineffable, the everlasting prize will be ours, and we shall enter in through the gates of the city above to find all the wonderful things awaiting us that have been set forth in Thy mighty Word of *truth*. - *Contributed*.

Our Present Privileges as Priests

(A meditation on Hebrews 10:19-25)

"Let us hold fast the confession of our hope that it waver not." - Heb. 10:23, A. R. V.

IN THE King James' Version verse 23 reads "Let us hold fast the **profession** of our faith without wavering." A better translation is given in the Revised Version. There it reads "Let us hold fast the **confession** of our hope that it waver not." The inspired writer in this verse is not referring to faith, but to hope. Faith, hope, and love are each mentioned in turn in this remarkable exhortation. First, in verse 22, he exhorts "Let us draw near with a true heart in full assurance of **faith**." Then, in the next verse, the one we have chosen for our text, he continues: "Let us hold fast the confession of our **hope** that it waver not." Finally, in verse 24, he concludes "Let us consider one another to provoke unto **love**."

That the passage may be still more clearly seen in relation to its context, let us read seven verses, 19 to 25 inclusive, using for this purpose yet another translation, that of Weymouth: "Since then, brethren, we have free access to the holy place through the blood of Jesus, by the new and ever living way which He opened up for us through the rending of the veil-that is to say, of His earthly nature-and since we have a great Priest who has authority over the house of God; let us draw near with sincerity and unfaltering faith, having had our hearts sprinkled, once for all, from consciences oppressed with sin, and our bodies bathed with pure water. Let us hold firmly to an unflinching avowal -of our hope, for He is faithful who gave us the promises. And let us bestow thought on one another with a view to arousing one another to brotherly love and right conduct; not neglecting -- as some habitually do -- to meet together, but encouraging one another, and doing this all the more since you can see the day of Christ approaching."

The Epistle of Priesthood

In the Epistle from which this passage is taken the writer develops the thought that Christians constitute, under Christ Jesus their Head, a new priesthood -- a priesthood which may be compared, and which, because of its superiority, may be contrasted, with the Aaronic priesthood. In conformity with his whole current of thought the writer calls upon consecrated believers to "enter in," to "draw near," and so personally to appropriate and enjoy the blessings which are theirs.

What a marvelous privilege theirs is, when rightly understood, received, and exercised! A kingdom of priests unto God! How is it that we have this freedom of access into the presence of the Almighty? We all know that only as a great favor, through influential friends, could we gain an audience with the great ones of earth, and then only with proper formality as to dress, etc. Surely it is not to be supposed that anybody, at any time, and in the filthy rags of his own righteousness, may rush unceremoniously into the august presence of the King of kings. No, indeed! Our boldness rests on the merit of another. We do not come before God in ourselves, but in Jesus. And we are bidden to enter His presence on two grounds:

First, access into the presence of God is made possible and free for us through the shedding of Jesus' blood. We may approach God by the new and living way which Jesus has opened for us by the sacrifice of His flesh, the laying down of His earthly life in death.

Second, after opening the way for us Jesus did not remain dead, but was raised by the Father's power to life on the divine plane. He has now become a great High Priest with authority which extends over the greater tabernacle not made with hands.

Let us then, first, because we have this freedom of access, and second, because after we enter, we shall find this great One at God's right hand, always ready to plead our cause, ever-living to make intercession for us, let us boldly-not in the sense of impudently, but boldly, in the sense that all fear is removed-let us boldly draw near to God.

"Let Us Draw Near"-as Priests

The phrase "draw near" is of peculiar interest as suggesting the approach to God of a priest, in the exercise of the priestly office. It is the expression used in the Septuagint Version of the Old Testament, for the approach of priests to God in the services of the tabernacle. Thus, for example, in Lev. 21:17, we read: "Speak unto Aaron, saying, Whosoever he be of thy seed throughout their generations that bath a blemish let him not approach, [that is, let him not **draw near**] to offer the bread of his God."

Here, in the Epistle to the Hebrews, the phrase "draw near" occurs no less than five times. We first meet it in chapter 4, verse 16 (Heb. 4:16), where, after telling us that our High Priest, Jesus, passed through the real heavens, (in contrast to the holy place and the most holy of the typical tabernacle, through which the Jewish High Priest passed) and after assuring us that Jesus is not an High Priest that cannot be touched with the feeling of our infirmities, but that, on the contrary, He is

one who can be toughed, because He was in all points, and in every respect, tried as we are, yet without sin, he goes on to say: "Let us therefore **draw near** with boldness unto the throne of grace. that we may receive mercy, and may find grace to help in time of need."

In chapter seven we meet the phrase again. Here the Apostle stresses the fact that our High Priest continues-in contrast to the high priests of the Aaronic order. The latter occupied office for only a few short years each and then died, each one thus being hindered, by reason of death, from continuing in office. But He, Jesus, because He abideth forever, bath His priesthood unchangeable, a priesthood which does not pass to any successor. After establishing this fact, he goes on to say, verse 25 (Heb. 10:25), "Wherefore also He is able to save to the uttermost them that **draw near** unto God through Him, seeing He ever liveth to make intercession for them."

The third occurrence of the phrase is in chapter 10, verse 1 (Heb. 10:1). This time the inspired writer observes that the Law, since it had only an outline, or shadow, of the blessings to come, and not a perfect representation of the things themselves, the Jewish priests who officiated under that law, could never, by repeating the same sacrifices which they continually offered year after year, give complete freedom from sin to those who **"draw near."**

Next comes chapter 10 verse 22 (Heb. 10:22), to which we will return a little later.

Finally, in chapter 11 verse 6 (Heb. 11:6), the expression meets us once again, in that well-known citation "He that **cometh to** God, [that is to say, he that **draweth near unto** God] must believe that He is, and that He is a rewarder of them that diligently seek Him."

All five of these passages, even the last, although in the case of that one it may not be so readily discerned as in the case of the other four, have an allusion to a **priestly** approach.

"Let Us Draw Near"-with Boldness

The invitation to "draw near" being applicable only to priests, should not be understood as being addressed to unrepentant sinners. To them the message of the Gospel is: Repent, and believe on the Lord Jesus Christ, and thus obtain forgiveness of your sins; you will then be in the condition and attitude of heart to receive the invitation, "Draw near unto God." The Apostle is addressing those who have already taken this step. He is addressing the "brethren." "Having, therefore, brethren, boldness, [courage, confidence, privilege] to enter into the holiest by the blood of Jesus. . . let us draw near." His language -implies that there may properly be a diffidence on our part in respect to this privilege. We might properly hesitate to expect to have communion, fellowship, close approach to, the great Creator, realizing that by nature we are imperfect, "children of wrath, even as others," and that in whatever degree we differ from others and are accounted worthy of such a privilege of drawing near to God, it is not on account of personal worth on our part, but on account of God's grace bestowed upon us through Jesus our Lord. The Apostle therefore speaks to consecrated believers in an encouraging voice: "Let us draw near" -- let us have courage to draw near; let us have faith in God, who has made us such gracious arrangements and promises.

"Drawing Near" Conditional

There are, however, certain conditions specified, as necessary, to this drawing near. As no one can draw near to God except by attaining a "full assurance of faith," neither can he have a full assurance of faith, unless he have his heart "sprinkled from a consciousness of evil," for as another Apostle declares: "If our heart condemn us, God is greater than our heart." (1 John 3:20.) We may be sure that if our course as new creatures is condemned by our own consciences, it would be condemned also by God. Whoever, therefore, would make progress in drawing near to God, must seek continually "to have a conscience void of offense toward God and man" (Acts 24:16), a conscience that is clear, that can say, I am striving to do that which would be pleasing to God, in harmony with my covenant of self-sacrifice, and I am striving to do that which would be approved also by rightly disposed men. Nothing short of this would suffice for those who have consecrated themselves to be royal priests, to offer themselves as "living sacrifices" in the Lord's service, and to "draw near" to Him in the name and under the merit of the great High Priest of our profession, Christ Jesus.

Bodies Washed with Pure Water

The expression: "Having our bodies washed with pure water" does not, as we understand the passage, refer to taking an ordinary bath, nor does it refer, in our judgment, to water immersion, as many expositors seem to think, but, in harmony with the entire context, it figuratively represents the continued process of cleansing ourselves from all filthiness of the flesh and spirit, perfecting holiness in the reverence of the Lord, elsewhere enjoined by the Apostle. - 2 Cor. 7:1.

By nature we are all imperfect, sullied, more or less depraved; and our devotion to the Lord is manifested, first, by our full acceptance of and full assurance of faith in the merits of Christ's sacrifice; and second, by our earnest efforts to put away from our flesh, as we have already put away from our hearts, all things defiling and displeasing in the Lord's sight; that thus we may more and more become copies of His dear Son, our Lord. This washing of water by the Word is elsewhere represented in a similar manner, as being a part of the duty and privilege of all the Lord's people throughout the remainder of their earthly lives. (Eph. 5:26.) We can see how beautiful is the illustration here used, that the Word of God, like water, is purifying, cleansing; as the Apostle declares, speaking of the Christian's good hope of being with and like his Lord, "He that bath this hope in him purifieth himself, even as He [the Lord] is pure." - 1 John 3:3.

Faith, Hope and Love

Such, then, are the consecrated believer's privileges-the privilege of **priestly access** into the holiest through, or in, or as a body member of the great High Priest, Christ Jesus. The very character of these privileges, as we have seen, demands a certain frame of mind, a certain condition of heart, a certain attitude of life on his part if he is to enjoy them to the full. This frame of mind, this condition of heart, this attitude of life, is summed up in three words: "Faith, hope, and love." "Let us draw near with a true heart in full assurance of faith. Let us hold fast the confession of **our hope** that it waver not. Let us consider one another to provoke unto **love** and good works." Heb. 10:22-24.

The association of these three Christian graces at once calls to mind that wonderful 13th chapter of 1st Corinthians-that "psalm of love" as it has been called, in which, at its close, St. Paul groups them in such a way that forever after they will shine together in Christian thought. "And now abideth faith, **hope, love**, these three."

They appear again in his letter to the Colossians in his opening address to that Ecclesia. "We give thanks to God the Father of our Lord Jesus Christ, constantly praying for you as we do, because we have heard of your faith in Christ Jesus, and of the **love** which you cherish towards all God's people, on account of the **hope** treasured up for you in 'heaven.'" - Col. 1:3-5.

In his first letter to the Thessalonians they are mentioned together once again. "We continually give thanks to God because of you all while we make mention of you in our prayers. For we never fail to remember your works of faith and labors of love and your persistent and unwavering hope in our Lord Jesus Christ in the presence of our God and Father." (1 Thess. 1:2, 3.) This time as we read them, there comes a sad reflection as we recall our Savior's words of reproof to the Church of Ephesus, recorded by St. John in the Revelation. "I know thy works, and thy labor, and thy patience." Works were in Ephesus, but Christ does not say works of faith, the works which St. Paul commended in the Church at Thessalonica. Labor was in Ephesus,-but Christ does not say the labor of **love**, which gives to labor its worth. Patience was in Ephesus, but again how significant it is that the Savior omits all reference to a patience springing from **hope**. Faith, hope, and love were evidently dimmed. Let all three of the others, works, labor, and patience, be active,

but if the freshness of that which called them into action be lacking, they would become mechanical, a mere form of belief, without power.

Conclusion

It is then as priests, as body-members of the High Priest, that we are to "draw near" to God. Our frame of mind is to be one of confident reliance on Him, and on His dear Son, our Redeemer and Lord. 'Brothers,' as Moffatt translates, "since we thus have confidence to enter the holy Presence in virtue of the blood of Jesus, by the fresh, living way which He has inaugurated for us through the veil (that is, through His flesh), and since we have a great Priest over the house of God, let us draw near with a true heart, in absolute assurance of faith, our hearts sprinkled clean from a bad conscience, and our bodies washed in pure water; let us hold the hope we avow without wavering (for we can rely on Him who gave us the Promise); and let us consider how to stir up one another to love and good deeds, not ceasing to meet together, as is the habit of some, but admonishing one another-all the more so, as you see the Day drawing near."

Prayer of the Underpriests

"O merciful High Priest! O tender Advocate,
The penitents unfailing Friend,
Still touched by feeling for our griefs and low estate!
The future work of grace for all anticipate,
And *now*, on us, Thy blessing send!"

The Brooklyn Convention

Dear Brethren:

The Brooklyn Convention still fills my mind and heart, so I must write and tell you it was *grand*. It seemed to me the best since Brother Russell's days for several reasons. Every one seemed very happy, and had that overflowing love for every one else. Each year these small gatherings are more precious. Everything else is forgotten in the joy of the convention.

The music was inspiring, especially the solos by our dear Brother John Read. His singing of "The Home of the Soul" as requested by dear Brother Friese, who had heard him sing it thirty years ago, was very impressive; for Brother Friese's loving spirit and his frailty makes him seem about as near the "veil" as any one can be and still be with us.

The warm welcome received was appreciated by all, and each discourse following left us with good thoughts to take home. The first discourse, "I determined to know nothing," seemed to be the keynote of all-speakers and listeners-"determined not to know anything but Jesus Christ and Him crucified." It was *good* to be reminded that cross bearing can come only after self-denial, that to follow the Lord we must first renounce self, surrender all, then take up our cross daily. Some one has said that "Whoever will refuse nothing which comes in the order of God, and seek nothing out of that order, need never fear to finish his day's work without partaking of the cross of Jesus Christ."

This surely would mean our "perfecting as saints," as so well described by the discourse under that title. As the brother said, Paul's desire that God would make us to increase and abound in love one toward another, and toward all men, even as he did toward us (1 Thess. 3:12, 13), finds a full response in our hearts. We realize that this can be accomplished only as we give free course to His Holy Spirit in our lives, and continue to trust Him to finish the work He has begun in us. Gladly, therefore, will we give Him the praise and the glory through Jesus Christ our Lord.

The recounting of Jonah's experiences and his fear of preaching the message God had commanded him to give, is a lesson we may profit by also. When the Greeks came to Jesus (John 12:21-29), He could have gone with them and escaped the trial awaiting Him, but He met the temptation with "Now is My soul troubled: Father save Me from this hour; but for this cause came I unto this hour" of crisis. Thus setting us an example of faithfulness, that we too should be faithful in proclaiming the message given us.

The lesson on the Jewish harvests was very enlightening. The sheaf representing our Lord had no leaven, needed no sin-offering; but the two loaves containing leaven must have a sin-offering accompanying their being waved before the Lord-distinguishing between *the* sinless Jesus, the firstfruit of the harvest, and the sin-stained members of His Body, the later fruits.

The calling to mind was timely indeed of how two thousand years ago a well-meaning and a much loved brother set an example that, though shown its folly, many have followed and still with modifications do follow. Paul withstood Peter, and for the same purpose wrote a letter to the "foolish Galatians," who had followed Peter's example! Their folly was in thinking that adding something to the cross would give it greater efficacy. "Prove all things; hold fast that which is good." Paul's proof test was always the cross. Anything that glorifies the cross may safely be held fast. We can see how easily Peter, who was the first to see uncircumcised Gentiles receive the gifts of the Spirit, fell into Satan's trap-the suggestion that circumcision added to the cross would

make it efficacious. Coming from Peter it is not surprising that the friends of those early days were deceived. We need yet to test the honest "Peters" and wily adversaries by the "Thus saith the Lord." This is our only safety.

The baptismal service too was impressive. We welcome these dear ones into fellowship with us in Christ, and trust for each of them the Lord's sustaining grace enabling them to be faithful to their covenant of sacrifice in these days of testing.

In closing I must add that the expressions in testimonies and in fellowship of eagerness and determination to make greater progress in attaining the divine likeness was very encouraging. Such humble zeal is inspiring indeed.

It was good to hear the invitation to attend the Atlantic City Convention in the fall. We are looking forward to it as another spiritual feast.. These times of refreshing inspire in our hearts a greater longing for that "gathering together unto Him," that great "assembly" for *eternal* fellowship with all God's children, where we will meet our Lord and those gone on before. The singing of "Our Friends are Passing Over" by our Brother Read, and all joining in the final chorus, is a most precious memory.

May I take this opportunity to thank all the members of our Board and Editorial Committee, also the members of the family at the Institute for the help and encouragement we have received in the narrow way during the past year; also to thank the local Brooklyn Class for planning the convention and for their hospitality in material ways. May the Lord continue' to bless and use you all increasingly in the service of both the Truth and the Spirit.

Yours in that blessed service,
L. O. -- N. Y.