

THE HERALD OF CHRIST'S KINGDOM

VOL. XXV July, 1942 No. 7

Annual Report of the Pastoral Bible Institute

EACH YEAR as we report regarding the activities of the twelve months past, it is with a realization of increasing evidences both in the world and in the Church that the Kingdom for which we have been praying is near at hand; but the indications of preceding years seem as nothing when compared with those of the one just completed. Today, there is a new meaning to the exhortation to lift up our heads and rejoice when we see these things coming to pass. It is not necessary that we dwell upon these matters, for all are aware of the judgments being visited on the world and the severe tests within the Church. It is not amiss, however, that we should at all times remind ourselves of the significance of a "night far spent," and of the dawning of the day just "at hand."

As we review the activities of the past year, it is, as always, with a realization of our unworthiness of any privilege as collaborators with our Master; and a consciousness as to how weak and childish even the best of our endeavors must seem in the eyes of Him who is perfect. Praise be to the Master Workman who has been willing to use incapable and unworthy tools in a work, the results of which, under His blessing, we cannot hope to know until, the season of labor having ended, the completed temple stands revealed, and we meet in our heavenly Bridegroom's presence. Then, knowing "as we are known," we will understand the part each individual has contributed toward the perfect result.

To make the most efficient and the only proper use of the Institute and its activities, those who would cooperate need to keep in mind that it is not a church organization nor of a sectarian character. Its organization in 1919 was not for the purpose of separating from brethren, but that by being free from bondage there might be the larger service to the brethren still in bondage, as well as a more acceptable service to the Lord and a larger blessing for ourselves. Today the Institute remains a voluntary association of Christian believers for mutual comfort and edification. There is no written or understood creed or formula of belief nor articles of faith other than that of an acknowledgment of relationship with God and His dear Son by faith in Christ's atoning sacrifice, and consecration to do the divine will -- the solid foundation upon which all faithful believers have built throughout the Age. Today we would reiterate our exhortation to the brethren not only to stand fast in the liberty wherewith Christ makes free, but to make sure that they are just as sincerely desirous that no brother's liberty of conscience shall be infringed by them. In this connection, not the least of our privileges is that of exercising patience and tolerance

toward those who have not yet learned to appreciate either their own right of freedom or their duty of permitting all others to exercise Christian liberty.

While the Directors who have served by your provision during this last year have joyfully accepted their responsibilities, and appreciated the privileges of their position, they would urge upon you the importance of remembering that you by their election lost none of your own responsibilities. You merely enlarged their field of activity; and they are very grateful for the year's privileges and blessings.

This association has always, in harmony with the Scriptural order, considered the spiritual development of our brethren as first in our ministry, and the public witness as secondary. It has not been forgotten, however, that in watering others we are ourselves watered, and that therefore there is a personal benefit to be realized from telling the old, old story by any of the means at our disposal. Good use is still being made of the special "Heralds" that have been provided to serve the individual needs of brethren. Those of you who are not familiar with the subjects thus covered will find a list of these in the June issue.

The last year has brought forth no new tracts, as those on hand seemed, in the minds of the Committee, to supply all present needs. There have been a few suggestions of other topics to be covered, but on canvassing the ground we have in each instance found the need insufficient to warrant the publication of a new pamphlet. While desiring that the friends order freely of our literature, we would again remind them that economy is one of the Christian virtues and that it is undoubtedly gratifying to our heavenly Father to find us making the best use possible of those things that He places in our hands. This does not mean that we can hope to avoid speaking the truth to those who have not ears to hear, and giving tracts to those who have not eyes to see. Evidently our Master saw that a good purpose was being served when He spoke to "multitudes" of this kind. Tracts are always on hand in abundance that we may follow His example of generosity. Some wheat may yet be found; but if nothing more important is done than to draw tighter the cords that bind the tares, this too is part of the work of the harvest.

Method for Tract Distribution

For tract distribution, the most efficient method today seems to be the ringing of each doorbell that there may be a conversation with some one to determine the amount of interest along religious lines, thus securing the addresses of those who are apt to make worth-while a return visit. Brethren who have been engaged in this branch of the service may perhaps be able to make suggestions that can be profitably passed on to others similarly active. We shall be glad to see that others have the benefit of your experience, either by correspondence or through the columns of the "Herald" if you will write us. For those who show a sincere hungering for truth, we know of no better follow-up material than the special issue of the "Herald" containing a reprint of "What Say the Scriptures about Hell"; this, if the interest continues, to be followed by "The Divine Plan of the Ages." Our supply of the pocket edition of this volume is very low, but before the stock is exhausted we hope that other provision can be made.

Notices recently carried in the "Herald" have inquired of the friends as to whether they think it desirable to publish a new edition of the thin-paper pocket size Volume I. We asked those to write us who could cooperate by subscribing for one or more volumes or by pledges to a publication fund. Up to the present the response has been insufficient to make possible a new edition. Unless there are later additional offers of assistance, we will consider the Lord as indicating that we are not to re-issue this volume. As we have heard only from those who would take several volumes or

make the larger pledges, we suspect a new edition would be possible if all who could help in a smaller way would also express themselves. A post card will suffice.

"The Herald"

As in this matter, so in all else we consider it not our province to decide for the friends, but to endeavor to carry out their wishes. This is especially true as regards the teachings that are sent forth from here. It is our understanding that the members have placed us in our present position for the purpose of distributing Scriptural teachings; but recognizing that matters of interpretation have always in them the element of human uncertainty, whatever has been published in the "Herald" along this line has been given to you merely that you might have the privilege of its examination and acceptance or rejection according to your judgment, not with the intent of taking over the responsibility of determining what the reader shall accept as truth or reject as error. Our Editorial Committee has acted wisely, we think, in giving over the columns of the "Herald" almost entirely to those things for which there is a definite "thus saith the Lord," largely confining their publication of interpretive teachings to the doctrines which lie nearest to our deeper spiritual interest. As our journal is limited in space, the Editors have not been able to give our readers all that they would like to have given. We well know that our heavenly Father has overruled and that in this and all other things we are greatly indebted to the brethren for their prayers for that grace "more abundant" that has made the "Herald" a blessing.

Again we remind the brethren of their privilege of sending us, as long and as frequent lists as they feel inclined to do of those to whom we may send free three-months trial subscriptions. Very excellent results have come from this method in the past; but doubtless there are many more who would appreciate the spiritual inspiration of the "Herald" if they were introduced to it. We urge upon all who appreciate the ministry of the "Herald" the making use of this simple means of service.

Pilgrim Service

While we regret that there are some isolated brethren that our Pilgrims find it impossible to reach, it has been a great pleasure during the past year to have sought out a few more of the scattered ones. Some brethren have been missed because they are inaccessible, others because of the limitations of time. Some others, we fear, are unnecessarily depriving themselves of Pilgrim visits even though they are in the line of Pilgrim journeys and could be visited with practically no additional expense -- often with none at all. Probably the most frequently given reason is inability to provide for the brethren properly. The simplest provision for physical necessities is all that is required by any of our traveling brethren; and if this is not possible, the Institute is always glad to bear the expense of the brother's entertainment -- but of course appreciates the local brethren's assistance in locating a moderately priced room.

No branch of our service is more encouraging than this Pilgrim branch, for its personal contact gives our traveling brethren the opportunity of firsthand information as to the spiritual growth of the brethren. There can be no doubt but that as conditions in the world grow less satisfactory, for many the longing for our union with the Lord and the establishment of His Kingdom grows more acute, and the privilege of fellowship with the brethren thus growing makes each visit more precious.

While fifteen Pilgrim brethren have served during the past year, ill health and other hindrances have made the service somewhat less extensive than it might otherwise have been. One of our brothers who served faithfully in spite of physical infirmity and much suffering, finished his

course this past year; but not until he had contributed very generously to the spiritual welfare of the friends both through Pilgrim service and the columns of the "Herald."

Miles traveled	79,928
Meetings held	835
Attendance	12,965

Revelation and Daniel Volumes

Even some of our friends who have been on our list for a number of years are among those who during this past twelve months have become acquainted with our two publications, "The Revelation of Jesus Christ," and "Daniel the Beloved of Jehovah." The enthusiastic letters of appreciation received have been very gratifying.

While Volume II of the Revelation set is out of print, we are fortunate in having a sufficient supply to promptly lend to all who ask for it. The friends borrowing the Volume will of course realize the importance of reasonable promptness in its return, or at least of making inquiry as to whether it is needed should they find themselves requiring much time for its study.

Our side of the correspondence service, through circumstances beyond our control, has been far from what we would have wished it to be; but the occasional letters our Editors have selected from the many received, and shared with you through the "Herald" have already apprized you that there are faithful brethren who have done their part to keep us encouraged in our endeavor to serve. We have had special pleasure in our contact by this means with friends in the lands where war has already taken its toll. In many instances the story of their confidence in Him who has promised that no harm shall come nigh their dwelling place, and their fearless trust in the heavenly Father's keeping power over their loved ones has seemed a fitting sequel to the records left us of the saints of earlier days. Their faith has been marvelously rewarded.

The Lord seems providentially to have overruled that our correspondence and the issues of the "Herald" should have safe voyage. One issue of the "Herald" was lost at sea, and apparently only one letter had a similar fate. There have of course been some delays; the outstanding one, a ten months trip for our letter and the reply to it from India.

Letters received	4,452
Letters sent	6,622

Our heavenly Father alone can know the real value of this year's service. We are apt to report on those things that weigh lightest in His balances, and pass by some that will endure for eternity. Not the miles that have been traveled, nor the letters written, but the growth made and encouraged in others will win His "Well done, good and faithful servant."

As we enter upon a new year of activity, the realization that not for eternity will any of God's creatures enjoy such an abundance of grace as is the portion of His children at the present time, should lead to large sacrifices and great endeavors in behalf of Him who has so generously blessed us. Let us each seek to have a larger appreciation of his own responsibility and to be more faithful in looking about to see the opportunities that are near at hand of serving the Lord by ministering to His brethren. Perhaps there is still possible for each of us an enlargement of the spirit of sacrifice which will clear our vision for the better discerning of present opportunities.

This year has been one of great spiritual profit to those who have served as directors of the Institute, as editors, and as pilgrims though from a natural standpoint saddened by the loss of the one of whom we have spoken. Ill health has limited the service of some of our brethren, and has made it necessary for our dear Brother Friesse to discontinue his former activities in our ministry.

In closing we urge that you continue to pray for those who will be in office during the coming twelve months that divine wisdom may guide their efforts.

Financial Statement

Receipts:

Contributions	\$4,873.98	
Subscriptions	1,066.30	
Books and Mottoes	546.87	
Rentals	<u>571.00</u>	
		\$7,058.15

Disbursements:

Printing and Mailing Herald	\$1,271.93	
Free Tracts	192.18	
Cost of Books and Mottoes Sold	451.53	
Pilgrim Expense	2,615.84	
Office Salaries	395.00	
Office Expense	292.63	
Interest on Mortgage	284.07	
Maintenance of real estate	<u>1,079.88</u>	<u>\$6,583.06</u>
Excess Receipts over Disbursements		\$ 475.09

Statement of Auditors

We have examined the accounts for the fiscal year ending April 30, 1942, and find them correct and in good order.

Respectfully submitted,

GEORGE W. JEFFREY
NICHOLAS F. NICHOLSON
LOUIS NEWMAN.

Report of Annual Meeting

The twenty-fourth Annual Meeting of the Institute, as announced, was held Saturday, June 6. The devotional character of the meeting was added to by the opening hymns, numbers 263 and 1, the first of which was chosen by Brother Friese as his greetings to the assembly. After a prayer by one of the Boston brothers, and the election of a chairman and a secretary for the meeting, there being no unfinished business, the usual reports were heard and all unanimously approved. The first of these, that of the Directors, appears elsewhere in this issue.

The Chairman of the Board, in reminding us of the many blessings of the past year also called our attention to the great change that had come over the world since the previous report was rendered and of what this might portend for the coming twelve months, perhaps even meaning that there would be no report rendered at the close of another year. "In some way or other the Lord will provide," and His way is always a blessing beyond our anticipation. We can confidently trust that the Lord's guidance will be with us another year as it has been in the past.

The election of directors, the principal matter of business, was next in order and proceeded in a spirit which was evidently an answer to the prayer and hymns of the opening session. While the tellers were counting ballots and proxies, the meeting recessed for a season of fellowship. When later called into session, the tellers reported that the old Board had been returned to office with the exception of Brother Friese, who because of ill health had been forced to resign, Brother B. Boulter having been elected to take his place. The Board of Directors for the coming year is therefore Brothers S. D. Bennett, M.D., J. J. Blackburn, B. Boulter, J. C. Jordan, P. L. Read, C. E. Stiles, and P. E. Thomson.

At the meeting of the new Board, which immediately followed, Brothers Bennett and Stiles being unavoidably absent, the present officers, editors, and pilgrims were all reappointed to their positions, giving us for the coming year: Chairman, J. C. Jordan; Secretary, P. E. Thomson; Vice Chairman, J. J. Blackburn; Treasurer, P. L. Read. Editors: H. E. Hollister, J. T. Read, P. L. Read, W. J. Siekman, P. E. Thomson. Full time Pilgrims: J. J. Blackburn, P. E. Thomson. Part time Pilgrims: J. A. Bell, L. L. Benedict, B. Boulter, J. Dawson, H. A. Friese, H. E. Hollister, J. Hoskins, J. C. Jordan, O. R. Moyle, J. T. Read, W. J. Siekman.

Fellowship in Brooklyn

"The best convention yet," participated in by perhaps one hundred of the brethren June 6 and 7, will not easily be forgotten. A note of Christian love and unity was struck at the outset in the "Address of Welcome" in which the assembly was reminded of the sentiments of David as expressed in Psalm 133: "Behold how good and how pleasant it is for brethren to dwell together in unity." From that first note until the Chairman's final word the "fellowship of kindred minds seemed like to that above."

Several selections of sacred songs rendered by one of the sisters contributed to the pleasure and profit of the gathering; two sessions of praise also played their part in inspiring the congregation, as hymns, some at the expressed wish of absent friends, were heartily sung by the conventioners.

The program had been so arranged as to afford ample opportunity for fellowship between the meetings and the friends made good use of their privileges at these times, as well as in the testimony meeting, in recounting the faithfulness of the Lord during the past and their confidence in Him and in His loving purposes for the future. "Faith, hope, and love," was the theme of the testimony meeting, and a number of the friends told us then of their experiences along this and kindred lines.

An atmosphere of prayer prevailed; frequently the hearts of the brethren were raised to the Lord in thanksgiving and petition, and at these times the Lord's blessing was sought not only for those present but for those also, whether in our own land or in lands across the sea, who might be undergoing seasons of trial and difficulty. The example of God's faithful people of the past was recalled, and the Lord's faithfulness in sustaining them throughout manifold trials and adversities.

Seven discourses were delivered which fitted in well with each other and which were in good accord with the spirit of the convention. On Saturday evening two brethren addressed us. One spoke on "Our Inheritance, Present and Future"; the other on "The Way That Leads Unto Life."

On Sunday morning a message on "If the Son make You Free," was followed by "Dwellers in the Secret Place." In the afternoon the first subject presented was "The Seven Key Prophecies of Daniel and the Revelation," the second was "God's Arithmetic," while an evening discourse on "The Call and Commission' of the Prophet Isaiah," concluded the convention sessions.

These messages reminded us once again of the glorious Gospel in which we have learned to trust—they reminded us of the One of whom that Gospel speaks, even Jesus Christ our Savior and Lord. They reminded us, too, of the special feast of "Present Truth" so bountifully spread for us in these last days largely through the ministry of our late beloved Brother C. T. Russell. It was the sense of all the friends that each speaker had been to us a true servant of the Lord in the things that pertain to our highest welfare, doctrine, and exhortation, each finding its appropriate place in, the discourses, happily combining to encourage and strengthen us to press forward with renewed determination to make our calling and election sure, and to assist others in "this way" to do the same. May God enable us each to "run with patience the race set before us, looking unto Jesus." - Heb. 12:1, 2.

The Truth Shall Make You Free

"If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." - John 8:31, 32.

IT WAS a maxim of the Jews, that no man was free, but he who exercised himself in the meditation of the law.' " By the simple process of inventing this maxim the bondage of the great mass of the Jews to the law was assured. There was no reason to seek freedom from the law as long as they were convinced that liberty was to be gained by mere meditation on it. It is true that "whatsoever things were written aforetime [including the law] were written for our learning, that we through patience and comfort of the Scriptures might have hope," but this fact does not make true their maxim, for the sacred writings bring their blessing only to those who use them as they were intended to be used. It is just as false a maxim today to say, "I have the truth, therefore I am free." Every slave knows some truth. The better translation which Rotherham gives of our text makes clear why the Jews of Jesus' day, who thought they were faithful followers of Moses, as well as the majority of those down to our present day who have thought of themselves as followers of Jesus, have never attained liberty. His version reads: "If ye abide in My Word of a truth My disciples ye are; and ye shall know the truth, and the truth shall make you free."

Liberty Attained by "Dwelling" in His Word

Deliverance from the slavery to which Jesus alluded was promised only to true disciples; and true discipleship, He said, could be attained only by abiding, dwelling, in His word. "Continue" is too mild a word to describe the state of a genuine disciple. He will dwell in that Word, daily, hourly, moment by moment. This means a devotion to that Word that makes it, or strives to make it, the guide of every moment-of every thought, of every act. The result is not just a knowledge of truth, but, as the Greek clearly shows, a personal, intimate, practical, living knowledge of truth. Of the four Greek words meaning "to know" that are used in the New Testament, Jesus here uses the one giving this deepest meaning. This is not something acquired the day we hear a discourse or read a book, but it is attained by the long process indicated in the Greek and shown by Rotherham's marginal reading, "Ye shall get to **know** the truth."

It is safe to assume that contact with truth always has an effect; but, the effect varies so that "to the one we are the savor of death unto death. and to the other the savor of life unto life." "The general effect . . . is to break the shackles of superstition and to make people independent, but these effects are of questionable profit to those who are not disciples in the school of Christ. To others, freedom and light of knowledge are apt to bring nearly as much bane as blessing, leading often to arrogance, self-conceit, unkindness, boastfulness, combativeness, dissatisfaction, and general unhappiness. These evil results come upon those who are made free in some respects only, and left bound in other respects; and this is the general and growing condition of the civilized world today, including the majority in the nominal church.

"But the true disciples, heeding the Word of the great Teacher, and continuing in all things to be His pupils, are not only set free from superstitions and ignorance, but also from the service of sin; and receive instead a correct appreciation of their own natural weaknesses and blemishes, and of the divine mind-the truth. In consequence, their freedom is one which blesses instead of injuring them; one which brings humility instead of pride and boastfulness; one which brings patience instead of anger; one which brings generosity and benevolence instead of spitefulness and

selfishness; one which brings joy and peace instead of discontent and bitterness of spirit. Truly, the Son alone can make us free indeed.

"And yet, be it remembered, our freedom is not a freedom of the flesh, but a freedom of the heart, the mind, the will, the new nature. And this freedom is necessarily incomplete so long as we have this treasure in an earthen vessel-so long as the new creature must use the imperfect body of the flesh as its instrument and exponent. These 'brethren' of Christ, 'sons of the Highest,' will be free in the absolute sense only when they attain their share in the First Resurrection 'I shall be satisfied when I awake in Thy likeness.' " - R2440, Feb. 15, 1899.

Sin's Bondage

Our' Lord's explanation that follows our text, that "whosoever committeth sin is the servant of sin" (John 8:34), is used by the Apostle Paul as the basis of his discussion in the sixth to the eighth chapters of Romans, culminating in the glorious prospect of every creature in the universe having the opportunity of deliverance from, every form of bondage into the glorious liberty of the sons of God. (Rom. 8:21.) The One who has planned this transfer from the kingdom of darkness into His Kingdom of Light determined that every one in it should first have an adequate acquaintance with bondage before having freedom offered to him. The little handful comprising the Church are granted in advance of the rest what amounts to a complete liberation, but without depriving them of the advantages of contact with sin and its ravages. The fact that they are left in the midst of an evil world under the rulership of the most guilty of all sinners, the hardest of all taskmasters, does not lessen their freedom of heart; no, not even the fact that the new creature must be content to find its present expression through a body the members of which are distorted and contaminated by sin. The new creature's own sinful body has no more effect on its freedom from sin than have the other sinful bodies that surround it. The new mind is entirely devoted to righteousness, and therefore, while patiently accepting and profiting by the imperfections of its temporary body, and the imperfections of its neighbors and brethren, it holds a steady reign on every tendency of that natural body. The mind of Christ can never be a slave to the human appetites and propensities but must be the master of them. It can never hide behind the excuse, "That is just my way. For the Christian, however, to take over the responsibility of regulating the lives of others would be a sin comparable to that of neglecting to regulate his own life in conformity with the mind of Christ, thus failing to "dwell" in His Word, to "walk in the light."

The "Jerusalem which is above is free. . . We, brethren, as Isaac was, are the children of promise, . . . not children of the bondwoman but of the free. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 4:26 5:1.) Paul's reference in this passage is evidently to freedom from the law. For those Jews, as both Jesus and Paul imply, the thing greater even than being made free from the law, is the freedom offered in common to Jew and Gentile, freedom from sin and the curse which it brought death. This deliverance is not merely as regards the final stage of death, but the death that reigns in our mortal bodies, manifesting itself in depraved affections, unworthy ambitions, selfish purposes, petty aversions, prejudices, superstitions, willfulness, fault-finding, touchiness, impatience, foolish anxieties, fears, avarice, envy, strife, and a multitude of other little demon qualities that haunt the lives of all who in any degree seek their own will. What a changed universe it will be when "the creation itself [R.V.] also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (Rom. 8:21.) This "Declaration of Independence" will eventually have the signature of every creature in the universe who is willing to "dwell" in His Word. Already, by various testings, a little Gideon's band is being found of those who are devoted not only to the knowing but also to a doing of His will in such fashion that it pervades every

moment of every day. They alone can now truly say, "The law of the **spirit of life** in Christ Jesus has made me free from the law of sin and death." - Rom. 8:2.

Liberty in Christ

The spirit of life in Christ Jesus must of necessity be in every respect counter to the spirit of Satan and of the world that he governs. The one ' therefore who s in Christ is a new creature in the most absolute sense, though it is the will only and not the body that is new. This new creature is liberated from all blame as to the sinful tendencies of the old body, for he not only takes no pleasure in its evil ways and desires, but vigorously opposes them by every effort and strategy he can invent. Additionally, that his liberation may be complete, he has an imputation of the merit of Christ's righteousness covering the imperfections -of his body, and balancing all that is charged to his account in God's records. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1), but instead, freedom "from the law of sin and death " The situation is paradoxical in that to gain **liberty** one must become a **bond-servant** of Jesus Christ. This he cannot be and be a man-pleaser. "The fear of man bringeth a snare," and any one who is in bondage to man or to the opinion of others cannot serve the Lord with a "single eye." If he is a slave to himself or to any other creature he must first gain his freedom to become the bond servant of Jesus Christ. (Gal. 1:10; 4:3, 9.) "No man can serve two masters." (Matt. 6:24.) The first step of Christian discipleship, Jesus said, is to "deny self." Thus having gotten rid of the old master, one is ready to "follow" the great Burden-bearer.

The Christian's Defensive Warfare

Having attained the liberty that is the result of a personal knowledge of the truth, there is then a life-long struggle to retain it. In this also our opponents are the world, the flesh, and the Adversary. These do not represent merely individuals, but each is a supreme commander of a host more varied in its methods of attacks than any earthly army with its numerous divisions. Strangely enough it seems usually to take longer to learn to know the many devices of the flesh than those of either Satan or the world. This is largely because its warfare is in the main of the guerrilla type. Many of its tactics are, however, undoubtedly suggested by its wily ally. Who else but Satan would have thought of employing such deceitful phrases as "free-thinker," "I have a mind of my own," etc., to assure the perpetuance of our slavery to our own imperfect reasonings. Rare indeed is the Christian who has learned in the early years of his discipleship that he is not "sufficient of himself to think [reason, Greek] anything of himself; but our sufficiency is of God." (2 Cor. 3:5.) What a happy and blessed day it is when that fact is actually learned and we begin to enjoy the liberty that this truth gives. The exercising of this liberty consists in following slavishly, but joyfully, the will of God. Since all in the universe that are not devoted to the doing of God's will are in "the bondage of corruption," His truth alone can make "free indeed." All else is slavery. When finally Satan's lying labels are torn from all these bondages, which all but those who "personally know the truth" have been induced to believe are forms of liberty, the "creation itself" can "be delivered from the bondage of corruption into the glorious liberty of the sons of God."

The names of the shackles the world, the flesh, and the Devil have placed upon us are legion. Time therefore would not permit our even listing them all. It will, nevertheless, well reward us to briefly glance at a few of the more common ones, for among them are many that it is possible for one to wear while boasting of his liberty.

Yield Your Members Servants unto Holiness

One would suppose that surely the lower appetites would be instantly brought under control of the divine will as soon as the truth is understood that "Ye are not your own, ye are bought with a price"-with our gracious heavenly Father's chiefest treasure. (1 Cor. 6:19, 20.) But how few can claim that "whether we eat or whether we drink, or **whatsoever** we do, we do all to the glory of God"? (1 Cor. 10:31.) Death even to these lower appetites is a long, a tedious process for most disciples, for it means that the habits of years must be broken that the dictates of the flesh may be forsaken and no, human functions be used "except so far as they operate to fulfill the original and wise intentions of the Being who implanted them.

Still more subtle are the deceptions of those appetites we speak of as the higher ones -- desire for knowledge, fellowship, the esteem of others, and the like. As eating and drinking are essential in our present existence, so also are these higher propensities. But even though they are less base than the others, their abuse is none the less to be reprehended. To acquire knowledge merely that one may argue more effectively, is to cultivate pride, an inveterate and merciless foe of the new creature. To seek fellowship merely to gratify the social instinct, is to give complacency to a starving spirit. Pride is served if the esteem of others is sought for any purpose other than the glory of God. We are "a spectacle for men and for angels" not that they might admire us, but that they might see God in us, as He was manifest in Christ because of His never varying love for the Father's will. This love for God's will can mean only that love for righteousness and hatred for evil will always be active, always in operation.

Bondage to Whims

In cultivating an aversion to evil one can become so enamored with his self-righteousness as to be entirely unconscious of the fact that instead of using this aversion as God intended, he is becoming a slave to it. As for instance, one might, in his aversion to evil, be continually fretting and fuming about it; thus making himself and every one else miserable. The purpose of our experience with evil is that we may learn to set our hearts on things above. An aversion to evil is inevitable, essential, and proper, and must in some degree include all imperfections of which we are conscious. Evil will eventually be banished from' the universe, but the one who endeavors the impossible task of eradicating it before the time by attempting a complete reformation of his brethren and neighbors, in accordance with his own imperfect ideals of perfection, is not only inevitably doomed to disappointment, but what is more important, he is using time and energy that could have been, **should** have been used in bringing his own body into subjection.

But while aversions to evil are essential and proper for the Christian, there are other aversions that are improper and should not be encouraged, as they may deprive one of spiritual blessings. Sometimes, perhaps because one's mind is in a degree carnal, some little personal trait of a speaker is made to be of greater importance than the beautiful truths he is declaring; or the listener, not agreeing with the speaker on every point, is so engrossed with his disagreements that he fails to discover the many sanctifying truths on which he could have agreed and received much benefit. Similarly many privileges of service are missed by those who choose to perform only those for which their flesh has no aversion, And in a multitude of other ways uncontrolled aversions rob the life of its joys; but for the one who has attained emancipation through the power of the spirit, new beauties unfold every day as he centers his heart, his affection, his vision on things above and beyond this sin-cursed earth. This is the walk of faith.

Manifestations of Bondage to Self

In ways too numerous to mention, bondage to self is manifested: confirmed fault-finding -- an effort to conform every one to our imperfect judgment; easily disturbed feelings -- because things are not going our way; impatience--because our ideal of perfection is not attained by others; excitement--because others have not agreed with us, etc. He who possesses true liberty of spirit is not easily excited by opposition. By the power of grace he has inward strength, and the nature of strength is to be deliberate. When his views are opposed, therefore, he is not hasty to reply. While not indifferent, he replies calmly and thoughtfully. Confidence in God gives confidence in the truth, and we are assured that God can have no fellowship with that which is opposed to truth. If our own sentiments or beliefs are not correct, they will pass away in due time; because "everything which is false necessarily carries in itself the element of its own destruction." Therefore if the teachings of those who oppose are false, they bear no stamp of durability. They must sooner or later fall. Our strong faith in God and in His truth, of which He is the protector, should destroy all our over-eagerness of nature. We should therefore be calm amid opposition, patient under rebuke.

Again, he who enjoys this true liberty of spirit, when he has submissively and conscientiously performed a duty, following the leadings of the Lord, will not be troubled or unduly anxious with regard to the result. He who asserts that he has left all in the hands of God, and at the same time manifests a troubled and agitated spirit about the results, gives evidence that he has not made the complete surrender which he professes: Entire surrender and undue anxiety cannot exist at the same time.

As another has remarked, the true spirit of liberty is found only in those who "keep the heart totally disengaged from [free from enslavement to] every created thing, in order that they may follow the known will of God"; or only in those who, in the words of St. Paul, are "dead, and their life is hid with Christ in God." The supremacy of the divine will in our life, the reign of God in our heart, must necessarily have a direct and powerful operation in our mortal body, bringing all into subjection and subordination to that will. True liberty consists in being free from self; liberated from the dominion of the world -- a heart where the Spirit of God rules.

From all forms of bondage there may be temporary liberation by human means, and there will be moments of peace and happiness resulting; but there is only the one means by which permanent deliverance may be accomplished. This blessing is for those who "get to personally know the truth" by the process of "dwelling" in His "Word." One simple and glorious truth, if made a transforming power in the life, is sufficient to emancipate one from nearly all the enslavements of self that have been mentioned. That truth, "In thee and in thy seed shall all the families of the earth be blessed," reveals the "Kingdom of heaven" and its divine King. "If we hope for that we see not, then do we with patience wait for it." (Rom. 8:25.) "God be thanked, that [though] ye were the servants of sin, ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom. 6:17, 18.) "Like as Christ was raised up from the dead by the glory of the Father, even so we also [who claim to have been made free by the truth] should walk in newness of life." - Rom. 6:4.

- P. E. Thomson

Memories of the Way

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no. - Deut. 8:2.

LAST WORDS are proverbially impressive, and these were among the final words of the veteran Moses to the people of his charge and of his love. Because they were spoken under the shadow of approaching departure, what peculiar solemnity would be attached to them in their original utterance! In the heart of this grand old man had grown a strong affection for the children of Israel during forty years' administration of their affairs. True, they had wearied him by their murmurings, and often had he been provoked by their unbelief. He had been alternately the object of their mistrust and of their confidence, of their jealousy and of their enthusiasm. Yet their very waywardness only seemed the more warmly to endear them, and with a fatherly tenderness he had guided them through the perils of the desert to the borders of the promised land. With a love stronger than death, he loved them unto the end. And now, aware that by his inadvised speaking at the waters of Meribah he had barred his own entrance into Canaan, and animated with a passion for the welfare of his people more intense as the time of their separation drew near, he gathered them upon the plains of Moab, and in solemn and weighty words retraced the path they had trod, warned them against their besetting dangers, and exhorted them to fidelity in Jehovah's service.

In the midst of this advice the words of our text occur, summoning them, so to speak, to take a mental pilgrimage over all the track which they had traveled and to connect it with beneficial uses which might influence their future lives. We may not unprofitably accompany the children of Israel in their review of the way which they had trod. In their company we may learn lessons which may effectually benefit ourselves, for such a review of the past is always wise and salutary when conducted in a becoming and prayerful spirit.

To assist our meditation let us notice in the first instance, the **remembrance** of the way; secondly, the **purpose** of God's providence in the journey; and thirdly, the uses of the memory.

Remembrance of the Way

"Thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness." It is a wonderful faculty, this faculty of memory. We cannot expound its philosophy, nor tell its dwelling-place, nor name the subtle chords which evoke it from slumber. How often has a snatch of music in the street, the sight of a modest flower or an old tree, a word dropped casually by a passer-by, or a face that flits by us in the hurrying crowd, summoned the past years to our side and filled us in a moment with memories of divinest comfort or of deepest sorrow. Its acts seem to be of the nature of miracles wrought continually for the conviction of unbelief.

The power of memory is lasting and is influential. A kindness done in secret -- how often has that seed, dropped into the soil of memory, borne fruitage in the gratitude of years. And again, a harsh word or inflicted injury, flung upon the memory, too often has rankled there into lawlessness and into sin. No man can be solitary who has memory. The poorest of us, if we have memory, is richer than he knows, for by it we can reproduce ourselves, be young even when the limbs are failing, and have all the past belonging to us when the hair is silvery and the eyes are dim. Oh, it

is a rare and divine endowment! This is the faculty which the Jewish law-giver calls into exercise: "Thou shalt remember."

Remembrance of Favor and of Joy

And as the people of Israel recalled their history, there would be, in the first place, the remembrance of favor, and by consequence of joy. What a grand history and one rich in instruction was theirs! All through their course they had had very special manifestations of the power and goodness of God. Jehovah's presence had gone with them through the tangled desert path, by day in guiding cloud, by night in lambent flame; their raiment had not waxed old upon them, neither their foot swelled for forty years. He had spoiled their enemies in their sight. In Egypt they had quailed beneath the very Omnipotence which had delivered them, and they had crouched trembling at the base of Sinai, while ever and anon loomed through the darkness the flashings forth of the Divinity within. From the time when they groaned in bondage, and their cry went up unto God, until now, when after forty years' vicissitudes, they stood upon the threshold of the land of Canaan, each day had its wonder and its lesson. When the law-giver gathered the tribes in the plains of Moab, he could say: "Not one thing of all that the Lord your God hath spoken hath ever failed"; and there was not an individual in the congregation that could either gainsay or deny. There could not fail to be great and grateful rejoicing in this remembrance of the loving-kindness of the Lord.

Brethren, if we will only think of it, our own has also been an instructive history. Do not these "ensamples" refresh our memories? Do we not recall that loving-kindness which compassed us since first we knew the Lord, and of His favor that bath made our "mountain to stand strong"? Think of the gracious Providence that in your spiritual journey, cared for your infancy and prevented your doings in youth; think of the unexpected deliverances, the unlooked-for surprises of blessing with which you have been visited: pause before the various stones of help which you have erected in the course of your journey; remember the stores of gladness inexhaustible and constantly operating, that have been poured upon you by the bounty of your heavenly Father; the joy of your heart, the joy peculiar to yourselves; the joy of meetings, the sweetness of farewells, and of that which came between more sweet than each. The joys of the Church; victory over some besetting temptation; glad seasons of Christian fellowship, which can never be forgotten; sermons that seemed, in their exquisite adaptedness as if they had been made for you, to counsel in perplexity, to comfort in trouble. Remember those solemn occasions when, in no distempered vision, you "saw heaven opened and the Son of Man standing upon the right hand of the throne of God." The joy of usefulness, the glad-ness which thrilled you through when you succored the distressed, or were valiant for the truth, or pitied and reclaimed the erring, or flung the garment of praise over some bewildered spirit of heaviness. The joy that has sprung for you out of sorrow, and has been all the brighter for the contrast; deliverance from danger which threatened to be imminent, recovery from sickness that seemed as though it were about to be mortal the lightnings that have let the glory through the clouds; the flowers that you have so often plucked from tombs. As we call up the mighty sum of gladness now with subdued and grateful memory, full well may our lips quiver and our heart be full as we **remember** the way which the Lord bath led us in the wilderness.

Remembrance of Sin and Sorrow

Nothing is more remarkable as a fact, and more illustrative of the depravity of the human heart, than the frequency with which the children of Israel sinned. There would be thus secondly in their history, the **remembrance of sin, and, by consequence of sin, the remembrance of sorrow**. Only three days after the wonderful interposition at the Red Sea, their murmurings began. The miracle at Marah, although it appeased their thirst, failed to inspire their confidence, for they tempted God again at the Waters of Strife. They lusted after the flesh pots of Egypt though the manna fell without ceasing. Their whole history is a record of perpetual sin, a perpetual lapse, now into jealousy, and now into sensualism, now into unbelief, and now, alas, into idolatry. These repeated transgressions, of necessity introduced them to sorrow, and they suffered the strokes of Jehovah's displeasure. They were wasted by successive pestilences; they were devoured by fiery serpents in the wilderness; the earth opened her mouth and swallowed up the rebellious sons of Korah; the Lord went not forth with their hosts to battle and they fled discomfited before their enemies. Their journey was made protracted and dangerous. Bereavement visited every tent in turn. One after another, the head of each family bowed and fell, until, there were left but two men to enter the land of promise and rest, of all the stalwart men who left Egypt. Yea, even the very law-giver who called up the exercise of the memory was not to be excepted. There could not fail to be subdued and pensive emotion in this aspect of the remembrance of the way.

Does not memory recall for us a history that has its sorrowful side also? Does not the remembrance of sorrows often stretch far back in the history of every one's life? Perhaps you were cruelly treated in youth, and you can hardly think of it now without shuddering. Perhaps some bitter disappointment made your path ungenial, or some early unkindness came like a frost blight upon your fresh young hopes just when you were beginning to indulge them. Perhaps a long sickness chained you down, and you suffered the illness of hope deferred, and you wondered whether the cheek would ever bloom again in the ruddiness of health. Perhaps there are other memories, so dense in their darkness as to cast all the rest into a relief of lesser shadow. The first breaking up of home, the stroke that swept you into orphanhood, or took away the desire of your .-yes, or cast you upon a cold world's charities for work and bread. And then the memory of sin-the sins of your youth, the veiled impertinence with which you refused to hearken to a father's counsels and were deaf to the entreaties of a mother's prayers. These and many others, which, though you humbly trust are pardoned by the grace of God, plague you still, like the scars of some old wound with shooting pains in changes of weather.

And what of your unfaithfulness since the Lord called you? Your indulgence since your conversion in things you dared not have done while you were seeking mercy. Your cherishing of some secret idol; your forbearance to deliver them that were drawn to death; your efforts for your own aggrandizement and pleasure while the house of God lay waste. What of that terrible callousness which could so unfeelingly trample the honest convictions of a fellow in Christ because they differed from your own; that cruel lack of concern for a brother or sister in the Lord who so much needed the word in season you could have given and did not because "they walked not with you." And what of that blindness, that unreasoning overzealousness, which could overstep the Lord's specific injunction, "Judgment is Mine," and would condemn another as "out of the truth," whether by direct words or by innuendo; that sly suggestion of moral error within as the only explanation for mental differences without. What of that smug complacency in the holding of the letter of God's Word while the spirit thereof was violated? Call up these memories, do not disguise them; they are necessary to bow us in humility before God.

This is the **memory** of the way. "Thou shalt remember all the way which the Lord thy God hath led thee." **All the** way -- all should be remembered -- the hill of difficulty as well as the valley of humiliation, the time of prosperity as well as the time of pain. Necessary that we learn the lessons of providence and grace; necessary that we may trace the outworking of Jehovah's plan in the successive achievements of our lives. And if by the memory of joy we are impressed with God's beneficence and kept in cheerful piety; and if by the memory of sorrow we are molded into a gentler type, taught a softer sympathy, and receive a heavenward impulse; if by the memory of sin we are reminded of our frailty, rebuked of our pride, stimulated to repentance, and urged to trust in God -- then it will be no irksomeness, but a heaven-sent and precious blessing that we thus "remember the way that the Lord hath led thee in the wilderness."

Purposes of Divine Providence

Let us, secondly, notice the purposes of divine Providence in the journey. These are stated to be three: "To humble thee and to prove thee"; "to know what was in thine heart"; and, "whether thou wouldest keep His commandments or no." We thus recognize that in all God's dealings with the children of Israel, there were purposes at work--purposes of spiritual discipline, intended to induce self searching and the improvement of their hearts and lives.

The first purpose that is spoken of is to induce humility -- "to humble thee." Everything in their experience taught them their dependence upon God. Every event, alike in their deliverance from Egypt and in their passage through the wilderness, was calculated to show them their own feebleness, and their constant dependence upon a high and upon a superior Power. What could human might have effected for them in the way of securing their deliverance from Egypt? Their spirits were broken by long years of slavery; the iron had not only chained their limbs, it had entered into their soul. They had not the heart to strike for freedom; and if they had meditated an uprising, they were a people of such divided counsels, and so distrustful of each other, that it would have been but a paroxysm of frantic rebellion, which would have riveted upon themselves the yoke of a more bitter bondage. What could human might have availed for them when on the borders of the Red Sea the giant waves barred their progress whilst a host of relentless enemies pressed behind? And behold their dependence upon God in their wilderness journey.

When they pitched their tents at eventide, they knew not at what hour they should strike them; as the pillar went, and wherever the pillar went, they went. Their supply was as miraculous as their guidance. During forty years no plough had turned up the soil, nor had the golden grain ever once bent gracefully to the sickle; they were fed with manna which they knew not. No river murmured by their side.

"When faint they were and parched with drought,
Water at His word gushed out."

What a grand illustration of man's feebleness and of God's eternal power--six hundred thousand men, beside women and children, led by divine leadership and fed by divine bounty, for the space of forty years!

Brethren, the dealings of Providence with ourselves are intended to show us our dependence upon God, and to humble us in the dust under His mighty hand. We are free; we cannot help feeling that we are free; and yet we can as little help feeling that our freedom is bounded, that it has a horizon, something that indicates a watchful Providence outside. We are proud, sometimes, and we talk about our endowments, and we boast largely of what we have done, and what we intend to do; but we can do absolutely nothing. The athletic frame--how soon can He bring it down! The

well endowed heritage -- how soon can He scatter it! The mental glance, keen and piercing-how soon can He bring upon it the dimness and bewilderment of years! We cannot, any one of us, bring ourselves into being; we cannot, any one of us, sustain ourselves in being for a moment. And so it is with all matters of human glory. The strong man rejoiceth in his strength, but the Lord hath made him strong; the wise man glorifieth himself in his intellect and fluent utterance, but these are the bestowments of God. Ah! why will "men sacrifice to their own net, and burn incense to their own drag," when they have absolutely nothing which they have not received; and when every gift cometh from the Father of lights, with whom there is no variableness, neither shadow of turning?

And in the realm of morals and in our spiritual life, our feebleness is the same. Have you learned this lesson, this deep, hard lesson of humility? The many years of sins you have committed! have they humbled you in the presence of God? Many years of chastenings have corrected you! have they humbled your pride, or fretted you into greater audacity of rebellion? Many years' mercies have blessed you! have they excited your gratitude, or inflated your vanity? Brethren, we must be humbled if we would be happy. How often have we aimed at building for ourselves tabernacles of remembrance and of rest, and we have gazed upon the building joyfully as it progressed to completion, and then the breath of the Lord has blown upon it, and it has been scattered, and we have been turned adrift and shelterless; and, lo! dwellings already provided for us of firmer material; and of more excellent beauty, upon which we bestowed no labor nor thought.

Oh! how this lesson must come home to us now, we who have partaken of the message of Present Truth, as we remember the former days; the days of outward spiritual prosperity as through the ministrations of a man of God we absorbed the letter of the Word poured forth so abundantly. Yes, there was growth, but alas, how much of it was a delusive growth, a growth of form and not of spirit, the growth of a plant and not of an oak. Enduring things take long to grow and must be deep-rooted; no mushroom-like growths can endure the tests of faith. How we needed to receive the chastisements of the Lord that we might learn of the delusiveness of a growth which was so much, though unconsciously, dependent on a constant learning of some new thing; a spiritual prosperity so dependent upon the presence of a servant of the Lord. But true individual faith could not thrive under those circumstances and how needful it was, as we all realize now, that the Lord separate our hand from the one in which we had placed it, that the succeeding experiences develop in us a reliance on Christ alone. How painful has been the road, and how humbling to our former spirit of overconfidence and leaning on the arm of flesh. Yet how far more spiritually healthful has been the atmosphere of reliance and trust in His strength and presence alone. Yes, we remember the Valley of Humiliation. God has indeed humbled us and thereby made us strong.

The Journey also Proves Us

The second purpose of God's providence in the journey is to prove us. As a skilful chemist employs tests to analyze the composition of that which he examines, so God uses the occurrences of life as a moral touchstone, to reveal the tendencies and inclinations of man. Thus we read God did tempt, test, try, prove Abraham, requiring from him a sacrifice, excessive and apparently cruel, in order to reveal the strength of His servant's faith and of his filial fear.

There were many of these testing circumstances in the history of the children of Israel. They were tested by their mercies, as when, feeling the manna insipid, they lusted after the flesh-pots of Egypt; they were tested by their duties; they were tested by their calamities, as at the Red Sea, and in the conflicts with the hosts of Amalek. They were tested by their companions, as when they formed unholy league with Midianite idolaters, and brought upon themselves that swift destruction which Balak wished for, but which the cowardly Balaam dared not for his life invoke.

Brethren, God has His crucible still. And has not our past experience been nothing more nor less than a proving ground of our true character?

Not that God needed to know our characteristics, in the sense that He is ignorant of them until trials reveal our true self -- "He knoweth our thoughts afar off" -- but that we might be revealed to ourselves. As we look back upon our past lives, we shall find circumstances that have tried us, and we shall remember the results of the trial sometimes with devout gratitude, oftener with unfeigned shame. Our afflictions have tried us, and we thought we did well to be angry; we have arraigned the proceedings of God at the bar of our limited reason (solemn mockery of judicature!) when, perhaps, the reflect on of tomorrow would have approved what the distrust of today was so ready to condemn.

Our duties have tried us. We have felt the shrinking of the flesh, and the result has been sometimes their reluctant and sometimes their spiritless discharge. Or people have been unjust or unkind to us: we have met with ingratitude or with treachery; our own familiar one, in whom we trusted, has betrayed us; slander has been busy belching out her calumnies against our fair fame; all these things have tested our patience, our endurance, our meekness, our long-suffering, and, like Moses, we have spoken unadvisedly, or, like the disciples, we have had to pray, "Lord, increase our faith," before we could grasp the large and princely idea of forgiveness to seventy times seven. Often companionships have tried us, and we have shown how small has been our self-reliance, and how easily we have taken the hue and mold of the society in which we were thrown, and how a pointed finger, or a sarcastic laugh, or a lip scornfully curled, can shame the manhood out of us, and make us very cowards in resisting evil, or in bearing witness for God.

Thus have we been, thus has God proved us in the wilderness, and if we are in earnest for heaven, and if we have in any measure profited by the discipline, we shall be thankful for the trial. Placed as we are in a sinful world, exposed to its everyday influences, whether of good or evil, we need a piety which can maintain itself in all circumstances, and under every pressure; a piety which must be a hardy principle pining in inaction, robust from healthy exercise, never so happy as when it is climbing up the slopes of some difficult duties; and happy, thrice happy will it be for us if, as the result of the inspection of self, we can say with David, "Thou hast proved my heart and Thou hast visited me in the night; Thou hast tried me .and shalt find nothing. I am purposed that my heart shall not transgress, concerning the works of men; by the word of Thy lips I have kept me from the paths of the destroyer."

"Keep Thy Heart with all Diligence"

And then the third purpose of Providence in the journey is **"to know what was in thine heart -- whether thou wouldst keep His commandments or no."** The human heart! who can unravel its mystery, or decipher its hidden law? The heart is a microcosm-a little world, containing in itself all the strifes, and all the hopes, and all the fears, and all the ventures of the larger world outside. The smile may play upon the lip, while beneath there is the broken, burning heart; and on the other hand, the countenance may have shadow of anxiety, while the sunlight dances gaily within.

Human knowledge can give us very little acquaintance with the heart; such knowledge is too wonderful for man; it is high, and he cannot attain to it. But there is One who knows it, and knows all its tortuous policy, and all its sinister motive, and He is anxious that we should know it too, and one purpose of His providential dealings with us is, that we may know what is in our heart. But whether it be from the deceitfulness of the object of study, or whether it be from the morbid reluctance, almost amounting to fear, with which men shrink from acquaintance with

themselves, there are few that have the bravery to pray, "Lord, make me to know myself." Indeed, it were a hideous picture if it were suddenly unveiled in the presence of us all. When the Lord would show Ezekiel the abominations of Jerusalem, he led him through successive chambers of imagery, upon the walls of which were portrayed their loathsome and unworthy doings. Ah! if our weakness were to be thus tapestried in our sight, who of us could bear the disclosure? There was deep self-knowledge and deep humility in the word of the old reformer, who, when he saw a criminal led off amid the jeers of the multitude to be hanged, turned around sighing, and said, "There, but for the grace of God, goes old John Bradford." There is a very affecting illustration of what can lurk unsuspected in the human heart, in the eighth chapter of the second Book of Kings. Hazeel, the messenger from the king of Syria is shocked at the bare mention of the atrocities Elisha prophesies he shall commit, and in indignation remonstrates with the Prophet. And yet as one has quaintly observed, "the dog did it after all."

Brethren, "the heart is deceitful above all things and desperately wicked." There lurks this danger in us all; there is no superiority of character in ourselves; there is no firmer power of resistance to evil. In our unaided strength we are no better fortified against the evil about us than are our fellow-men. From a thousand causes of disaster and of shame with which our experience can furnish us, and which we read in the history of every-day life, it becomes us, with godly jealousy watching over our own hearts, to guard against the beginnings of evil. And as we gaze upon the wreck of many a gallant vessel stranded by our side, which we saw steaming out of the harbor with stately pennons, let us remember that in us there are the same tendencies to evil, that it is grace-only grace-which hath made us to differ, and that each instance of calamity and of sin, while it evokes our pity-not our scorn-for those that have erred, should proclaim in solemn admonition to ourselves, "Let him that thinketh he standeth take heed lest he fall." "To know what is in thine heart, whether thou wouldest keep His commandments or no."

Uses of the Memory

If these have been your experience in the way that you have trodden, there will be many uses of the memory of the way. You will know more of God at its conclusion than you did at its commencement. You will behold both the goodness and the severity of God -- the severity which punishes sin wherever it is to be found, the goodness which itself provides a substitute and finds a Savior. Where do you not find Him, rather? There was the stream gushing forth from the smitten rock, and the perishing and thirsty Israelites were happy. "They drank of the rock that followed them, and that rock was Christ." There was the brazen serpent, the symbol of accepted propitiation in the wilderness of sin. As Moses lifted up the serpent in the wilderness, even so hath the Son of Man been lifted up, that whosoever believeth in Him should not perish, but have everlasting life.

Oh, as you gather up these memories-the memory of joy, the memory of sorrow, the memory of sin-as you remember the goodness and the loving-kindness of the Lord, His faithfulness to fulfill His promises, His tenderness, which your repeated rebellions have not caused to fail-gather up yourself in one earnest reconsecration of flesh and spirit, that you may be in truth living temples now, and eventually pillars in the house of God, that shall go no more out forever.

"Ye have seen how I bare you on eagles' wings and brought you unto Myself. Now therefore if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is mine: and ye shall be unto Me a kingdom of priests and an holy nation." - Exod. 19:4-6.

- W. J. Siekman

"Lord, when the thorns, of earth pierce sharp and deep,
And I instead would choose the scented rose,
Let me recall Thy tender, watchful love,
And that mine inmost need Thy wisdom knows.
Ah, who can tell how far our feet might stray?
We are so prone to wander from Thy side,
If not hedged in by Thine eternal arms,
And made within Thy sheepfold to abide.

"I am so glad Thou knowest all, dear Lord!
My life but poorly proves what lips confess,
And well I know none but a Father could
So frail an offering with such mercy bless.
Thou knowest all! This is my cradle, Lord,
The shadow of Thy wings 'neath which I sleep,
Not for my goodness, but Thine own great love,
Thou wilt in peace Thy child securely keep."

Letters of Encouragement

Dear Brethren:

Enclosed is renewal of my subscription. The copy of the "Herald" for January, 1942 came safely to hand on the 9th inst.; so communications are still free.

The article on an Examination on Love is very appropriate, and all can see its importance, and what a big, big work we have to do to fulfill the requirements regarding love-a simply marvelous work for us to attain to, considering we were condemned to hard labor for life for disobedience. Yet even with all that means, we are now invited to form a character, strong, yet kind, gentle, courteous. May we all earnestly endeavor so to do.

By His grace your brother in Him,
T. V. S. -- Aus.

Dear Brethren:

Greetings in the name of our dear Lord. I beg your pardon for not writing sooner. Sister D-, Brother J- and I have been ill most all winter. But we are still interested in the glorious work of the Lord. Occasionally we have a little opportunity of service for which we are thankful. We lift up our heads and rejoice-not because of the horrors of the terrible war, but for the great victory which we see so near at hand, the consummation of God's great Plan of the Ages.

The other day a man said: "If there was a just and powerful God, He would stop this horrible war right now." What an awful fix this would leave us in! All the evil powers still here watching for an opportunity to get at each other's throats, to continue the oppression of the poor, to starve the aged, and to continue to dishonor God by teaching all the erroneous doctrines of the ecclesiastical organizations. Oh what a mess it would be! My thought is: Better let God direct this great war to its final end. He has everything in hand, and no matter what we think, He will see it through: "I will repay saith the Lord."

I am asking you to please renew my subscription to the "Herald" for one year on the poor list, as I am unable to pay. We are praying for all the Lord's truly consecrated Harvest workers, and request that we may have an interest in your devotions.

Much Christian love from our little family. W. A. D. -- Ark.

Our dear Brethren:

Sincere and loving greetings. Here at last is a concrete reminder that our thoughts do often visit you on that side. . . . Our time goes all too quickly. . . . However I am always thankful that the strength is given. We still have our Wednesday afternoon sister's meeting, with the addition of two more neighbors, -one of whom is a real sister. The military have commandeered our little hall, and now we are once again with the British Legion, who make us welcome and comfortable. The Class continues loyal and faithful, and with a good spirit in its fellowship.

So now you will be having at least some of the same experiences as ourselves, and the same questions of loyalties will arise, many of which' are quite an individual matter. A brother who was visiting us the other week told how, when his house was bombed and incendiaries had to be put out, he was forced to stand by and see his neighbors do the work. It made him think so hard that he has immediately taken steps to see that he shall not be a burden in this matter but a help.

You will no doubt be interested in a meeting held here recently. You have probably heard that several past officials of the old association have taken their freedom, and after some while looking around, felt desirous of forming or uniting with some fellowship which whilst adhering to the Scriptures as the only guide, yet left freedom of thought and action. They sent out a circular signed "A Voice," to keep out personalities, and called a convention. This we attended in London, and found some very earnest and zealous brethren. As a result of that contact there has been a revival of the old elders and deacons' meetings, the first of which was held in Rugby a fortnight ago. About ninety were present at the meeting following their council, and we had a happy time. A similar meeting is to be held in Coventry next month, and we hope that with the Lord's blessing there may be some binding together of the Lord's people, not by organization, but by the spirit of the Lord. A matter we are assured very dear to our one Master.

Brother C-- makes various contacts, as his, work takes him about, but otherwise traveling is very difficult, and of course not encouraged. Also our homes are very full, so that we have difficulty in accommodating visitors. I have been very fortunate in having a London girl -- a civil servant, who helps to keep a widowed mother. She is a Christian girl, and appreciates what is done for her, just as much as we appreciate having some one so considerate in the home.

We shall be very glad if you will convey to all those with whom you work our continued prayers and Christian love for all who love our Lord and look for His appearing. If we "love righteousness," how can we help longing for that day when the rightful King and Ruler shall make His appearance and begin His glad reign. In the meantime we thank Him for that "seal" which enables us to understand and to rise above the present difficulties, and to be constantly praising Him for the mercy which has been shown us. . . .

We all unite in sincere regards and prayers for you all, and pray we may be kept from the many snares and pitfalls of our day, and that we may be able to "stand" before Him, by His grace.

Your brethren in Him,
E. and A. C. -- Eng.

Dear Brethren in Christ:

Loving Christian Greetings. We wish once again to thank you for ending us the Heralds free, and also to notify you our change of address.... We have no class here, and are appreciating more than ever the fellowship of the dear brethren so many miles away, and yet by the helpful articles and words of comfort and cheer are brought so near to us. In these anxious days, when there is so much sadness and despair all around us, we are so thankful that we have this wonderful peace **in** our hearts, and knowledge of God's Plan, and we long for the time which we believe is now so near, when our Lord will appear and. speak to the raging tempest and say, "Peace, be still." . . .

With our united love, Yours by His Grace,

D. and L B. -- Eng.