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The Pentecostal Blessing

"If ye love Me, ye will keep My commandments, and I will pray the Father, and He shall give you another Comforter, that He may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you." "The Comforter, even the Holy Spirit, whom the Father will send in My name, he shall teach you all things, and bring to your remembrance all that I said unto you."

"When the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall bear witness of Me: and ye also bear witness, because ye have been with Me from the beginning." - John 14:15-17, 26; 15:26, 27, R.V.

APPROPRIATELY, IT was in connection with the institution of the Supper memorializing our Lord's death that He gave the precious promises quoted above, which began to be fulfilled "when the day of Pentecost was fully come." (Acts 2:1.) This was the day of the offering and waving of two leavened loaves of wheaten flour, together with a sin offering, burnt offerings, and peace offerings. The celebration was fifty days after the second day of the Feast of Unleavened Bread—the Feast of Omer, or presentation to Jehovah of the Sheaf of First-fruits. Perfection was represented in the Unleavened Bread of that earlier ceremony, as it was in the "lamb without blemish" slain on the first day of the Feast; but the loaves of the Pentecostal Feast were leavened, representative of imperfection. In both instances the offering was of *first-fruits* (1 Cor. 15:20, 23; Rom. 8:23; James 1:18; Rev. 14:4) , and in both instances they were acceptable sacrifices. In the antitype, He who is our life was acceptable because He "knew no sin"; but the members of the Church are acceptable only because they are "in Him," the Beloved.

At the Jewish hour of morning prayer, the Holy Spirit came upon the disciples. It was given for their blessing, and to prepare them to be God's witness to the world. The audible and visible manifestations of this were a "sound" and "cloven tongues of fire" which "sat upon each of them." This latter expression may mean either that one of these tongues of fire settled on each of the Apostles, who undoubtedly received the Holy Spirit's manifestation beyond any other of the brethren, or that this miracle thus attested the acceptableness of each disciple present.' The latter seems to the writer, and most expositors, the more probable. Among the heathen, according to Clark, "a flame of fire seen upon the head of any person, was considered as an omen from the

gods, that the person was under the peculiar care of a super natural power, and destined to some extraordinary employment., Many proofs of this occur in the Roman poets and historians." He also comments regarding the "tongue of fire": "It-may be necessary to observe, that tongue of fire may be a Hebraism: for in Isaiah 5:24 *leshon esh*, which we render simply fire, is lit. erally a tongue of fire, as the margin very properly has it. The Hebrews give the name of *tongue* to most things which terminate in a blunt point; so a bay is termed in Joshua 15:2, *lashon*, a tongue. And in verse 5 of the same chapter, what appears to have been a promontory is called *leshon hayam*, a tongue of the sea." The symbolism of the tongues in this instance seems to indicate that with the outpouring of the Spirit the disciples were commissioned to go forth in its power with a message to all, of every nationality who would hear, a message of power, fitly represented by fire that brought no damage but only blessings.

This outpouring of the Spirit was on the first day of the week. The place chosen for these signal honors, Jerusalem, was the city that had most dishonored our Lord. This choice was certainly an excellent example of the spirit of grace, the spirit of leniency. The time and place were appropriate ones also from a practical viewpoint, as at this season there would be a large concourse of people present from all nations to hear and see this demonstration and to take word of it back to their home lands.

DISCORD GIVES WAY TO CONCORD

A few days before this, with the Lord in their midst, there had been strife among them as to which should be greatest. Since then, twice He had been taken from them-once by death and, again by His ascension into heaven. These sad experiences had drawn them together, for now "they were all with one accord in one place." How different would have been the result of His having been taken from them if He had been a mere human leader. The dissensions over trifles would have mounted into furious debate that soon would have scattered them in various directions, dividing them into smaller groups under the leadership of brethren eager for headship. How often the "enemy hath done this." - Matt. 12:25.

The incident of Jesus' breathing on the disciples and their receiving of the Holy Spirit, recounted in John 20:22, was doubtless their chief protection from strife and discord during the difficult days to follow, giving peace and quietness in preparation for the coming of this larger outpouring. Matthew Henry comments: "That blessed dove comes not where there is noise and clamor, but moves upon the face of the still waters, not the rugged ones. Would we have the Spirit poured out upon us from on high? Let us be all of one accord, and, notwithstanding variety of sentiments and interests, as, no doubt, there was among those disciples, let us agree to love one another; for where brethren 'dwell together in unity,' there it is that 'the Lord commands His blessing.'"

Some have thought of this event as the second coming of our Lord, but here was no obscuring cloud as He had promised for that event; but instead, an unclouded revealing. It came in the form of a sound as of a violent wind where there was no wind, coming suddenly, not gradually as winds ordinarily do--from heaven, not from one of the four quarters of the earth, and within the house where no wind could arise. He who gathers the winds in His hands (Prov. 30:4) and brings them out of His treasures (Psa. 135:7) can as easily bring the sound while the wind is still locked in His vault. It was fitting that such a demonstration should be associated with those who were later to be born of the Spirit that they might come and go like the wind. "Thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." - John 3:8.

Pentecost, for the Jews, was the feast of the harvest, the ingathering. For the Church, it was the ingathering of the nations, as well as the heaven-given link to effectually connect the Old and the

New Testaments as two closely associated portions of the one revelation of God to His people for that work of ingathering the nations. G. T. Stokes writes: "Within one hundred and fifty years, or little more, of the ascension of Jesus Christ and the outpouring of the Divine Spirit, a Christian writer could boast that the Christian Church had permeated the whole Roman Empire to such an extent that if the Christians abandoned the cities, they would be turned into howling deserts. This triumphant march of Christianity was simply in accordance with the Savior's promise. The world saw that Christians loved one another, and the world was consequently converted. But primitive love cooled down, and visions and sects in abundance sprang up."

"DIVERSITY . BY THE SAME SPIRIT"

"Every good gift and every perfect gift is from above, coming down from the Father of lights." (James 1:17.) Aholiab and Bezaleel were guided by the Spirit of God to cunningly devise the fabrics of the first tabernacle. Samson was at times moved of that Spirit in the camp of Dan and later in the slaying of the men in Ashkelon (Judges 13:25; 14:6, 19); and there are many other instances in which the Spirit came temporarily upon people of the Old Dispensation (Num. 11:25; 24:2; Judges 3:10; 6:34; 14:6); but its abiding presence, as a begetting influence, is a distinguishing feature of the New. Aholiab's skill, Samson's strength; Saul's prophesying, David's art, were all gifts of God. With the Christian it is his life that is borne on that "sound as of the rushing of a mighty wind." Each can say with his Master, "The spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor" with my tongue and with my life; He has begotten me to "newness of life."

The tongue is an index of the life's fountain, for "out of the heart the mouth speaketh." (Matt. 12:34; 15:18; Prov. 4:23.) On the day of the first-fruits of the new dispensation, the tongues of fire pointed to the important part that prayer, praise, and preaching would from that time occupy in the Spirit's ministry. What disgraceful pages of history would have been kept clean if that had been always remembered. The human tongue moved by fire from within the Most Holy of Heaven itself, not the sword and fire of persecution and carnal laws, was the divinely appointed instrument of the Gospel's advancement. When the Devil was able to place his own weapons of hate and violence in the hands of the one invited to be Christ's helpmeet, spiritual paralysis fell upon the arms that wielded them and the kingdom called His was soon "of this world." - John 18:36.

"IN THE SPIRIT" "ALL YE ARE BRETHREN"

The Holy Spirit did not single out one of the Apostles to have a tongue of fire settled on him. Rather, then, and throughout the Age, its ministry has been to individuals, that through them the blessing of the message of heart-searching truth, might reach every individual in this little band of followers of the Lamb. "All ye are brethren," mutually blessed because you are "all with one accord *in one place*," "seated together in heavenly places," the very source of "every good and perfect gift."

Peter's simple story of the Apostolic method of forwarding the Gospel is that it was preached "with [or "in"] the Holy Spirit sent down from heaven." (1 Pet. 1:12.) Who can doubt the full submersion of Brother Peter in that Spirit, evidenced in his desire for complete submission to its guidance in every word and act? Under its crucifying power one of the brightest and best trained minds of the East, well schooled in all its philosophizings, could content itself with preaching only "Christ and Him crucified." (1 Cor. 2:1-4.) Because the first consideration of that great preacher was not "What would the people like to hear: " but "What-does the Holy Spirit guide me to say?" we find written in his autobiography, "Our Gospel came not unto you in word only, but

also in power and in the Holy Spirit, and in much assurance." (1 Thess. 1:5.) He chose and received not the acclaim of the multitude, but His Heavenly Father's approval, "God also bearing witness, both with signs and wonders and with divers miracles, and gifts of the Holy Spirit, according to His will." (Heb. 2:4.) His reward was to see "the word received with joy of the Holy Spirit" (1 Thess. 1:6), for "the Holy Spirit fell on all them which heard the word." (Acts 10:44.) As compared with that reward, how meagre is the ten thousand a year of the ear-tickling orator, or the applause received by a brother with a theory. The spirit of the times can make the preacher popular, but only, the Spirit of God can make his message powerful. This does not mean that the one who is filled with the heavenly Spirit will not enlist in its service every human talent and gladly cultivate each to its highest efficiency. But he will never make supreme that which God has made subordinate, and the cultivation of talents will be with the sole purpose of glorifying God and more effectively cooperating in His service.

PRAYING IN ONE SPIRIT

As preaching and praise are effective only "in the Spirit, so also is prayer. (Eph. 6:18; Judge 20.) Jesus' greatest lesson on this subject instructed the disciples, "Whatsoever ye shall ask the Father in My name He will give it you." (John 16:23.) The phrase "in My name is equivalent to "in Me" or "in the Spirit which 'is Mine and the Father's." We become identified with Christ through having His Spirit, so that the Scriptures represent that when we pray Jesus is standing in the presence of the Father making intercession for us. When His will is wrought within us, we ask what He wills (which has become what we will) with the absolute assurance that the Father will do it for us since He will be doing it for Him who said, "I know that Thou hearest Me always." "Through Him we have access in one Spirit unto the Father. (Eph. 2:18.) In spite of our best endeavors, however, we cannot suppose that the expressions of our petitions will always be according to His will; but "because He maketh intercession for the saints according to the will of God, the answer will accord with the divine will and therefore be "exceeding abundantly above all that we ask or think." - Rom. 8:27; Eph. 3:20.

Praying in the spirit avoids the, misfortune of uninspired formalism which may be either reading from prepared forms or gathering familiar phrases from one's own memory. A saint of former days has well expressed the ideal condition: "O Lord, my spirit was like a harp this morning, making melody before Thee, since Thou didst first tune the instrument by the Holy Spirit, and then didst choose the psalm of praise to be played thereon." "True worshipers shall worship the Father in spirit and in truth: for the Father seeketh. such to worship Him. God is a spirit: and they that worship Him must worship Him in spirit and in truth." - John 4:23, 24.

THE SPIRIT-FILLED LIFE

The most important, and to the spiritually minded the most prominent feature of the work of the Holy Spirit, both on the disciples on the Day of Pentecost and the followers of Christ throughout the Age, is that of the "inner man." No one can for a moment think of the attitude of the disciples before and after the day of Pentecost without being amazed by the contrast. Prior to Pentecost they were doubtful, timid, vacillating, and weak-striving as to which one should be greatest; after receiving the Spirit they were full of faith, fearless, strong and of good courage. On the last night, even after hearing that wonderful prayer of their Lord, and after being warned as to coming events, they all forsook Him and fled; but now, even before kings and rulers they are bold and uncompromising.

This difference of character and conduct after receiving the Holy Spirit cannot be accounted for on the ground of a mere supernatural illumination. While knowledge should be a guide and an aid

in the exercise of the moral qualities, it alone can never impart that "marvelous energy and unflinching constancy" that was manifested by the early disciples of Christ. They experienced a renovation that was far from being confined to the intellect, and was even more marked in their character, so that it was a thorough transformation though it was only a beginning. They were now ready to renounce self and all worldly hopes and ambitions. There was a consecration of life and devotion of soul wholly unknown before. Instead of a narrowness that would call down fire upon their enemies, there was an expansion of the heart and life, taking in all humanity. And there was a divine trust that knew no fear of consequences—a trust that led them under all circumstances to "obey God rather than men." Nor was this zeal the result of fanatical self-immolation. Rather they were calm and self-possessed even in the face of warnings as to the fatal results if they continued their zeal and faithfulness in the preaching of Christ.

The secret, as every true believer who has received the Holy Spirit can testify, is that they had received the "earnest of the spirit in their hearts," that the "love of God" had been "shed abroad in their hearts by the Holy Spirit given" to them. They had partaken of that transforming power and been renewed in mind. Christ was being "formed in them," and His character was being reproduced, under the influence of His Spirit. They forsook their possessions and counted not their life dear unto themselves. They counted no sacrifice too great if they could but glorify their Lord and uplift their brethren. They were all formed after the same Model and inspired by the same Spirit. So much so that it was written that others "took knowledge of them that they had been with Jesus," and learned of Him. After they had received the Spirit, it is said that the "multitude of them that believed were of one heart and of one accord." "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified, and walking in the fear of the Lord and in the comfort of the Holy Spirit, were multiplied." Here their progress and increase is expressly attributed to their "walking in the fear of the Lord and in the comfort of the Holy Spirit"; and the nature of the work accomplished by the Spirit in supporting, comforting, and strengthening the believers is denoted by the name, Paraclete, which our Lord used to designate the Holy Spirit. It was thus not so much the miraculous powers that came upon the disciples as by the holiness of life and the loving sympathy manifested by them that men were led to accept Christ. "A consistent Christian life has ever been an argument which Infidelity has failed to refute; and the meek submission of the Christian martyr has, in every age, proved more convincing than any of these signs and marvels which excite the imaginations of men, but have little or no power to change their hearts." As one of the early writers wrote:

"Where the diadem of love is, it is sufficient to make us known, not only to the genuine disciples of Christ, but also to the unbelievers. Hence this sign is greater than all miracles, since by it the true disciples are known. If they performed a thousand miracles, and yet were at variance with one another, they would be scoffed at by unbelievers; but if, on the contrary, though they perform no miracles, they only have genuine love toward one another, they will be honored and invincible."

Thus we see the appropriateness of Christ's remark to the disciples: "It is expedient for you that I go away; for if I go not away, the Comforter will not come." It was a necessity, for while during our Lord's life He was *with* the disciples, now He was dwelling in them through His Spirit. At the death of Jesus, the veil of the temple was rent in twain from the top to the bottom, indicating that the way into the holiest of all was now for the first time made manifest. Henceforth, believers were to have the privilege of "sitting together in heavenly places with Christ."

CHRISTIAN FELLOWSHIP

"Fellowship of the Spirit" is a marked feature of the Gospel dispensation. It is to this that Paul appealingly referred when writing to the Philippians (Phil. 2:1, 2): "If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind." It was from the presence of the Spirit "establishing unity with Christ and imparting vital energy to the soul of every believer, that the Gospel derived its power of transforming and renewing."

In the Christian dispensation we have come to something infinitely better than types and symbols, and are privileged to "enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil." We have "access by one Spirit unto the Father," and are permitted to "taste of the heavenly gift, and to be made "partakers of the Holy Spirit."

In the early days of this dispensation it was not, "Have you made a profession of religion?", but "Have you received the Holy Spirit since you believed?" And it is in this order that reference is made to this divine life: "In whom, after that ye believed, ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance, until the redemption of the purchased possession." (Eph. 1:13.) Again, Paul asked the Galatian brethren, "Received, ye the Spirit by the works of the Law or by the hearing of faith?" It was the earnest of the heavenly inheritance and an attestation of the divine acceptance. "Hereby we know that He abideth in us, by the Spirit which He hath given us." "Hereby know we that we dwell in Him and He in us, because He hath given us of His Spirit. Thus, that unity for which Christ prayed was established: "I in them and Thou in Me, that they may be one in Us."

"While the world could recognize, in the outer life of the disciple of Jesus, the working of a mysterious power which it was unable to comprehend; the disciple had a witness in himself of his relations to Christ, in a conscious blessedness, not less inscrutable and not less Divine. The destinies of men are in their hearts, and 'out of the heart are the issues of life.' It was the peculiar characteristic of Christ's teaching, therefore, to direct attention to this fountain of all human action, and to endeavor, as He said, 'to make the tree good' that its fruit might be 'good.' 'He,' says Paul (2 Cor. 1:21), 'which stablisheth us with you, in Christ, and hath anointed us, is God, who hath also sealed us, and given the earnest of the Spirit in our hearts.' It was the *heart*, accordingly, that was made the center of all spiritual power. It was the office of the Spirit to shed abroad there, that love of God, by which the entire nature was to be renewed; and to maintain there evermore the memories, feelings, and affections appertaining to the Christian life. It was its function to bear a joint witness with the spirit of the believer, to his new and Divine filiation; to 'help' his infirmities; to strengthen with might 'the inner man'; to assist his prayers, and even to make intercession on his behalf with Him who 'searcheth the hearts.' - Rom. 8:16-27."

The work of the Spirit is designed for the head and for the heart. It embraces the whole man, and secures to every faculty of the human nature -its appropriate office. It is a "spirit of love and of a sound mind." For our direction and guidance there is given us a "form of sound words," to which we are counseled to adhere "in faith and love which is in Christ."

- P. E. Thomson.

How We Are to *Wait on the Lord*

"Wait on the Lord, be of good courage, and He shall strengthen thine heart." - Psalm 27:14.

THE EXPRESSION, "Wait *on* the Lord," does not mean so much a rendering of service to the Lord, as a waiting *for* the Lord, a waiting *before* Him, to see what is His will for us. We do not understand that it has the thought of ministering to the Lord, as a servant would wait on his master, but of patient watching until we learn what our Lord would have us do. Each child of God should wait to be guided by Him, and not run on before Him unmindful of what is the Lord's purpose for him. "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths," is the counsel of the Wise Man. (Prov. 3:5, 6.) Many of the children of God have made mistakes along this line. Having committed our ways to the Lord, we should go forward only as He leads us. If we are not clear as to His will, let us not be in too great a hurry, nor try to guide ourselves, but present the matter to the Lord in earnest prayer, asking that we may have no will or way of our own, but may be guided only as He, wills. Then let us wait and watch for the indication of His providence, and follow as He seems to lead, leaving the results with Him. We are not to follow our own choice, without evidences that it is God's will. The question may sometimes be asked of us, "Are you going to do this way or that way? Are you going to this place or to that place?" Our attitude and our reply, if we have not as yet clearly ascertained the Lord's will in the matter, should be, "I am not yet fully decided. I will consider the Word of the Lord, to see how His instructions seem to apply in this case." Or, "I am watching to see what the Lord's providences seem to indicate, and am praying over the matter, that I may be guided aright." The poet expressed the right thought:

"I am afraid to touch
Things that involve so much."

Those who wait on the Lord do not always seem to prosper best, from outward appearances. But the Psalmist declares that we should be of good courage as we thus wait on God. We are pursuing the right course, and shall have His blessing. We make no mistake when we wait upon Him. Others may seem to be getting ahead of us at first, but we are to "*wait on the Lord.*"

Take no step unless you feel sure that the Lord is directing and guiding. Watch for the *meaning* of His providences. Study His Word. Let not your faith depart from its moorings. "Be of good courage!" "Good" courage is courage of a good degree, not merely a little courage. Be of strong courage; "and He shall strengthen thine heart; wait, I say, on the Lord." The word heart here may be understood to mean the soul, the being-especially the intelligent portion of us. The Lord will support us, He will fortify us and make us strong to bear, strong to do His will as it is made known to us. They that wait upon the Lord shall not want any good thing.

TRAITS NECESSARY TO SUCCESS

Courage, fortitude, persistency, in the service of the Lord are very necessary to the child of God. Such traits are needful even to the world. Whoever lacks these qualities of character is pretty sure to make poor success in life. Lack of courage, lack of hope, is one of the chief causes of failure in the world. Our text, however, calls attention, not to the world, but to those who belong to the Lord. The precious promises of God's Word, which are only for His people, those who are wholly His, give these every reason for hope; they have full authority to be strong and of a good courage. The children of God will have trials and experiences similar to those of the world, besides

experiences and trials peculiar to them as followers of Christ. These come not to us in a haphazard way, however, as to the world, but are under the direct supervision of the Lord.

Those who are new in the service of the Master might think for a time that matters should run smoothly for them, that they should not have the difficulties common to the world; that now as they were God's children He would protect them from afflictions and mistreatment. But as they study the Lord's Word, they soon see that this is not true; they see that they are to walk by faith, and not by sight. They learn that they are not to expect to have outward and tangible manifestations of His favor, but that they are to suffer with Christ-that hereunto they were called. (1 Pet. 2:20, 21; Acts 14:22.) They learn that they must be obedient; and they come to see what obedience means.

The Master learned obedience-learned what obedience meant-"by the things which He suffered." The narrow way is not an easy path. His followers learn that the Lord is now calling a class that have faith in Him, a class who accept His Word fully. In time they come, too, to see that "If God be for them, who can be against them?" If matters do not go as they had expected, if trials come, they will say, "We know that *all things* work for good to them that love God."

So these learn, as they are guided by the Word of the Lord, that they are to be of good courage as they pursue their onward way. There are many difficulties to be surmounted, and it requires courage to surmount difficulties. But the courage born of faith in God and in His "exceeding great and precious promises" strengthens them when otherwise they might be overwhelmed. It gives them 'a' strength to which all others are strangers.

TRUST WHERE WE CANNOT TRACE

If a child of God becomes discouraged and loses his hope and strength, it is because he has lost his hold upon the Lord's promises to help. To lose courage is to lose faith. Loss of faith and courage makes a child of God powerless before his foes. We must trust our Father even when the meaning of His providences is veiled from our eyes and when our efforts to serve Him seem to be hedged up. We look back at the Apostles and their experiences. The Apostle Paul was very desirous of carrying the Message of the Gospel to others. Several times he tried to go into Asia, but he was not permitted to go. He began to wonder why this was, why his efforts continued to prove failures. But the Lord revealed to him that he was to go into Greece instead. In his first Epistle to the Church at Thessalonica, he writes, "Wherefore we would have come to you, even I Paul, once and again, but Satan hindered us." (1 Thess. 2:18.) But we are sure that the Lord would overrule the machinations of Satan and cause them to work out His own glory, and the lesson of patience and submission would be a blessing to His children.

We see that in the Garden of Gethsemane our Lord had not lost faith in God but was fearful for a time. As He came to the closing hours of His experiences on earth, He wondered whether or not He had faithfully conformed to all the Father's requirements. He knew that, the slightest infraction of God's Law would mean His death. Had He completed His sacrifice acceptably? Would He be ushered from death into Heavenly glory by a resurrection? Then He received from the Father the assurance that He had been altogether faithful. All the trials and difficulties which the Master underwent in the laying down of His life preceded Him as a sweet incense, a precious perfume, beyond the veil, into the Most Holy as shown in the type. - Leviticus 16:12, 13.

A PROPER FEAR

After the Jewish high priest had crumbled the sweet incense upon the fire of the golden altar, after its fragrance had penetrated beyond the second veil and had covered the Ark of the Covenant and the Mercy Seat, he then himself passed beneath the veil. Every time the high priest raised the veil thus to pass under it-he probably feared; for in case he had failed in *any* particular to carry out his sacrificial work acceptably he would have died as he passed under the veil. So our Lord Jesus knew that His work must be acceptable in the most absolute sense, else He would forever forfeit His existence. He would become as though He had not been; He would lose *all*.

There was no earthly being to give our Lord encouragement along this line. There was no one to say, You have done everything perfectly; you could not have done better. So the Master went alone to the Father for this assurance and for strength and courage. He prayed, "Not My will, but Thine be done"; and the Father heard His prayer and gave Him the needed assurance and strength. He was heard in respect to that which He feared; and during all that night and the following day, up to the hour of His crucifixion, He was calm and courageous.

So the Lord's people should have a proper fear. Proper fear is good for them. But it should not proceed to the point of hindering their efforts and dissipating their courage. They should have the fear enjoined by St. Paul when he said, "Let us fear, lest a promise being left us of entering into His rest, any of us should seem to come short of it." (Heb. 4:1.) This proper fear the Master had. He never became discouraged, never held back from the work which the Father had given Him to do. His fear was a filial one, which engendered a watchfulness and care, a circumspection of walk and of life, that He might be wholly pleasing to the Father. This all Christians should - have. We should watch lest we neglect some privilege or duty.

This proper fear will lead us to careful inspection of ourselves. We should ask ourselves, "What do I believe? Why do I believe it? We should go over the ground again. We should again go over in our minds the proofs of the correctness of our Faith. By so doing, the Lord will strengthen us in the Faith. He will strengthen our heart. If any hope in themselves, and lean upon their own strength mainly, it will be to their advantage that the Lord shall allow them to come to the point of discouragement; that they may become more timid, may lose all self-assurance, may realize their utter helplessness and weakness and their need of leaning wholly upon the Lord, of looking constantly to Him for guidance and support. As the Lord's children thus learn to wait upon Him, to them is fulfilled the promise, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." - Isaiah 40:31.

- R5711, Z. June 15, 1915.

Our Fellowship of Praise

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." - Col. 3:16.

WHAT A wonderful fellowship of praise the Christian has in common with the saints of all ages. God's true people have always felt the impulse of praise, and from ancient times snatches of song are wafted down to us from those far-off days. Who can doubt that Jubal, great grandson of Enoch, the "father of all such as handle the harp and organ," sang songs of praise to God in his time. Moses and Miriam led the camp of Israel in a song of thanksgiving as they stood safely on the Canaan side of the Red Sea. David, "the sweet singer of Israel," has enriched all succeeding generations with his spiritual songs and prayers. With all these singers of those long past days we may feel ourselves in very intimate fellowship, and find our hearts joining with theirs in a sacrifice of praise to the same God of loving-kindness.

An angel host came to earth, nineteen hundred years ago to teach men a new song, the sweetness of which has been ringing down these many centuries, bringing peace and good will into receptive hearts. Godly men and women since those days of angelic visitation, have been pouring out hymns of praise patterned after that gladsome song sung over Bethlehem fields. Numberless hearts have found their joys, their gratitude, hopes and longings faithfully expressed through these hymns and spiritual songs. God has marvelously used-the great hymn writers in this way, giving a power to their songs whereby hearts have been inspired to greater devotion, and through which wandering, sheep have been led back again to the fold. Thus the whole Church has in this manner performed a great service within itself, by, "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in their hearts to the Lord."

But this fellowship of praise has thus far been limited. Though no age has been without its sweet singers, or without its worship in songs of praise to God., and though this has been a blessed bond of fellowship within the circle of His people, yet how large a part of humanity has never had such songs in their heart. The rains have fallen, the sunshine has come, the dews have been generously sprinkled over man's vineyards and fields, but notwithstanding all these coming to just and unjust alike, men have failed to give God the praise due to His name. So it continues today, the world still lies, as always, in the wicked one and is still blinded by This spirit, Only here and there has the Gospel found the good soil of gratitude and brought lives out of selfishness into a recognition of indebtedness to God, giving songs of joy and purifying recollections for the delusive mirth of wickedness.

But the fellowship of praise and glad thanksgiving will not always be limited as it is now. It-will not always be found only where "two or three" are gathered in His name, nor coming from the lips of only one here and there. Since God's Word cannot fail of fulfillment, some glad day the whole wide universe is to resound with His praise. A time will come when, "Every creature which is in heaven, and on the earth, and such as are in -the sea, and all that are in them," will be heard, "saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. 5:13.) When this sure prophetic word reaches its grand fulfillment, O, what a fellowship of praise that will be! A choir composed of every intelligent creature joined in a universal hallelujah chorus of heartfelt adoration ascending to God and His beloved Son! The heart thrills with ecstasy contemplating such a prospect. What will it mean when the whole vast universe thus sings together without a discordant note being heard.

Have there not been times in the experience of most of us when some very real foretaste of this joy has been known? Have we no recollections of times when in an assembly of God's dear ones, one of those times when all hearts-were touched by the Word of Life faithfully spoken, and when, of a truth, "heaven came near 'our souls to greet"? In that sacrifice of praise how very near the Lord seemed, yes, and how near we seemed to be to those with whom we sang. ' Christians have always approximated more real unity of the spirit in their songs than in their theological views. Perhaps this is one of -the very special benefits accruing to those who give due emphasis to the admonition of our text. But such a gathering of kindred minds would be small indeed compared with the teeming millions of restored humanity. Our powers of imagination utterly fail to fully visualize the scene, and our tongues fail to express the grandeur of the unity, the joy, and the gratitude of that vast throng singing the praises of the Lord! But in God's due time such will be the song of that great choir, in which we too shall have an important part. Then we shall sing no more with lisping, stammering tongue," but in perfect rhythm and celestial 'harmony. We have been true to Scripture in our song:

"I love to tell the story!
'Twill be my theme in glory,
To tell the old, old story,
Of Jesus and His love."

That song can never lose its sweetness and joyousness for any of the redeemed of earth; but will any others sing it with the same depth of joy as the Bride of Christ, those "redeemed from among men, a first fruits unto God of His creatures"? The highest favored of all His creatures created, or yet to be created, will be that Bride. What then shall be the volume of their praise, in such nearness to the throne of God! But we are thinking now of the present time, these days in which we may fulfill the admonition of our text, "admonishing *one another in psalms and hymns and spiritual songs.*" If this instruction is faithfully followed, the measure of good it can bring is well beyond calculation. This is one of the very effective ways into the inner heart; and "with the heart man believeth unto righteousness." (Rom. 10:10.) We need to remember too that though one "speak" or sing "with the tongues of men and of angels, and have not love," there is naught but "sounding brass and a tinkling cymbal." The spiritual power of song lies in the personal experience of the singer. Who can estimate the powerful influences behind the singing of such men of former days as Charles Wesley, Sankey, Bliss, and Others? They had the personal experience behind the kind of singing our text is concerned with, and which is well illustrated in such words as, "Come, hear what the Lord hath done for me." Personal experience first, then the outgoing of song to others. This order is shown quite clearly in our text and another very similar to it. In Eph. 5:19 we read, "Speaking to *yourselves* in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." The song and melody must first be in our own hearts, then we are fitted to admonish "*one another* in psalms and hymns." The thought is that a singing heart possesses the power to awaken song in another's heart, imparting its own vibrant happiness. This being true, how significant Hebrews 13:15 seems, "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name."

The hymns we sing today and find most helpful are of course such as have a true basis in the Word of God. Many such there are, and by these our pure minds may be stirred up to consider some Scriptures as we should. In this connection, and by way of illustration, we use a promise of Jesus found in Matthew 11:28-30. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For My yoke is easy, and, My burden is light." **In** these texts we find three outstanding words used: "Come," "Take," "Rest." The first reminds us of

gracious invitations with which the Word abounds; the, second may well remind us of the privilege represented in the yoke we may share with our Lord, and by which a sacred association with His cause and people is made ours; the third should be having its intended fulfillment in our present hour, and be an ever-increasing incentive to press on until the rest that is yet future is entered into, the "rest that remaineth for the people of God." The order of these three terms is perfect, and all are themes deeply written into our worship of song. Themes they are whereby our own hearts may be filled with the melody of spiritual song, and here too, we may meet with others around one mercy-seat to sing "with grace in our hearts to the Lord."

"BLESS THE LORD, O MY SOUL"

Our first word is "Come." In connection with this word it is our happy privilege 'to testify as His children as of a personal experience, when, "I heard the voice of Jesus say, come unto Me and rest, and coming, "I found in Him a resting place, and He has made me glad." When this is true of ourselves, how much of weight it gives to our admonitions to others! Responding as we did in the beginning to this invitation meant forgiveness, and the rest of "no condemnation." Responding to it daily means continuous cleansing, and the rest of full assurance. In the day by day walk with the Lord it has meant of oftentimes a quiet and needed period in life's stress and strain, as when the word would be, "Come ye yourselves apart . . . and rest awhile." Among other lessons learned in those times apart, is the one that no joy that Jesus gives is to be selfishly embraced, but is given that it may be shared with others. He does not teach us to sing of joys "none other has ever known," but rather of joys that others *have known* and which He so wants us to know as our own experience. Then, it is, we may admonish others as we ourselves have been blessed and caused to sing. Too few voices are heard today in the joyful strain of "The Lord hath done great things for us whereof we are glad." It is so easy for many to let the song go out of life. Many lives are burdened because of life's present disturbed and hectic condition's, some are borne down with fears for the safety of sons or brothers far from home, some are discouraged and weary with the strife of tongues creating lovelessness and exclusiveness. To all these we may say, "Earth hath no sorrow that heaven cannot heal"; so "Come ye that love the Lord, and let *your* songs abound," for God knows, and loves, and cares. "Songs in the night He giveth" for all life's fluctuating conditions. Of all "psalms and hymns and spiritual songs," so well calculated to bring comfort "and inspiration to the heart, the psalms of the Bible are best of all: Because of these no heart need be without a prayer for guidance, or a song of praise. The valleys and lonely ways have their expression there, and the mountain-tops are likewise framed in fitting language for us. How great, therefore, is the storehouse from which we may draw for a ministry such as our text suggests. So having found these many invitations to "come" to Him in whom all fulness dwells, and having found all we want in Him, shall we not, for our own upbuilding, and for the benefit of others, strive more faithfully to radiate the joy of the Lord, saying with the Psalmist, "Therefore will I offer in His tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord." - Psa. 27:6.

"JESUS, I MY CROSS HAVE TAKEN"

Now we consider our next word in the texts before us in this review. "*Take My* yoke upon you and learn of Me." To take this yoke means first, of all being joined together with the One who gives it to us. Jesus calls it "My yoke." He gives us the yoke, or the cross we are to bear, but never to let us carry these alone. Under these, as in all other features of our union with Him, it is ours to say, "And so we walk together, my Lord and I." Much too often we strike the note of mourning in songs about taking up this 'cross, or carrying this yoke. Some tunes are a dirge rather than a joyous strain consistent with the greatness of the privilege we have. The true thought is

better expressed when we sing, "Gladly will I toil and suffer, only let me walk with Thee." If the yoke is to be easy and the burden light, they must be borne in the grateful spirit of these lines:

"His yoke is easy, His burden is light;
I've found it so, I've found it so;
He leadeth me by day and by night,
Where living waters flow."

When we walk with the Lord in the attitude of mind which these lines suggest, what great pleasure we may have in our fellowship with Him, and how much greater will be our helpfulness to others. In our hymn of praise we sing, "Salvation! O ,the *joyful* sound!" Such it is in all its aspects, but particularly so in that peculiar aspect represented in our highest of all callings; therefore consecration to God's will should be witnessed -to in our daily walk as a joyful thing. Then our joy will be in itself a voice singing to others the refrain of the Psalmist, "Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery." (Psa. 81:2.) Thus of -ourselves we sing, "Take my life, and may it be, Lord acceptable to Thee." To others we sing in the spirit of our text, "Take the name of Jesus with you, . . . Take it, then, where'er you go," and to the end,

"Take up thy cross and follow 'Christ;
Nor think till death to lay it down;
For only he who bears the cross
May hope to wear the glorious crown."

We come now to the last of the three special words found in our texts. The word is "rest. What a boon is real, true rest! The world wants rest but knows not where to find it. In God's loving care and provision we have found it in the One who promises it, and who alone can give it. We affirm it true, "All that my soul has tried, left but an aching void: Jesus has satisfied, Jesus is mine!" In Him there is rest for all who have truly learned of Him. He made no empty promise in saying, "Ye shall find rest unto your souls." They who are ready to believe and follow Him do enter into His rest. In Him there is rest from all fear except the fear of displeasing Him, and in that fear there may be both quietness and peace. In Him there is rest from the otherwise intolerable burdens of life, because we know His will is best. A present rest there is in knowing that all things are working out the will of God for us, and a rest of mind about the future, making it bright with hope, because we can confidently, say: "I know Him whom I have believed.

There cannot fail one of all the good promises God has made to us, so faith in His Word brings the "rest to your souls" which Jesus associates with our learning of Him. Thus we may sing our songs of assurance while we "rest in the Lord, and wait patiently for Him." In this restful confidence we learn to sing, " 'Tis so sweet to trust in Jesus, just to take Him at His word." As the true understanding Friend we find Him "Sweeter as the years go by," while in sorrow or joy, in sickness or health, sunshine or shadow, our prayer changes not from, "More love to Thee, O Christ! More love to Thee."

Thus our fellowship is with the Father and the Son, and through them it extends to all the wide circle of the brotherhood for whom we rejoice to sing, "At the cross there's room." We live not for self alone, but to glorify God and bless His people. So should the word of Christ dwell richly in our own heart, and find expression in a melody of happiness. and thanksgiving. Thus shall we be fitted to fulfil our pleasant service, "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in our hearts to the Lord." "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms." - Psa. 95:1, 2.

- J. J. Blackburn.

Service to Relatives of Deceased Soldiers

One of our readers makes the excellent suggestion that our brethren in every city should be securing from their local papers the addresses of those who are losing loved ones in the various battle-fields of the world, to send them appropriate and comforting literature. Our tracts, "Why God Permits Evil" and "When the Morning Cometh" are especially appropriate, and for those who reply with some interest there might possibly be sent them, "Immortality and the Resurrection of the Dead" and "Where Are the Dead?"

We shall very much appreciate it at all times if those who write for tracts will tell us the exact number they wish sent. They may not be able to know positively just how many they can use, but they will have a much better estimate of their needs than we who have no knowledge at all of their time for or privileges of service.

In order that the brethren may know what response there is to their distributions, they should either keep us informed as to the territory they are covering, so that we can send them all inquiries received, or they should have a rubber stamp with their own address so that this can be added to each tract sent out.

The Father of the Faithful

"If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." - Rom. 8:11.

OUR LAST lessons on the life of Abraham have had to do with the lives of Ishmael and Isaac. Since there are valuable lessons contained in the bringing forth of these two characters, we pause here to consider further some lessons of faith and development in spiritual Israel-lessons which show that, while we have true faith, as did Abraham, yet it does not prevent us at times from trying out our own strength to bring about the fulfillment of God's promises. Abraham believed God would fulfill His promise of a seed, but since it was so long delayed, he turned to Hagar, hoping by the energy of the flesh, by works, to aid or perhaps to accomplish the fulfillment of God's promise.

God purposes that out of the death of the flesh, by His own power, He will bring forth a heavenly seed, just as in bringing forth Isaac, He needed not Hagar, and even waited until Abraham and Sarah were "as good as dead," from a natural standpoint, so far as being able to bring forth a seed. God knew, and all His children should know, that the "flesh profiteth nothing" - that in our weakness and nothingness He will show His great resources. Though we are the "elect of God," though justified by faith, though we talk about the cross and its power, yet how few of us have learned to put away all fleshly hopes! The truth is on our lips that by human strength no man can prevail, that when we are weak, then we are strong, that "except a corn of wheat fall into the ground and die, it abideth alone; but that, if it die, it bringeth forth much fruit." We accept this with the intellect, but when it comes to service, to our faithfulness in looking alone to God and having no confidence in the flesh, how few live in this faith of God's power!

LIFE THROUGH DEATH

We seem unable to realize that death to self and to our own strength and of our own will-that this indeed is the way to life. So we strive to call forth our own energies, until we have personally experienced the consequences of having seed by Hagar -- the flesh -- till we have tried all we can do and have heard God say of this fruit which we have obtained through. Hagar, or the energy of the flesh, "he is a wild man, and cannot be heir, for in Isaac shall thy seed be called." It is not until we have experienced the behavior of the seed brought forth by the energy of the flesh, and are worn out, as was Abraham, and "as good as dead," that we come to the point of giving up our flesh and all its hopes: and having given them up, find that death to self, which we have struggled against, is the appointed way of life. The new creature cannot be brought forth by any energy of the flesh. It is entirely a *new* creature and must be brought forth by the energy of the Spirit of God Himself. Many of our readers will recall a recent Manna comment (March 29) taken from an article, "The New Life in Christ," by Brother Russell (Z. '03-88-9 1), where he emphasizes this point. We quote a few paragraphs from this article:

"The experience of passing from death to life is the same in every instance, although the circumstances connected with the transformation may vary considerably. The steps of grace by which the Lord delivered us from being children of wrath and under the power of the Adversary are set forth by the Apostle. (Eph. 2.) Let us trace these steps, and note to what extent we have taken them, and to what extent our experiences correspond to those which the Apostle delineates.

"Our recovery did not begin with something in ourselves-good resolutions, good works, etc. We did not improve ourselves, and thus commend ourselves to God: on the contrary, God was the prime mover in our release and recovery. He was inspired to give us aid by the benevolence of His character, for He is 'rich in mercy.' He is rich in all His attributes, rich in wisdom, rich in justice, rich in power, rich in love; but it is with the attribute of love and its corresponding benevolence, or mercy, that the Apostle is here dealing. . .

"It is to those who had the 'ear to hear,' those who, having made a full consecration to the Lord of their justified selves, have been begotten of the spirit, quickened and energized by that Spirit as members of the Body of Christ. The Apostle here interjects in parenthesis (2:5) a reminder that all this blessing has come to us, not of our worthiness, nor of our work, but by divine 'grace are ye saved'; we reached this position in the new life, this reckonedly saved position, by faith; delivered from the sentence of sin, saved from the darkness and delusion of the Adversary, saved from the wrath of God, and brought, instead, into His loving favor. Oh, how great is the salvation which accompanies a complete conversion and full, consecration to the, Lord! What a wonderful change it brings to us, in thought, in word, and in act! And yet this is only the beginning of our salvation, or what the Apostle elsewhere speaks of as being 'saved by *hope*.' (Rom. 8:24.) While thus saved by grace now, we are still waiting for further salvation, by grace-'for the ;grace [salvation] that is to be brought unto us,, at the revelation of our Lord and Savior Jesus Christ'-the First Resurrection. .

"We notice (Eph. 2:8-10) how carefully the Apostle seeks to guard us against the thought that any of these blessings have come to us on account of our own merit. He reiterates, 'By grace are ye saved through faith.' And if by grace, no longer of works, as he elsewhere points out. (Rom. 11:6.) If of works it would not be of grace. As members of the fallen race we were incapable of doing any work which our holy God could accept-we were dead, corrupted, foul, under condemnation as children of wrath, when He had mercy upon us, and opened up the way of life. Our present standing, therefore, as new creatures, is not the result of anything that the -old creature did, or could have done. It is not of ourselves; it is a gift of God. This lesson must be thoroughly appreciated, else we will be continually in danger of falling. The grace is not of ourselves, certainly, and we may say also that although we exercised some faith at the beginning (else we could never have come to Him at all, to accept His favors), yet the faith by which we were enabled to accomplish our consecration even unto death, and thus to become new creatures in Christ, was not of ourselves-we had no such faith when God laid hold upon us. He developed in us that faith by the revelations of His love, through His promises, through His Word.

"If our present standing were the result of our own efforts or 'works,' there would probably be some room for boasting; it would imply that we were not so fallen that we could not have lifted ourselves out of the miry clay of sin--on the line of the Evolution theory. But such theories are not recognized in the divine Word and must not be recognized by any who would maintain their standing as new creatures *in Christ*. On the contrary, so far from considering the new creature as an evolution of the old creature, the Apostle would have us understand distinctly that it is a new and separate creation. We were created in Christ Jesus, God's workmanship-prepared *for* good works, but not by good works."

DEATH TO SELF THE WAY TO LIFE

Returning again to our picture of Ishmael and Isaac -- we who are children of Grace, the Sarah Covenant, find that unless we are content to be dead, we continue, though in the attitude of faith, to feel that somehow our salvation depends upon the fleshly energy, until, as in the picture, the spirit of sonship is developed in us and we learn to say, "Cast out the bondwoman and her son," the work of the flesh. To each of us there is a time when we seek fruit "by the deeds of the law," etc., or in our own strength. We yearn to "bear the image of the heavenly," but we look for it through our own efforts. Some fruit is borne, for Hagar, the flesh, is not barren. But the spirit of sonship is not obtained in this way. Not until self is "as good as dead, not until we see the hopelessness of bringing forth fruit by our own strivings, that the power is of God and not of *or by* man, can we bring forth the real "fruit of the spirit." A zeal for God without a corresponding faith in the "zeal of the 'Lord of hosts'" leads us to, efforts of the flesh.

We must learn to wait upon God and let Him do His work in His own way. By our haste in attempting to do it for Him, we may be marring His work. The present Age gives countless proofs of this. Christ's followers have longed for His Kingdom, but He "tarried." Not "being as dead, they have had self-will. The result has been one scheme after another, all seeking to bring forth the promised seed by "doing rather than by dying." Ishmaels enough may be brought forth in this way, but Isaacs are not so born. The seed of Hagar was not the "seed of promise." All such efforts availed nothing. It only brings forth a "spirit of bondage again to fear." And just so it is in the personal experience and progress of each individual Christian. All achievements of the flesh but exalt the flesh; while God has chosen the weak, poor, despised of this world, and those that are nought, that the power may be of Him, and that no flesh should glory in His presence. "According as it is written, He that glorieth, let him glory in the Lord." (1 Cor. 1:25-31.) The true seed comes out of death and barrenness, through resurrection power.

God revealed through Abraham that the promised seed comes after circumcision of the flesh; not by its energy, but by its mortification. Faith's tree fruitfulness is only through self-renunciation, and by God's power. Where we are more, God will be less. God will be everything to us when we are nothing. Only let self be empty, and God will fill us by His spirit. But this revelation comes after many weary days--"when Abram was ninety years old and nine" -not until he was hopeless in himself, and then only by degrees. At the first brief announcement Abram "fell on his face," and while he was in this humble position, a fuller revelation was given him from God. "God talked with him." How much there is in this for us! We are quick to be up and doing. It is easier for the flesh to be active than to wait on God. We are slow to be "on our faces," yet here, lying low before Him, God's mind is revealed. God said to Abram, "I am the Almighty God: walk before Me, and be thou perfect [*Hebrew-sincere* or *unmixed*; the same word is used of Noah, in chapter 6:9]. And I will make My covenant between Me and thee, and will multiply thee exceedingly." Here God pledged the result of Abram's walking faithfully "before Him" -- "I will." This shows the path in which the elect will find the blessing.

THE EXCEEDING GREATNESS OF HIS POWER

Jehovah is here revealed to barren Abram as the "Almighty God," and repeats seven times "I will": "I will make My covenant with thee; and I will multiply thee, and I will make thee exceeding fruitful, and I will make nations of thee, and I will establish my Covenant with thy seed after thee, and I will give to thy seed the land wherein thou art a stranger, and I will be their God." (Chap. 17:2-8.) It is at this time that Abram's name is changed to Abraham, and Sarai to Sarah. To bear fruit we must obtain the "new name" -- that power that comes from God, that spirit

that witnesses with ours that we are His children. A new character must be inwrought, the result of receiving the gift of the Spirit. Previous to this we are barren.

How exactly has all this been fulfilled in the spiritual seed. The desire for that which is of the flesh, the clinging to self, even when God has promised better things-that which savors of the will of the flesh ends in prompt obedience and willing self-renunciation when once the power of the Spirit is realized, quickening our mortal bodies. The old life perishes that there may be a "new creation" in Christ. The deformities of the old nature pass away, and the image of Christ in the soul takes their place.

Our sanctification consists of a double work-that of deadening the old and quickening and developing the new. "If ye through the Spirit do mortify the deeds of the body, ye shall live." But self is not powerful enough to conquer. However, "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Again the Apostle speaks of "the exceeding greatness of His power to usward who believe, according to the working of His mighty power which He wrought in Christ, when He raised -Him from the dead." (Eph. 2:18-20.) "It is the Spirit that quickeneth; the flesh profiteth nothing." (John 6:63.) It is only by the power of the Spirit dwelling in us that this mortifying and quickening can be accomplished.

Our principal concern, therefore, should be to "walk in the spirit," and to "be filled with the Spirit," and the work of overcoming will naturally follow. "As the ascending sap in the tree crowds off the dead leaves which in spite of storm and frost cling to the branches all winter long, so does the Holy Spirit within us, when allowed full sway, subdue and expel the remnants of our sinful nature." We "put off the old man with his deeds" by "putting on the new man who is renewed in knowledge after the image of Him that created him."

If our efforts are concentrated on drinking in the Spirit, on being "filled" with it, the evil tendencies will disappear, for the two cannot exist together. "Love not the world, neither the things of the world," says the Scripture; but this is accomplished by the worldly affection being overcome by the heavenly. It is only the Spirit of the Lord dwelling in us that can transform and fashion us after the image of the Lord set before us. The disciple, however, is required to be consciously and intelligently active in his own growth, "to give all diligence to make his calling and election sure. We must surrender ourselves to the divine power by living in the Spirit, praying in the Spirit, and walking in the Spirit.

We can be assured of this resurrection life only as the life of the Savior is produced in our own life. The Word of God not only inculcates holiness *of* life, but represents it visibly in the beautiful mirror of the Savior's life. This is a mirror which every follower of Christ who is earnestly seeking entire sanctification of heart finds it necessary to contemplate prayerfully and unceasingly. The more we study 'the life of Christ, if we do it with a consecrated and prayerful spirit, the more we become like Him. And in proportion as we bear His likeness will those imperfections which often mar the life of His followers disappear. "For even hereunto were ye called: because Christ also suffered for us, leaving us an *Example*, that ye should follow His steps."

"Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. He that abideth in Me, and I in Him, the same bringeth forth much fruit: for without Me ye can do nothing. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples."

- *Contributed.*

Annual Meeting of the Pastoral Bible Institute

All lovers of our Lord Jesus and friends of the truth are welcome to attend the Annual Meeting of the Institute to be held at 2 p.m. in the *office* of the Institute at 177 Prospect Place, Brooklyn 17, N. Y., Saturday, June 3, as announced in our April issue. In addition to the primary business of the election of directors, opportunity will be given for consideration of such other matters as may properly come before the meeting.

Members of the Institute who are not receiving the "Herald" in their own names, or the name of a member of the immediate family, but who are readers of the "Herald," should so inform the office at once so that proxy forms may be sent them.

No nominations have been received in response to our notice in the April "Herald."

Purity

"Blessed are the pure in heart, for they shall see God:" - Matt. 5:8.

ONE OF the great things in life is purity. We look for this quality as we go along life's way. We may tolerate a muddy stream, but we do not love it. We may even resent it. Somehow we feel that it has no right to be muddy. When one beholds a clear stream, where he can look down many feet and see the bottom, he never forgets it. John Burroughs, the naturalist, says: "When one looks upon such a stream, he feels that he would like to turn it into his mind and heart and let it run through him. If he reads it aright, he will in a sense receive it and experience its salutary ministrations."

Purity is suggested by many things in nature, as for instance, the blueness of the sky, the greenness of the grass and trees. Nature itself preaches a sermon of purity. There is no impure element in the birdsongs, nor even in the chorus of the frogs. There is a poem in the eternal hills, and every true poem is pure.

One day as we set down some' fancies of the mind, our dog lay watching us. What wonderful brown eyes he had; what purity in their depths. We felt sure that lie didn't have a single unkind or impure thought. Did he see God? Probably he did, but his god was man.

Out on the bank of a stream there stands a huge willow. It is nearly dead, for impurity got into its heart. Its branches are withered and it is fast fading away. The tree will soon be gone, for when impurity gets into the heart of a thing, that thing is doomed.

Man loves purity in the diamond, in gold, in food products. At a time when nearly everything is adulterated, he especially appreciates purity. He is willing to pay a good price for it. The upright mind seeks for it in art, in music, in society, in all things. It becomes a desideratum of the highest value, while its opposite is to be shunned and abhorred.

The world is full of impurity. Who would say that any governmental system is quite pure? Politics is terribly corrupt. Prostitution of public officials is much in evidence. The worship of money and of material effects is an impurity. There is a kind of art that reeks of impurity. He who looks

for purity has a big quest on his hands. The world fairly shrieks in the clutch of a thousand forms of corruption and vice.

GOD REQUIRES PURITY

Impurity has been the cause of the disintegration of great dynasties in the past. When Jesus came to earth Rome festered with impurity. All the wealth was in the hands of a few thousand Patricians. The Plebians were a useless lot. There were millions of slaves who did the work. While the Romans had many gods, money was their real god, just as it is the world's real god today.

Purity has eternally existed in the divine mind. God wants this quality to exist in full measure in the hearts of all His intelligent creatures throughout the confines of His vast universe. His dealings with men have been calculated to develop purity. Because of impurity in men and in angels He destroyed the first world. Because the systems of today are impure, God will overthrow them. His own government will be altogether pure, for it is alluded to as "a great white throne" -- that is a pure righteous rule. The corrupt systems of the earth (the symbolic heavens and the earth) are said to flee away, because they cannot stand before such righteous purity. - Rev. 20.

Jesus was pure in heart. That is to say, all his intentions and motives were pure. He was exactly what He claimed to be, nothing more and nothing less. He did not claim to be His Father, for He said, "My Father is greater than I." So pure and intense was His desire to please God that "He made Himself -of no reputation, and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross." Wherefore some day the world will acknowledge the purity of His motives and His actions; for "every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

The story that pervades the Bible is pure. It is pure because it deals with simple facts in a true and simple way. It does not hide the shame of vice. It shows up both good and evil in their true light. Therefore this story appeals to the pure in heart and has no appeal to the impure. Just as surely as the magnet attracts particles of steel, even so does the Bible message attract those for whom it is designed during the present Age.

There is a quality in real Scriptural liberty that spells purity. Unless one has a free and unrestricted flow of thought, how can his thoughts run pure? Dam up a stream and it will flow over the land and draw sediment into itself. Thought must be like a running brook, not like a frog pond with frogs croaking in its muddy waters. Jesus spoke of the water of truth as that which springs up unto everlasting life. If truth springs up in the believer's mind and heart, that means that his thoughts also spring up. They also spring forth. Tennyson said, "The minds of men are broadened with the process of the suns." Actually, however, this is not true. But it might well be true. In the mind of the Christian it ought to be true. Truth with all its amplitude must surely broaden the mind, a thing which error cannot do. And truth, being pure, must daily exercise a purifying influence upon those who have come under its power.

Purity is the first great quality that attracts to the higher life. "The wisdom that is from above is first pure." God's counsel has been pure from the beginning. The Christian must keep his heart pure. "Keep thy heart with all diligence, for out of it are the issues of life." If a ship's compass should deflect from the magnetic north, there would be danger to all on board. One time a large steamer went down in the Gulf of St. Lawrence. It was claimed that magnetic iron ore on a certain island which the steamer had to pass deflected the ship's needle, and in the dark night she ran ashore. The heart of the Christian must point to the true north-right up to God.

The pure in heart see God in His Word. From the Scriptures they extract those elements of nutriment that build up and strengthen their quality of purity. The purity of the life of Jesus uplifts them with tremendous power. To them the cross of Christ is essentially pure. So also is the resurrection of our Lord. So is the call of the Church. So is dispensational truth. The entire Plan of the Ages appeals to them as being pure in the highest degree, and it manifests the purity of God's purpose from the beginning. Ah yes, they see God in His Word.

The hope of the Christian is a pure hope. "He that hath this hope in him purifieth himself, even as He is pure," wrote the Apostle. While people of this world are for the most part hoping to increase in wealth and enjoyment here below, the man of God has a hope which is as "an anchor to the soul, both sure and steadfast, and which entereth into that within the veil." His hope is that he may be found faithful even unto death and worthy of a place in the "first resurrection," so that he may reign with Christ for a thousand years, to lift the world out of sin and sorrow and death.

The pure in heart see God in their hours of meditation. That is, they see what He stands for. They see the way that He has led them. They behold the power of His guiding hand. They realize that as He delivered His servants of old, so He can deliver them. They see the rainbow tints of His divine covenant of promise. They see just what He is doing for them; and thus, through the medium of truth, they see God.

And then the pure-minded ones will see God in the future life. This will be a literal seeing of Him, whom, having not (literally) seen here, they have loved.' That future literal seeing of Him, and the great Head of the Church, will be contingent on their prefigurative seeing of God in the present life just what the future seeing of the Eternal One will mean we do not know, for it will be far beyond anything that we can conceive of at the present time.

- *Walter Sargeant.*

The Chicago Convention

The friends assembled in convention in Chicago, April 15 and 16, for two days of spiritual fellowship, found inspiration in the Scripture texts on the walls and on the program, the spiritual messages in the hymns, and in the special music by soloists and a trio, which as is usual in these Chicago gatherings, contributed to the feast. As always, the fellowship of kindred minds was an essential and a much appreciated feature of the convention. For these two days that feature was greatly added to by the local friends having provided the natural as well as the spiritual food in the same building, and at a great sacrifice of their own comfort, time, means and strength.

Following the appropriate and inspiring remarks of the first chairman,, Brother Lodge, the minds, of the friends were guided to helpful thoughts by Brothers H. E. Hollister, P. E. Thomson, J. T. Read, and J. E. Dawson. The first discourse drew lessons from Joshua as a type of Jesus, and showed how the method of Jericho's destruction pictured the destruction of every obstacle to righteousness in the coming Age, and of the final victory of holiness.

The second speaker exhorted all to be circumspect in their endeavor to obey so far as possible "every ordinance of man," just or unjust, being "in subjection to the powers that be," because the Apostle says this will be "to the praise of God.

The next discourse on 1 Thess. 3:12, 13 exhorted that we "increase and abound in love" as a result of the Lord working in us by His Holy Spirit, in which our cooperation is necessary. It was shown also from the text that following the development in which the great Master Photographer perfects in us the image of His Son, He makes this image permanent through experiences that fix in our hearts the love of God so that nothing can ever cause it to fade.

The day closed with heart-searching exhortations to be filled with the Spirit (Eph. 5:18-20), which means first of all to be emptied of self and our lives fully surrendered to the doing of God's will. The filling of His Spirit will result in our being filled with love, mercy, long-suffering, compassion -- "the fruits of righteousness."

An early morning baptismal service opened the second day. Brief but comprehensive remarks by Brother H. E. Hollister preceded the water symbol in which three of the friends of tender age signified their immersion into the Father's will, and the work of grace started in them, to be completed in the "dying daily," and final death and resurrection.

The symposium on "The Lord's Prayer" which followed, by three of the younger brethren, Brothers C. Loucky, A. Jarmola, and W. Lankheim, brought out some very helpful thoughts, showing that this prayer gives us the right approach to God as one of reverence, and what the burden of our prayers; should be. If space permitted, all would be profitable to report, as well as the following discourses by the same brethren who spoke on Saturday, and including that of Brother A. J. Negley, of Canton, Ill. The convention has come and gone, but has left its impress as, being a season of refreshing attributable only to the blessing of the Lord in the abundance of His Spirit that was manifested. More than two hundred friends were in attendance, all of whom gave expression to their increasing joy in the Lord and their appreciation of this opportunity of fellowship.