

THE HERALD OF CHRIST'S KINGDOM

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The Freedom of Christ's Bond-Servants

*"If the Son therefore shall make you free, ye shall be free indeed." - John 8:36.
"For the slave, being called by the Lord, is the Lord's freedman; in like manner, the freeman,
being called, is Christ's bond-servant." - 1 Cor. 7:22.*

THE LOVE of freedom is inherent in all of *God's* intelligent creatures. And under certain limitations it was manifestly the divine purpose that all enjoy liberty, the limitations in every case being those of righteousness: of respect for and submission to divine law, and mutual love and respect for the rights and liberties of fellow-creatures. Within these metes and bounds, and within these only, is the rightful exercise of individual liberty.

But many have very different ideas of freedom from this, and are anxious to cast off all restraints of God and man and to pursue a selfish course untrammelled and without regard to either their obligations to God or the rights of their fellow-men. Such ideas of freedom lead only to riot, anarchy, and destruction. And those who hold them look upon all the wholesome restraints of law and order as infringements of their rights and consider themselves in bondage under them. This is the rapidly growing sentiment all over- the world today among the masses of men. And this is what makes the outlook for the future so ominous, threatening the utter wreck of the present social order in world-wide anarchy.

The reason for all this is that men have neither perfect hearts nor perfect heads. Having imperfect hearts, which do not love God supremely nor their neighbors as themselves, each is selfishly grabbing after all the advantages and privileges he can get without regard to the interests of his neighbor. And having also imperfect heads, they seem unable to reason correctly and to judge rightly between self and the neighbor. In fact, the whole human family is mentally unbalanced and morally deformed. We cannot therefore expect that, without superhuman aid, they will reach correct conclusions and learn to deal righteously.

Among men there are many grades of intellectual ability: some are broad-minded, and, reaching out, can compass many conditions and their operations and foresee the ultimate results; while others are by inheritance narrow-minded and 'can only view present circumstances apart from their general bearings and relationships. Then again some minds are deep, able to probe and solve intricate problems with accuracy; while others are shallow, merely skimming the surface of great questions, nor seeing nor seeking foundation principles. The broad and deep minds are but few,

while the narrow and shallow are far more general; consequently, men are very far apart in their ideas and conclusions on every subject, and generally far astray from sound judgment. These things are, however, a part of our undesirable inheritance through sin, which polluted the fountain of our being, and left the entire race in this deranged condition.

Our only help under these circumstances is in God, who will give us the spirit-disposition-of a sound mind, if, in His appointed way, we come to Him for it. (2 Tim. 1:7.) In His Word He lays down certain principles to guide *us* in judgment (Psa. 25:9) and help us to right conclusions. He tells us first that as a race we have fallen from our original perfection through the sin of our first progenitor, and that in consequence we are imperfect and unworthy of eternal life; but that through Christ -- He has redeemed us, so that if we repent of our sins and believe on Him, we may now have eternal life, being made free from the condemnation which passed upon all men through Adam.

Thus we are made free from condemnation to death; and not only so, but now it is also our privilege to be liberated, through Christ, from the bondage and tyranny of Sin. As a hard task master, *Sin* is driving all men to deeper degradation and death, and Christ undertakes to loose his fetters from all those who submit themselves to Him for this purpose.

Dearly as we may love liberty, there is no man that actually possesses it now; for as the result of the fall all men became the slaves of Sin, and, to a great extent, the tools of Satan; and never, until the promised restitution of all things is completed, will men enjoy the precious boon of liberty in its full sense. This is one of the elements of the Gospel-that Christ is to bring liberty to the captives of sin and death, and to let all the oppressed go *free*. - *Isa.* 61:1.

To fully emancipate all the slaves of Sin and Death is a work which will require the full thousand years of Christ's promised reign on earth; and the blessings of that emancipation will therefore not be fully realized until the thousand years are finished, when sin and Satan will be -destroyed, never again to mar the face of God's fair creation. Then men can again be entrusted fully with the precious boon of liberty; and the liberty of one will not infringe upon the liberties of another. The perfect freedom of the entire race necessitates such restraints upon each individual of the race as brotherly love would dictate; and such restraint every man will impose upon himself when he has regained the original likeness of God, for God is love; and then it may also be truly said that man is love. And when man is love, it is God's purpose to give him fullest liberty to act out every impulse of his loving nature. And since "love worketh no ill to its neighbor," but delights itself rather in deeds of kindness and benevolence, this glorious liberty will fill the earth with peace and joy. And since love also delights in rendering honor to whom honor is due, and adoration to whom adoration, and praise to whom praise, and gratitude to whom gratitude, such will be the attitude of all men toward Jehovah, the giver of every good and perfect gift, and toward our Lord Jesus, whose self-sacrificing love became the channel for Jehovah's grace toward us, even while we were yet sinners.

Thus earth will be filled with the music of accord ing hearts; and heaven and earth will be in perfect harmony when love, which is the fulfilling of the law of God, reigns supreme in every heart. Then the natural impulse of every heart will be to love God with all the heart, soul, mind and strength, and the neighbor as itself. This supreme love to God, even beyond the love of self, is entirely presumable when we consider that the elements of reverence and adoration must enter so largely into the love that is centered upon such a glorious object-glorious in His personality, glorious in His character, glorious in His wisdom, glorious in His power, and glorious in His benevolence and love and grace.

"Oh! what beauty
Beams in His all-glorious face."

Then indeed, and not till then, will the whole human race enjoy fullest liberty: a thing which will be simply impossible until- then. Now, liberty to one class of men brings slavery to another; and the striving of classes, of nations, and of individuals in the past, to throw off the yoke of bondage which the selfishness of others imposed upon them, has resulted occasionally to such classes and nations in a measure of release from the hand of tyranny; but *individual liberty* is still unrealized. Though the world has made some progress in this direction, so that limited monarchies have displaced the absolute, tyrannical monarchies of former ages, and republican forms of government have in some notable instances superseded these, yet Sin, as a hard master, still rules the world. Even under this republican government-the most free and liberal civil institution in the world-witness the party strifes and animosities, and the tyranny of class rule, and hear how the cry of the oppressed individuals comes up and enters into the ears of the Lord of armies. The whole world is oppressed under the hard task-master, Sin, who rules everywhere. He takes his seat in the legislative halls, in executive mansions, in all political, financial and social councils, and even in the solemn assemblies of God's professed children; and everywhere his tyranny is felt and, his subjects suffer.

This tyrant, Sin, must be routed, before the world can ever enjoy the boon of liberty-of liberty to appropriate, manage, rule and enjoy their God-given possessions in the earth.

While the actual freedom or liberty of the sons of God is not yet enjoyed by any, the inheritance of it. being lost by the fall, a few have regained their *title* to that inheritance through faith in Christ, who purchased it with His own precious blood for all who will accept it as the free gift of God's grace, through faith in Him. And these few have, by faith, passed from death unto life (John 5:24; 1 John 3:14), and are now, therefore, *reckoned free-free* from sin and its condemnation, death, the righteousness of Christ being imputed to them by faith. Thus they hold a *sure title* to this glorious liberty, which all the sons of God will possess when fully restored to the divine likeness. Those who have this title the Apostle, Paul urges to hold it fast, saying, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." - Gal. 5:1.

This exhortation can mean nothing more nor less than to hold on, by faith, to our justification-our *title* to life through Christ our Redeemer. This He was urging the Galatian Church to do, the exhortation being prompted by the efforts of some Judaizing teachers to bring them again under the bondage of the Law Covenant. - Gal. 3:1.

But while the full liberty of the sons of God is not yet ours, except by faith, let us consider what measure of that liberty is ours now. While in Christ we are *reckoned* of God as free from sin, and while we are therefore free from condemnation-justified-yet actually we realize the law of sin still working in our members, so that while our purpose and effort are to be perfect, the law of sin working in our members makes us realize continually that our actual liberty as sons of God is not yet possessed. And in this painful realization even we who have the first-fruits of the spirit, do groan being burdened.-Rom. 8:23.'

But we have in Christ not only a Redeemer who paid our death penalty, but-a Savior who in due time *will deliver* fully from every element of imperfection all who put their trust in Him. The work of emancipation He will do for *the world* in the appointed times of the restitution of all things; and He will begin it at once with all those who then willingly and patiently submit themselves to His leading, acknowledging Him as their Lord and King, as well as their Redeemer.

In thus acknowledging Christ as Lord and King, both Christians now, and the world in the times of restitution, will, if fully loyal, render to Him prompt and loving obedience, and that without questioning either His authority or His wisdom, in the full assurance of His loving purpose to finally and fully deliver from the terrible bondage to Sin, which has become so interwoven with the very fiber of our being that the process of emancipation must of necessity be long and painful.

In other words, before we can fully realize the actual liberty which God designed for all His sons, we must first become the willing servants of a new master, Christ, in order that He may accomplish our deliverance.

But although Christians are now, of their own free will and choice, under the authority of Christ, and their constant effort should be to bring every thought into captivity to His perfect will, even in this sort of bondage they are able to realize their freedom to the extent that they are able to partake of the spirit or mind of Christ; for, "Where the spirit of the Lord is, there is liberty." (2 Cor. 3:17.) In the same way, when a man is sick, he must give up his will and personal liberty to the physician who undertakes to restore his health. The physician may prescribe nauseous doses; he may forbid certain coveted articles of diet; or he may subject his patient to painful surgical operations: but to all this severe treatment the man *willingly* submits, in hope of regaining his health. He and the physician are of the same mind, having the same object in view. Consequently, the patient does not feel that he is a slave forced under this treatment; but, having the same mind or spirit in the matter as the physician, he realizes his personal liberty. A child, on the contrary, unable to see the necessities of the case, and therefore unable to enter fully into the spirit of the physician and of the parents who must act for him, does not feel this liberty of his own will, but realizes that he is compelled to submit by those *in* authority over him. Such will be the case with the world, especially in the early experiences of the Millennial Age. A difference will be that unless their wills are ultimately submitted restitution cures will never be granted. But with the consecrated children of God now, the case is more like that of the matured and intelligent patient.

Let us, then, while we willingly submit ourselves to Christ our Lord, partake largely of His spirit, and fully cooperate with Him as a wise and skilled physician; and in so doing we will surely realize our liberty of mind as sons of God, even while we are undergoing the tedious and painful processes which are designed to accomplish our complete emancipation from the bondage of Sin.

"If the Son shall make you free, ye shall be free indeed" -- even now while our standing as free men in Christ is only a reckoned one. The freedom which we gain through Christ is (1) freedom from the condemnation of sin and consequent access to God in whose favor is life eternal; (2) freedom from the bondage of fear concerning the future, and consequent rest and reliance upon Him who has said, "Cast thy burden upon the Lord, and He will sustain thee;" (3) and daily as we submit ourselves to Christ *we* come to realize more and more of a release from the hereditary bondage of Sin. One after another, under the treatment of the Great Physician, we find the symptoms of the old disease of Sin disappearing, and we rejoice to find it so.

We find healing for our unsound minds in the balm of divine counsel. We find unerring standards of judgment by which to measure our own; and from the unerring precepts of righteousness and truth we drink in the spirit of a sound mind. And with this sound mind viewing all the experiences and conditions of life from the standpoint of the divine plan of the ages, we are enabled to weigh and properly estimate all present values and to count the good things of this present life as of no consequence in comparison to that for which we have covenanted to sacrifice them. We can even rejoice in tribulation for righteousness' sake.

But while we enjoy this blessed freedom in Christ, we are nevertheless under strictest bondage to Christ. As the Apostle Paul states it, we are bond-servants of Jesus Christ, and, like him, we glory in being so branded. (Gal. 6:17.) We realize that we are not our own, but that we are bought with a price, and that the consecration of our lives to Him who purchased us is but a reasonable service.

-C. T. Russell.

Annual Report of the Institute

THE PAST year has for us many indications of the Lord's favor but, as usual, many of these are such as the eye of faith alone can see--larger appreciation of spiritual things on the part of the brethren, the spirit of unity reaching some who have known very little about it for years, shackles falling from 'some who have been in bondage, etc. There have also been privileges of service to the world through tracts and public meetings, though opportunities of the latter kind are becoming more and more scarce, though none the less precious. The limited resources of the brethren make the securing of attractive halls impossible for the majority, and that is one explanation of an attendance smaller than in former years; but encouraging word has been received from others regarding the good work they have been doing among the newly interested. In this connection we are happy to include the following inspiring account from one of the Classes:

"For some time past a number of us have been realizing the need of meetings for our young people -- meetings that were not too deep to hold their interest. One of the friends expressed the thought that if our studies were simplified, she might be able to interest her husband to attend. And to our surprise and delight a little later he himself asked if we would cover some of the groundwork or foundation features of the Truth, as he was deeply interested. Our Elders met and asked for the Lord's guidance, and He has demonstrated that He is able to do more than we can ask or think.

"It was decided to have one of our Elders give a series of three chart talks, to be followed by a course of studies or question meetings. Today we had the third talk, and we have been surprised at the number of young people who have attended every meeting; and some of these have brought in others, all of whom have taken a keen interest.

"This experience has been a real encouragement to us, and we feel we would have been sadly lacking if we had not made the most of these opportunities so close to us."

No opportunities should be lost by the appreciative heart, to tell the glad-message of gracious heavenly love. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." The part of our report regarding the after growth from seed thus sown and by personal contacts, and by means of tracts, will have to be made beyond the veil, except for occasional evidences of appreciation on the part of the public.

Primarily the Lord's purpose seems still to be for us that we shall find the largest measure of, our activity and the most abundant of His blessings on our efforts to assist each other in making our calling sure, to "provoke one another to love and good works." Undoubtedly, among those "good works" should always be the item of witnessing wherever there is an opportunity, in the hope that the Lord may use our endeavors as a feature of the harvesting of some grain of wheat, in this process, however, "doing good to all men as we have opportunity." It has been our pleasure to encourage and assist these, as well as those already known as our brethren, in the laying of "the foundation . . . of doctrines" -- not forgetting that with the exception of the first principles, "now we know in part," and that those who do not see as we do in some points are to be fellowshipped on the basis of their faith in the Lord and His Word, if they are building on the one Foundation. After two thousand years of mistakes as to our privilege and duty in this connection, how strange it would be for any of those who are building again the walls of Zion to be contending with their fellow-builders instead of being on guard against the enemies outside the walls:

In the assisting of brethren held under the restraints of a present-day bondage, many of our readers have made good use of the special issues of the "Herald" prepared for that purpose, and of "The Desolations of the Sanctuary," copies of which volume are still on hand for lending.

The many letters received from friends telling us of their appreciation of the "Herald, and especially of those articles that seem designed to meet their personal need, give us abundant evidence that our frailties are not interfering with the Lord accomplishing His purpose. The second place in these expressions of appreciation is taken by the service done by the Pilgrims. In spite of all our endeavors, a large portion of the territory which they serve is still inadequately provided for because of various hindrances. By the Lord's grace, during the past year Brother J. T. Read, who was already serving as a director and as an editor, has been able to arrange his affairs so that he now gives and can henceforth give his full time to traveling among the brethren. This opportunity is taken to urge the friends to feel free to request Pilgrim service, even if there are only one or two to be served and even though they are not able to provide for the entertainment of the visiting brother. Often we fear the brethren deprive themselves of spiritual feasts because they cannot give the visitor such physical feasts as they would like to. We can safely say for all these traveling brethren that their interest in spiritual fellowship would make the Apostle Paul's prison fare palatable and his discomforts, experiences to be rejoiced in.

Miles traveled	70,661
Meetings held	602
Attendance	10,538

OUR CORRESPONDENCE

We take this opportunity of thanking the brethren for their faithful use of the mails in keeping us informed and encouraged at our post of duty. From the time of the Institute's inception in 1918 this has been a very efficient means of reaching those who otherwise would be without fellowship. One of our great regrets is that a limited office force makes it impossible to write as fully and often as we may have desired.. This, too, doubtless, is of the Lord.

The last year brought us word of less stumblings on the part of those who have been drawn aside from the narrow way by will-o-the-wisps of human ideas and earthly hopes. Faith seems to be mounting, that only the Lord's method in the Lord's due time will accomplish the blessing we have prayed for from the day we learned of His Kingdom.

Contacts with foreign lands, except Great Britain and Australia, have ceased. At the time when all minds on this side the Atlantic are tense with the prospect of the invasion of the continent, not a word has come to us from Britain of any who have changed their attitude of complete trust and assurance of safety under His wings. Evidently they have already learned so well to trust in the Lord and to wait on Him that the new threat to themselves and their loved ones has made no ripple in the peace from heaven that has flooded their hearts. When we sing, "We know not what awaits us," we do know that it is a blessing for us and for the world. We merely do not know what form the blessing will take.

Number of letters received	3,492
Number of letters sent out	5,103

OTHER FORMS OF SERVICE

Additions to our "Herald" list are largely the result of the thoughtfulness of many friends in sending us lists of addresses for free three months' trial subscriptions to the "Herald." This is an especially profitable witness to those who formerly fed on spiritual food but who because of recent years of bondage have forgotten the joy of sitting at the Master's table. These brethren generally are also much in need of a re-reading of the Volume that was used of the Lord in bringing to them a knowledge of His character and plan. A reprinting of our pocket edition of "The Divine Plan of the Ages" was made this year, and has been taken advantage of for the serving of these and others who are seeking after the Lord. The Revelation and Daniel Volumes are also being appreciated by the newly found and the re-contacted brethren.

It is encouraging to find our list of members continuing to grow. We suspect the growth would be greater if all the friends realized that the donor of five dollars is, if in harmony with the policy of the Institute and a reader of the "Herald," eligible to be made a member upon approval of the directors.

Though we can with much pleasure look back up on the past year and the Lord's blessing on it, let us enter upon the new year with determination to give greater diligence to making our calling and election sure and to carrying to others the blessed message of His loving purpose that will eventuate in the blessing of all. Not forgetting that it is "the blessing of the Lord that maketh rich," may we enter this second quarter of a century in the service of the Lord with the determination that it shall be one of daily drawing nearer to Him and of appropriating our full share of those blessings He so loves to dispense.

TREASURER'S REPORT

To the Members of the Pastoral Bible Institute, Inc.

Below is submitted a Balance' Sheet of the Pastoral Bible Institute, Inc., as at the close of business April 30, 1944, together with a related Statement of Income and Expense and Analysis of Net Worth for the fiscal year ended on that date, 'to which the Auditing Committee appointed by your Board of Directors have appended their Statement.

It will be noted that the Net Worth of the Institute increased from \$12,567.84 at May 1, 1943 to \$31,918.91 at April 30, 1944, or a total of \$19,351.07 for the year. This exceptional increase resulted largely from two sources which do not recur regularly, namely, Special Purpose Contributions of \$13,500.00 and Legacies of \$5,400.00. Other items of Income and Expense did not vary greatly from similar items in previous years.

In view of the improved financial condition of the Institute your directors are looking to the Lord for His guidance as to expansion of activities. The recent suggestion to seize the present opportunity to get in touch with relatives of those members of our country's armed forces who have lost their lives in the conflict appeals very strongly .to them and they have already planned a carefully directed "follow-up" campaign designed to carry the balm of the Gospel to any of these who may now be in a condition to profit thereby. Accordingly you may expect next year -to see the amount for Free Literature considerably more than the \$41.07 shown for that item in this year's Statement.

The demand for Volume II of the Revelation Exposition has been sufficiently large to warrant serious consideration of another printing of the same. We have requested price and delivery quotations from our publishers for a quantity at least sufficient to match the remaining inventory

on hand of the first volume of that exposition. Of that volume we still have 990 copies on hand as well as 1,093 copies of the Daniel Exposition and 1,868 copies of our New Edition of the Divine Plan. Sales of these books last year were only 28 Revelation Exposition, 61 Daniel Exposition. and 132 "Divine Plan."

With prayerful good wishes,
Your brother and servant in the Lord,
P. L. READ, *Treasurer*.
Brooklyn, N. Y.
June 3, 1944

Balance Sheet April 30, 1944

Assets:

Cash-On hand and in Bank	\$11,381.80	
Accounts Receivable	595.12	
Inventory of Books, etc.		
New Edition-Divine Plan	691.16	
Revelation Exposition-Vol. I	495.00	
Daniel Exposition	546.50	
Tabernacle Shadows, Manna, etc	17.07	
Miscellaneous Securities (Net)	2.00	
Annuities Receivable	12,175.26	
Property at 177 Prospect Place	<u>12,000.00</u>	
Total Assets		\$37,903.91

Less: Liabilities

Accounts Payable	\$ 360.00	
Mortgage Payable	<u>5,625.00</u>	
Total Liabilities		<u>\$ 5,985.00</u>
Net Worth (As per statement below)		\$31,918.91

Statement of Auditors

The undersigned auditors have examined the books of account of the Pastoral Bible Institute for the year ending April 30, 1944, and have found them correct and in good order.

Respectfully submitted,
NICHOLAS F. NICHOLSON
JOHN C. LAIRD
LOUIS NEWMAN

Brooklyn, N. Y.
June 3, 1944

Statement of Income and Expense and Analysis of Net Worth
May 1, 1943 to April 30, 1944

Income:

Contributions- Special Purposes	\$13,500.00	
Contributions-General Purposes	5,195.48	
Total Contributions		\$18,695.48
Legacies-Sister Detwiler	\$ 5,000.00	
Legacies-Brother Friese	400.00	
Total Legacies		5,400.00
"Herald" Subscriptions		1,154.05
Gain on Sale of Books, etc		129.42
Rental Income		805.00
Total Income		<u>\$26,183.95</u>

Expenses:

Printing and Mailing "Herald"	\$ 1,341.81	
Free Literature	41.07	
Pilgrim Expense and Allowances	2,812.09	
Allowances to Office staff	1,380.00	
Office Expense	279.89	
Interest on Mortgage	232.50	
Maintenance of Property, including taxes, coal, gas, electricity, insurance and minor repairs	<u>745.52</u>	
Total Expenses		\$ 6,832.88
Net Income for Year		\$19,351.07
Net Worth May 1, 1943		12,567.84
Net Worth April 30, 1944		\$31,918.91
(as per Balance Sheet)		

Report of Annual Meeting

Following the usual devotional service and the election of Chairman and Secretary for the meeting, Brothers Jordan and Thomson, the reports for the past year were heard and approved.

The first report, given orally, was that of the Chair man. He spoke of the favorable acceptance of the various features of our work by the brethren at large, and of "The Divine Plan of the Ages." He dwelt at some length on the privilege of service suggested to the friends through the "herald," of offering consolation to the relatives of the deceased by the systematic mailing to them of tracts appropriate for this purpose, and mentioned that the work had already made a good start in Chicago, the city from which the suggestion emanated.

The reports of the Treasurer, the Auditing Committee, and the Board which followed, are given above.

After the votes of the members in attendance at the meeting were collected, and while the votes, and the proxies previously received, were being counted by the Tellers, Broterhs Glass and Newman, the friends fellowshipped in the singing of hymns. As no new names had been presented in nomination for this election, the report of the Tellers was anticipated by all -- that the Board of last year had been continued in office. These are Brothers J. J. Blackburn, B. Boulter, J. C. Jordan, J. T. Read, P. L. Read, W. J. Siekman P. E. Thomson.

At the session of the Board held after the closing of the Annual Meeting with a hymn and prayer, among other actions taken for the coming year Brother J. C. Jordan was appointed Chairman; P. L. Read, Treasurer; J. J. Blackburn, Vice-chairman; P. E. Thomson, Secretary. Editorial Committee: H. E. Hollister, J. T. Read, P. L. Read, W. J. Siekman, P. E. Thomson. Full time Pilgrims: J. J. Blackburn, J. T. Read and P. E. Thomson. Part time Pilgrims: J. A. Bell, L. L. Benedict, B. Boulter, J. E. Dawson, F. A. Essler, H. H. Fink, B. F. Hollister, H. E. Hollister, R. R. Hollister, J. C. Jordan, O. R. Moyle, F. Petran, P. L. Read, W. J. Siekman, and J. Wyndelts.

Fellowship of Kindred Minds

Brooklyn Convention

The Convention of the Lord's people at Brooklyn on June 3rd and 4th commissioned all those present to convey its united Christian love and greetings to all the friends with whom they might come in contact, either by word of mouth or by written message. This spirit of brotherly love and tolerance was very manifest in all that was said and done, and the prayers and good wishes were voiced for all who are striving to walk with the Lord, whether they see eye to eye with us or not.

The Convention opened with a dinner served at 6 p.m. in the dining room of the Y. M. C. A. at which all in attendance were invited by the local Class. This gave opportunity for a season of happy fellowship, participated in and enjoyed by all.

The opening praise service revealed that in addition to having hearts filled with praise and gratitude, there were many present who could well voice that praise in song -- many beautiful hymns gave opportunity for this overflow; and no matter how much the heart may be filled, it gives an uplift of added enjoyment when expression is spontaneous and vocally inspiring.

Following the praise service, our dear Brother J. H. Sonntag of Boston spoke on the subject, "Emblems of the Holy Spirit," giving many helpful thoughts as respects its -manifestations and operations. One illustration he gave was the mental picture he drew of a table on which stood a number of vessels of various sizes and shapes, ranging from a tall, graceful vase to a flat, common saucer, but all -of them filled with the same thing-the living water or spirit of truth. It was shown that the filling must conform to the shape and size of the vessel, and so the expressions of that spirit would vary with each vessel filled, but would be the same spirit or the same truth if it was an outpouring from the same source. He did not mention that all those vessels were more or less cracked and would need continual refilling, but our own experience could supply that detail.

Like most things of human design, there had to be a change in the program, for Brother W. J. Siekman was unable to be present. The morning praise service was extended to an hour of praise and testimony -- a very enjoyable and profitable service-and Brother Paul Thom son occupied the half hour that remained, in a discussion of Proverbs 2:3-6, showing the need of earnest application in our search for truth, and the absolute necessity of seeking the right kind of knowledge-the knowledge of God.

Brother J. T. Read then spoke on the subject, "Brotherly Love," from 1 Thess. 4:9. He explained thoughts presented were almost wholly taken from Brother Russell's farewell discourse to the conventioners assembled at Glasgow, Scotland, in 1913. The conditions of our day make its admonitions even more timely than when it was given.

The afternoon session was occupied by, three speakers: Brother J. J. Blackburn, on the subject, "Let us Consider"; Brother P. L. Read, "Has Judgment Day Begun?"; and Brother J. T. Read on the "Prophecy of Isaiah, chapter 50." A review of these subjects, as presented is not possible at this time, but we are hoping they may appear a little later in full in the columns of the "Herald." Brother Blackburn referred to his own recent six weeks period of inaction as a blessed experience in the opportunity it gave for "considering" some of the things set forth in his talk, and we were made to grasp some of the, benefit of that season of communion with the Lord.

In the evening, following a praise service, Brother P. L. Read spoke on the subject, "Fruit of the Spirit." This was a very 'helpful and inspiring talk, largely based on Gal. 5:22, 23. Following the closing service, the singing of "God Be With You" and, prayer in which all the Lord's people were remembered and the Lord's overruling and providence invoked in connection with world affairs, which seem to point to the imminence of His Kingdom, the friends lingered in further fellowship, one with the other, thankful for the sweet bond of love and peace uniting those in Christ, 'which had been so manifest in our happy season together.

- J. T. Read.

Be Still and Know That I Am God

"Great and marvelous are Thy deeds, Lord God Almighty! Just and true Thy ways, O King of nations! Who shall not fear, O Lord, and glorify Thy name." - Rev. 15:3, 4.

THE SCRIPTURES tell of a time when "the earth shall be full of the knowledge of the Lord as the waters cover the sea," and of a time yet future when "the glory of the Lord shall be revealed and all flesh shall see it together. (Isa. 11:9; 40:5.)" These statements are prophetic of that glad day when all the blinded eyes will be opened to see the true character and purposes of God for humanity and for this earth on which they are to dwell. But though both the above texts are thus prophetic of a future time in human experience, they are, nevertheless, possible of a very wonderful fulfillment now to those of spiritual discernment, and possessed of minds responsive to the works and ways of God in creation.

The curse may still blight the face of nature, and sin close the eyes of humanity in general to the knowledge of God displayed in the wonders of His creative activity, yet to those who see the past, present, and future in the light of His purposes, this is still God's world filled with marvelous manifestations of His glory. It was so with Jesus when He walked its traveled ways, or rested amid its flower-decked fields. To His eyes the lilies were clothed with a glory excelling that of Solomon's regal splendor. To Him the glory of God was written plainly on the face of nature, in trees, in flowers, in birds, in fruitful vines and waving wheat fields. On His lips illustrations drawn from nature were like mirrors reflecting the deepest of spiritual truth.

BE STILL BEFORE GOD'S CREATIVE, WONDERS

Thus it can be said even of this natural world: "The works of the Lord are great, sought out of all them who have pleasure therein." (Psa. 111:2.) If, therefore, our eyes are opened so that we are able to see as Jesus did, this world, even as it is at present, becomes a temple in which we may "behold the beauty of the Lord," and there find in no small measure the answer -to our heart prayer, "Show us the Father, and it sufficeth us." - John 14:8.

But if we would see the glory of the Lord as revealed in nature while the-curse still blights so many of its wonders, the heart and mind must be atuned to His Word and Spirit. It is to such the word is given, "Light is sown for the righteous, and gladness for the upright in heart." (Psa. 97:11.) This being true, those who are saying, "In Thy light shall we see light" (Psa. 36:9) , will see the great lessons revealed in nature as no others can see them. No others can say so gladly, "All Thy works praise Thee, O Lord! Thou hast made me glad through Thy work, I will triumph in the work of Thy hands." - Psa. 92:4.

How beneficial the Psalmist found meditation on God's creative works. He was not only gladdened thereby, but he confessed being properly humbled also. He surveyed the heavens and records his reactions in words which find a true response in our own hearts: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man that Thou art mindful of him? and the son of man that Thou visitest him?" (Psa. 8:3, 4.) The great works of God displayed in earth and sky fill us with reverential awe, and the infinitesimal marvels seen in lesser things can create an even greater sense of wonder and joy. So it has been observed:

"Creation is the work of Him who is wonderful in counsel and excellent in working. Every blade of grass, every cloud in the sky, and every drop of water is a world of wonders. Overshadowed and encompassed by splendors and marvels manifold, let no one refuse to draw often and largely from this inexhaustible fountain of pleasure. And may all the pleasure derived from the study of Nature be transmuted into praise, and impel men everywhere to lift up their thoughts, affections, and desires to God Himself that He-who is unspeakably greater and lovelier than all His works may be their exceeding joy and the supreme delight of their souls."

In this same connection we may think again of another of those texts of Scripture which in its context is prophetic of a future day, yet true in the joy of the, meditative spiritual mind even now: "For ye shall go out With joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees 'of the field shall clap their hands." (Isa. 55:12.) This is true of such, simply because "Nature is wonderful in all its aspects. The variety of leaf, the harmony of hue, the delicacy of shade, the multiplicity of form, and the grace, and grandeur in which the whole is enshrined, have caused words of admiration and praise to burst from the lips of her lovers. By the aid of the microscope, there is opened up a marvelous region of order -and beauty in the insect world-a region which presses upon us on every side, and whose wonders are almost unknown to multitudes. God's works are as great in minuteness as in magnitude, and the thoughtful mind is deeply impressed by the fact that there is a world around us too fine for unassisted vision, which is yet as perfect and -beautiful as the grandest work of the Creator.

"Scientists have lifted up their eyes to the heavens, and with the assistance of the telescope opened up to themselves and to others a star-gemmed universe of infinite magnitude. By their daring flights, the midnight firmament once so dim and confused to mortal eyes now stretches out above us with a regulated glory like a scroll which can be read it suggests worlds on worlds in endless profusion, each rolling round its central sun, and carries the mind into a contemplation of space, size, and numbers, absolutely overwhelming, till burdened by the weight of glory and immensity unveiled, it returns from its soaring flight to worship before the throne of Him who created all these orbs by His great power, and called them all by name." - Psa. 147:4.

BE STILL BEFORE GOD'S DECREES AND JUDGMENTS

Our opening text propounds a question, based upon all understood, and oftentimes misunderstood, operations of God's decrees and judgments. Here is a sphere in which the habit and spirit of stillness before Him is of great importance. It was none other than the specially enlightened Apostle Paul who exclaimed so passionately: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counselor?" (Rom. 11:33, 34.) How many have felt their feet, and their faith, slipping before the enigma of the innocent suffering with the guilty! Times there are when the reason why is so shrouded in mystery that only by a strong faith in the love, justice, and wisdom of God, can the mind find itself satisfied to say, "It is the Lord, let Him do what seemeth Him good." This has long been a problem with even the most righteous. Even from the lips of Jesus the questioning "Why?" was heard when, in the decree and judgment of God, "He who knew no sin" took our place under judgment. Long before, faithful Abraham felt the impact of this same problem, and undoubtedly he had the sympathy of God in his sincere questioning of a divine decree: "And Abraham drew near, and said, Wilt Thou also destroy the righteous with the wicked? . . . That be far from Thee to do after this manner, to slay the righteous with the wicked: and that the righteous shall be as the wicked, that be far from Thee: Shall not the Judge of all the earth do right?" (Gen. 18:23, 25.) David confessed to something of the same problem, as have thousands of others since his day.

This is-where the sure prophetic Word becomes a light on our pathway. That lamp lights up the darkness now enshrouding the whole earth, and- in it we have a foundation for quietness and confidence that even now, despite the heart-rending suffering of the seemingly innocent with the guilty, we know that the righteous judge of all the earth is permitting only that which is right, and justice continues to be the foundation of His government. The principle of reaping according to the sowing is universal. The law of retribution operates impartially, and inevitably individuals and nations who sow to the wind reap, the whirlwind.

Space will not permit the citation of more than a few of the many Scriptures having to do with the retributive judgments of our own day. Among such as are due for fulfillment now we quote the following, making use of these because of their *universal* application: In Zeph. 3:8, we read, "Therefore wait ye upon Me, saith the Lord, until the day that I rise up to the prey: for My determination is to gather the nations, that I may assemble -the kingdoms, to pour upon them Mine indignation, even all My fierce anger: for *all the earth* shall be devoured with the fire of My jealousy." Again in Isaiah 13:11-13, we read, "And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore will I shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger." To these we may add another, "For behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." -Isa. 26:21.

Are present, world-wide conditions not fulfilling these and similar forecasts, and thereby proving that prophecy raises no false alarms? But what is the proper attitude for those to whom Psalms 46 and 91 hold out promises of security in the midst of all that is now overthrowing the present order of things? The answer may well be considered as given in Isaiah 26:20, which reads: "Come, My people, enter into thy chambers, and shut thy doors behind thee: hide thyself as it were for a little moment, until the indignation be overpast." This cannot mean, however, that those thus secured are to be indifferent to the unparalleled sufferings now being inflicted by tyrants abroad. There can be no such callousness or cold indifference in a Christian heart. None such should ever be found assuming the unkind attitude which would mean, let retributive judgments fall and mete out in full the punishments deserved, it matters not to us. No one possessed of the spirit of Him who wept over the inevitable woes to come upon Jerusalem, can take a stoical view of the world's present cry of anguish. Rather, there should be recognized a perfect consistency in our knowing the justice of these punishments, and yet finding it impossible to utterly quench the heart cry, "How long, O Lord, how long?"

If there be any doubt as to this being the spirit of those now graciously protected in the secret place of God's provision, go stand near a sepulcher at Bethany and note the tears shed there by earth's coming King -- O the depth of those two marvelous words, "Jesus wept." And why did He weep? Was He not there to wipe away the tears of those who were mourning over the death of a loved one? Had He not declared to them that in Him was vested the power to restore their brother, yea, to eventually restore all from the prison-house of death? Why then did He weep?. There can be but one answer meeting all the inquiry regarding those sympathetic tears. There must have arisen before the vision of Jesus the countless graves yet to receive the bodies of loved ones, ere, as the "resurrection and the life He brought them forth. Did. He not see millions down the years weeping as Martha and Mary had wept? The love He showed toward the shepherdless multitudes was here at the grave of Lazarus being revealed as reaching out to all mankind as through the centuries they would weep over their dead, and bury their ardent hopes.

This, then, is the spirit by which His true people will be characterized today. There will be faith in His wisdom and love, and in the knowledge that God has no pleasure in the death of the wicked, neither does He afflict or punish as a matter of vindictiveness. Therefore as the judgments foretold are being meted out, and though the heart of the Christian bleed in a sympathy akin to that of the Master, and though there may be much we may not understand concerning the measure of punishment falling on the seemingly innocent as well as on the culprits most responsible for these woes, there will be a rest of mind and spirit. The voice will be heard saying, "Stand still, and see the salvation of the Lord." Then looking toward the predetermined and certain outcome assured by God's power, we can say with confidence, "Great and marvelous are Thy deeds, Lord God Almighty! Just and true Thy ways, O King of nations! Who shall not fear, O Lord, and glorify Thy Name? For Thou alone art holy. Yea, all nations shall come and worship before Thee, for Thy judgments are disclosed." - Rev. 15: 3, 4, Moffatt translation.

BE STILL UNDER THE LORD'S CHASTENING HAND

If we have learned to be stilled into reverence before the great creative works of God, and have found our questionings regarding the love and justice of His judgments as these affect the evil and the less guilty, now quieted into stillness through His Word, have we yet learned to be still under His chastening hand? To most of us this is not an easy thing to learn as fully as it should be. Can we say that we have progressed in faith beyond the tendency to consider as *strange* some of the *special* chastenings permitted to come into our experience? The fact that we have been admonished to not consider strange such trials as are fiery in character, and urged to remember that our sonship is indicated by chastisements, ought to be sufficient to teach us that such experiences will mean more than the ordinary in tests of faith and required submission to the will of God. We have known the need for the timely word, "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." (1 Peter 5:6.) We have likewise found much need for the warning, that such chastenings would not be light, therefore there should be no forgetting "the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. -If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not. (Heb. 12:5-7.) In all such experiences how much we need that stillness of spirit from which the words can come in fulness of submission, "Have Thine own way, Lord, Thou art the potter, I am the clay."

The need for this stillness of spirit under God's chastenings seems a special requirement today. Ere long all such work will reach its end in a Church made ready for her Lord. It can be but a little while now until the word can sound through the heavenly courts, and be re-echoed in some way throughout the world: "The marriage of the Lamb is come, and His Wife hath made herself ready." (Rev. 19:7.) This means for each of us a sincerity of heart such as is illustrated in the prayer of the -Psalmist: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." (Psa. 139:23, 24.) This is a prayer greatly needed because it can still be true with us, "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9.) In every individual life it may not be true that, "a man's foes shall be they of his own household," but it is rarely, if ever, otherwise than true that the greatest foes can be with in our own hearts. This it is which makes the Psalmist's prayer most necessary for us. Such an attitude of mind becomes the best testimony that- our heart-life has taken on more and more of likeness to the perfectly pure heart of Jesus, of whom it could be said in verity, "Thou hast loved righteousness and hated iniquity." The evidence that this is true of us is the outstanding requirement for readiness to appear in the presence -of God, "not having spot, or wrinkle, or any such thing." (Eph. 5:27.) O how real the stillness of spirit must be in order that the heart may be searched by the eye of God! But when it is thus

searched, though painful the searching may be in the method used, yet how compensating the blessings which may then flow into the experience of the one thus sincerely seeking to be right with God, and so be led in the way everlasting.

"Though scant and scarce may be your bread and water from the Lord, yet He your Teacher never leaves you now; you see your Teacher for yourselves, and when you swerve to right or left, you hear a Voice behind you whispering, This is the way, walk here." (Isa. 30:20, 21, Moffatt.) These words suggest lessons learned through adversity, and how well we know that some of our greatest lessons of trust and heart-searching are learned in this way. When we willingly accept what 'the Lord sends us, realizing that thereby He tries our characters, it is then we see Him as our patient Teacher. The development of patience requires adversity, for patience is the power to suffer calmly under God's permissive will. Faith is tested by the coming in of adverse circumstances, and often it is our privilege to prove it true, as we submit ourselves fully to the Lord's will, that "only by its woes, our life to fulness grows."

To see our Teacher for ourselves, and to hear Him saying to us as these tests come and go, "This is the way, walk here with Me, is something to covet. It is thus He helps us to know that He is still the same Jesus as of yore, coming to us over the waters of trial, or when the "toiling and rowing" is going hard with us, and saying to us, "Be of good cheer, it is I, be not afraid." (Matt. 14:27.) If in the midst of a searching trial we can say as courageously as Job, "Though He slay me, yet will I trust Him," surely we will find our faith correspondingly quickened even as he found it, and with him we too can say in the quietness and confidence such faith brings, "I know that my Redeemer liveth, . . . Whom I shall see for myself, and mine eyes shall behold, and not another." (Job 19:25, 27.) Thus it is that in the retrospect of trials past we are able to say, "It is good for me that I have been afflicted; that I might learn Thy statutes." - Psa. 119:71.

BE STILL, THE END DRAWS NEAR

Many are the Scriptures by which the solemnity of the present time is brought to our attention. Again and again we are reminded of the necessity, and the beauty, of having reached a matured spiritual state of mind, with its quietness and rest of faith. The Apostle Peter has furnished us with timely admonitions, saying, "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." . "Seeing then that all these things shall be dissolved [are now rapidly dissolving], what manner of persons ought ye to be in all holy conversation and godliness." "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." - 1 Peter 5:10; 2 Peter 3:11, 14.

Living as we are in the times to which the Apostle's words may very particularly apply, these are days for such seriousness and sobriety as he suggests—a time for weighing all matters with more and more matured judgment, and in which to specially remember that "the work of righteousness, *shall be peace; and the effect of righteousness quietness and assurance for ever.*" - Isa. 32:17.

The Scripture at the head of this review' looks forward to a time when all intelligent creation will acclaim, the righteousness of God's judgments as the whole scope of His dealings with men is reviewed. This same recognition of His just decisions respecting those who shall be found worthy for joint-heirship with Jesus in His reign and glory, should now be of especial concern to us. It is to inculcate this regard for God's impartial judgment that we are told He is no respecter of persons. This fact is sobering in its effect on the sincere and humbled mind sobering enough to create a very real readiness to entreat God to search our heart, lest there be something of undiscovered wickedness remaining there. The sum of Peter's admonitions quoted above urges

upon us the necessity for a mind and heart fully matured in righteous principles, a life strengthened in the character of Christ, and firmly settled in those things essential to obtain the final approval of God.

The few fleeting days remaining to us, let them be days in which we will honestly examine ourselves in the light of God's requirements, and days of sobered quietness apart from ally strife of tongues hindering the hearing of His voice, days given to prayer unceasingly for the clearness of vision to see the things that matter most. Let them be days in which we are ready to search our own hearts regarding our love for all who are our brethren through faith in Christ. If perchance we have allowed ourselves to glory in a greater faithfulness than they, let us learn to be still enough to hear the Master's loving, yet searching question, "Lovest *thou* Me, more than these?" Perhaps few of us are beyond the need for that pointed question by which we are silenced in our boasting, and led to fall back on His knowledge of our sincerity, and that of others as well.

How full of sobering thought these days should be for us, similar to what we may well believe would be the attitude of mind felt by the priests of long ago when they approached that second veil in Israel's tabernacle. How sobering that approach must have been to them as they realized what might happen ere they entered the most holy of that tabernacle. Had there been failure hitherto in carrying out the explicit instructions given them, how serious the result to themselves! In a similar spirit of soberness and reverence we too should be contemplating our approach to the veil under which we must sooner or later pass. For that moment we may let Peter's words serve to quiet our minds, and turn our eyes to Him who alone can make us meet for a safe and abundant entrance beyond that parting veil. "Wherefore, beloved, seeing ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." So shall we be free from the fear which crushes out confident hope, and so shall we have His Spirit bearing witness with our spirit that He who has redeemed us, and whose we are, continues to hold us in His own hand of power, never to let us go.

- J. J. Blackburn.

The Still Small Voice

(Continued from last issue)

"And it was so, when Elijah heard it, that he wrapped his face in his mantle, and Went out, and stood in the entering in of the cave." - 1 Kings 19:13.

AS INDICATED in the sacred record, Elijah after he heard the still small voice, was prepared to receive and follow the Lord's instructions. The storm had passed, the voice of the tempest was still, the convulsions of the earthquake were succeeded by a calm, the glare of the lightning was followed by the brightness of the day; the evidence of its fury was seen in the damage done, but the atmosphere had been cleared and the wondrous beauty of the heavens of the East came again into view. For up from the valleys of the peaks of Horeb there came that peace which follows the storm. And so with the Prophet's mind-it had likewise cleared, and an unspeakable joy came to him as he realized that here was the voice of God, infinitely more sweet and appealing than in the violence of nature which he had just witnessed. The Lord bade him go; and as he went to engage further in the Lord's work, what a changed man he was! He had learned his lesson. "The joy of the Lord now became his strength."

Not in the permission of the destruction of the reigning house of Israel by Jehu and Hazael was God discerned as in the love which was to spare seven thousand of the faithful of Israel. Not in the parting of the Red Sea, or the fire which appeared on Sinai, or the fall of the walls of Jericho was God brought so close to man as in the still small voice of the Babe of Bethlehem, in the awful silence upon the cross, or in the quiet resurrection of the crucified Lord, by which assurance was given that all mankind would thus be raised from the dead, some to be rewarded with life everlasting at once, and others to be given a trial for life through processes of instruction and discipline. By the still small voice God spoke to Elijah and we can believe that by the same He delights to manifest Himself to His people.

GOD IS IN THE QUIET THINGS

Three points are emphasized here-stillness, smallness, and voice. It is difficult to realize that in the quietness which followed the tempest, God's presence could be discerned. If the lesson means anything to us at all, it means that the silence was more Divine than was the wind, the earthquake, or the fire. And one of the hardest lessons for us to learn is that God is in the quiet things, in the gentle influences around us. In the quiet hour do we find Him most easily. In health and in prosperity we often fail to find Him, so He comes to us in sickness and adversity. We do not find Him in quietness, so He comes in the storm that we may be prepared to find Him. But He would rather come in the quiet way.

In quietness then is power, and some one has said:

"This is a truth which in these days we are very apt to forget. We have fallen upon a generation of fuss and bustle and trumpet-blowing and advertising. It would almost seem that many of us would take the world by storm. We get up excitement by mass meetings, and pass resolutions, and listen to eloquent orators, and make thundering plaudits, as if these alone were to win the day. We have more faith in the wind and in the earthquake than in the still small voice; and we mistake a, momentary, out-flashing of enthusiasm for the celebration of a final triumph. The sensational is everywhere in the ascendant. We see it in the extravagance of dress, that seeks to call attention to

itself. We see it in the domain of *literature*, in the highly colored and hotly seasoned romances. We see it in feverish speculations. Surely there is something in this vision for our sensation-loving life. It were well that we had less faith in noise and more in that which is the most Godlike thing on earth, namely a character molded after the example of Christ, and created and sustained by the agency of the Holy Spirit. It were well that the voices among us were less loud and the deeds were more pronounced. Life is more potent than words: and character, though quiet, is more influential in the long run than any immediate sensation that flares up and crackles like a blaze of thorns."

ILLUSTRATIONS IN NATURE

God's greatest works are conducted in silence, from the stately movement of the planets in their orbits to the division of cells and the growth of tissues seen under the microscope, or the condensation of the dew drop. "Night quits her 'ebon throne' and resigns her empire to the king of day." And how quietly it is done! A phenomenon with which we are all so familiar that we scarce think of the wonder of it, for it comes so quietly o'er us stealing, that the slumberer upon his couch is not awakened. Watch the first faint streak of light as it is seen in the east -- so faint that we can scarcely perceive it. But silently star after star becomes dim; and a diffusion of light, faint and delicate, spreads before us, and the silence seems almost oppressive and awful, as the great center of our system appears, little by little, silently but surely, until he bursts upon us in all the beauty and glory of a new day. We think of the Psalmist and with him say, "There is no speech nor language; their voice is not heard." And we resolve as God's children to strive more earnestly this day to please a Heavenly Father whose power and glory all nature demonstrates.

As the Master leaves the crowds behind on that last night upon earth, He seeks the silence and solitude of Gethsemane. Here He bares His heart to the Father His Father and ours. Here He agonizes, and here He is strengthened by communion with God-silent prayer-and finally that blessed assurance that He is well pleasing to the Father comes to Him, and He passes out to meet the mob. What is it that prevents them from seizing Him then, and why do they fall to the ground before Him? That silent, quiet, powerful influence prevents them -- until He Himself is ready to be taken, and then He is the calmest perhaps of them all.

Munkacsy's "Christ Before Pilate" shows Him surrounded by a howling mob, the very embodiment of brute force, seeming able to crush Him like an insect. Why do they not do it? Because in Him there is that silent strength of personality, imbibed from His relations and communions with God. In Him there dwelt the secret strength of God and God was with Him and not with the mob. Not until He was ready dare they lay hand upon Him to crucify Him. But in God's wisdom it must be and so it was. His strength was in His calm, quiet submission to the will of God, as He overcame His human nature which shrank from death.

What a lesson in strength and fortitude and submission to God's will! What a lesson for His brethren as they are called to sacrifice their human earthrights! The call to the things of the flesh is strong, and perhaps as we think of a perfect humanity, the call becomes stronger. But we have consecrated unto death; and we dare not look away from our hope and our strength as found in Him. Ours is a glorious inheritance -- a change of nature that we may have a part in His revelation to the sons of men. "It cloth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him, for we shall see Him as He is."

SAFE ONLY AS WE DWELL IN NEARNESS TO GOD

The Master prayed earnestly and often. The quietest room in a cotton mill is the power room, the room in which that massive engine is producing power for the whole mill. Every loom depends upon the maintenance of the engine. Let that be neglected, or let it be overloaded by too many looms, and the mill breaks down. Our power room is the closet, where we are wont to go to commune with God. Do we neglect it, we become weary and our Christian life is joyless, and our efforts are non-productive. We may have overloaded the engine, we may have neglected the means of strength and power. Let us resort more frequently to prayer-simple, common prayer, through which our supply of grace comes to us.

In the old fable the wind and the sun vied with each other to see which could first make the traveler remove his cloak. The wind blew and blew, harder and harder, and the harder it blew, the closer the traveler drew his cloak about him, until finally the wind gave way to the sun. And as the sun shone warmer and warmer, the traveler unloosed his cloak, threw it open and back, and finally removed it entirely. The sun by its quiet power had accomplished what the blustering mighty wind could not do. The sun might be likened to the quality of love, the bond of perfectness. And this is the quality we attain unto, by the power of prayer in our lives. It is this quality by which men know that we have been in God's presence and communed with Him. As God is love, so the children of God should possess His love. It was even by this quality that our Master laid down His life for mankind, and it was even so that God raised Him up, whereby He became the surety of our hope.

We are safe only as we dwell in nearness to God and we are near to Him only through prayer. Let us draw near to God that He may draw near to us. Only can He draw near to us as we open our hearts, divest us of the things of the flesh and let Him come in and reign. It was said of our Lord Himself, Can any good thing come out of Nazareth? And the early Apostles were despised as ignorant and unlearned men. Yet they laid the foundation of a faith which has since moved along as the Body of Christ has been quietly selected-one here, and one there, until we believe the whole number has -been nearly completed.

Surely the time is at hand, if we read correctly the signs of the times. As we -see the distress of nations upon the earth, the setting up of the Kingdom cannot be far 'in the distance. And because the world does not see this, it will be necessary for the next phase of His Plan to be preceded by the antitypical tempest, the time of trouble such as never was since there was a nation-this tempest to be followed again by the still small voice which will usher in the times of peace and happiness upon the earth. Then "the desire sire of all nations shall come," when He shall take away the heart of stone and give them a heart of flesh and "He shall be their God and they shall be His people."

THE VOICE OF CONSCIENCE

We must not despise the small things, for with them He did confound the mighty. It was the coral insect which produced great areas of the American Continent and filled the Pacific with unnumbered islands. It His the age long accumulation of mica flakes which produced the mighty Alps. The lime deposits of the earth were caused by the death of countless millions of microscopic animals to the square inch. So we must not undervalue the small things.

God has spoken to man ever since those early days when He walked with him in the cool of the day, and talked with him. In those days He found pleasure in man. Today He speaks in the voice of conscience, and happy he whose hearing has not become dulled that he cannot hear that voice.

He bids us come and reason with Him, and if we will, we are given to understand the mysteries of the Kingdom.

The voice of the human Jesus was the voice of God while He traveled the plains of Galilee and made known to the minds of men the mind of God, when He spake as no other man ever spake. He did not lift up His voice in the street. He did not strive, but in His presence the spirits cried out for mercy. Pain and sickness and sorrow and death yielded to His touch. As the voice of God, He declared the Gospel of love and peace in place of the Law. As He sat in the mount with His disciples, away from the multitude, and declared that "Blessed are the poor in spirit for theirs is the Kingdom of Heaven," we see a new order of things, and the smoke and the fire and the trembling of Sinai are forgotten. No longer does the blood of bulls and goats avail, for He is soon to make that sacrifice once for all-the whole world. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," are the sentiments of love, and supersede the eye for an eye the sentiments of the Law, based upon justice alone.

OUR ONLY REAL POSSESSION, WHAT WE ARE

"It is finished" were the most fateful words ever spoken upon earth, for it indicated that the sacrificial feature of God's Plan was accomplished, the corresponding price had been secured, and the Prophet of old had been vindicated. Sorrowful hours and days these were .to the faithful few who had followed Him. They failed to recall the days of the regeneration which were to come, and their promised participation. It required the presence of the Holy Spirit later to bring all things to their remembrance.

It is this voice when lifted up that shall draw all men unto Himself. It is a drawing voice, a compelling voice, to him who bath an ear to hear-a voice known only to His sheep, for they alone follow Him. How marvelous that voice as He unfolds the Divine Plan to such, and what an unspeakable joy comes to him who takes up his cross and follows Him in discipleship, in joint-heirship-they whom John saw standing with the Lamb upon Mount Zion: "These are they which follow the Lamb whithersoever He goeth . being the firstfruits unto God and to the Lamb . . for they are without fault." - Rev. 14:4, 5.

To quote from another: "When we have crossed to the other side of the gulf that separates the seen front the unseen, we shall find that nothing has ever mattered except faithfulness to that voice. Place does not matter-one might gain all the glory of the world and yet be a stranger to his own soul; fame and station count for nothing in that mysterious beyond towards which we are all hastening: The only possession we can carry there is what we are. Can we not live now as though our hearts were set only upon eternal values? Can we not do with our lives now what-we would do if we knew for certain that nothing shall live but love? Can we not gaze calmly at the destructive effect of earthquake, wind, and fire, when we know that the still small voice is whispering; 'Well done, good and faithful servant'? Above all we shall not be tempted to think that success or failure depends in the least upon what the world can see."

"Dear Lord and Father of mankind,
Forgive our foolish ways!
Reclothe us in our rightful mind,
In purer lives our service find,
In deeper reverence, praise.

"O sabbath rest by Galilee!
O calm of hills above,

Where Jesus knelt to share with Thee
The silence of eternity Interpreted by love!

"With that deep hush subduing all
Our words and works that drown
The tender whisper of Thy call,
As noiseless let Thy blessing fall,
As fell the Manna down.

"Drop Thy still dews of quietness,
Till all our strivings cease!
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

"Breathe through the heats of our desire
Thy coolness and Thy balm!
Let sense be dumb, let flesh retire!
Speak through the earthquake, wind and fire,
A still small voice of calm!"

- S. D. Bennett, M.D.

The Sympathy of Christ

"In all their afflictions He was afflicted." - Isa. 63.9

'Tis, sweet to know -- when we are tired, and pain
Lies on our hearts, and when we look in vain
For human comfort -- that the heart Divine
Still understands these cares of yours and mine.
Not only understands, but day by day
Lives with us while we tread the earthly way
Bears with us all our weariness, and feels
The shadow of the faintest cloud that steals
Across our sunshine: even learns again
The depths and bitterness of human pain.
There is no sorrow that He will not share;
No cross, no burden for our hearts to bear
Without His help; no care of ours too small
To cast on Jesus: let us tell Him all,
Lay at His feet the story of our woes,
And in His sympathy find sweet repose.

- From *"Heart to Heart Talk."*