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"Peace to Men of Good Will"

"Be not afraid! For lo! I bring you good tidings of a great joy, which shall be for all the people: That there hath been born unto you this day a Savior -- who is an Anointed Lord -- in the City of David! ... Glory in the highest unto God! And on earth peace, to men of good will." - Luke 2:10-14, Rotherham, and Tischendorf Footnote.

THE THUNDER of burly guns, reverberating to day in the ears, of "all people" of earth, well nigh drowns out the sweet strains of the angelic Proclamation echoing down the corridors of time, from that first Christmas morning. Instead of the promised peace, the art, the science, and the practice of war are still, after nineteen centuries, the chief pre-occupation of mankind.

It is therefore no wonder that men generally have come to regard this heavenly Proclamation as being in the same category as the Santa Claus tradition a pleasant story for children, a tender reminder of a young mother and her babe, "lying in a manger," and so of all motherhood and childhood, of sweetness and light; and, perhaps, of a kindness of intent on the part of heaven and of a God who means well, but cannot do much practically to end the woes of earth.

Because of the long delay and apparent failure, the sweeping significance of the Proclamation has been generally overlooked or disbelieved. Still do "the kings of the earth *set themselves*, and the rulers take counsel together, [unwittingly] against Jehovah and against His Anointed." The lords of earth -- of the present order-would not dare set themselves against the Creator of the Universe, or, against His Son, did they recognize that *They* are the authors of the "bands" and "cords" that hamper them. These comparatively slight hindrances on the reign of selfishness and evil, during the past six thousand years, have been mostly through What the Apostle calls "the foolishness of preaching" - mere *talk*. A modern and typical instance of the continual conspiracy of earth's rulers to rid themselves of these "bands" and "cords" has been the effort on the part of the European dictators and their associates to destroy the influence of Christianity on their peoples.

"Yet" -- in spite of all disbelief, and conspiracy and confusion and opposition, "Yet," saith Jehovah, "I have set My king upon My holy hill of Zion." This is a prophetic statement of divine

intention, not of previously accomplished fact. Not yet has the head of "this present evil world," Satan, been laid hold upon by the Apocalyptic Messenger and bound "with a great chain" for a thousand years. Not yet have his kings, been bound with chains, and his nobles with fetters of iron, as it is declared they shall be. Not yet has his kingdom felt the "iron rod" of Jehovah's King, dashing it to pieces like a potter's vessel. Not yet has the King, so "set" by Jehovah; assumed His throne and issued His own inaugural Proclamation: "I will tell of the decree: Jehovah said unto Me, Thou art My Son; this day have I begotten Thee" (or, "brought Thee forth" - Young; or, "acknowledged Thy paternity," or "declared Thy pedigree" - Num. 1:18). "Ask of Me and I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession...." "Behold, I make all things new. It is accomplished! I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely." - Psalm 2; Rev. 21:5-8.

But-"Who hath believed our' message, and to whom hath the Arm of Jehovah been revealed?" "I thank Thee, O Father, Lord of heaven and earth," said Jesus, "that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes." The world drowns on in darkness; it does not hear the Christmas Proclamation. But when the due time comes, there will be no delay, no hesitation, no procrastination, no commutation of sentence upon an evil and rebellious world. "For a full end, and that determined, will the Lord, Jehovah of hosts, make in the midst of all the earth." (Isa. 10:23.) The sovereignty of this King whoser birth on earth we celebrate, is to be autocratic; His dominion co-extensive with the boundaries of earth.

Herein is an apparent inconsistency in the Proclamation of the herald angels, as reported in the Authorized Version of our Bible. It promised, without limitation, "Peace on earth, good will toward men." But the following nineteen hundred years have been years of warfare on earth; and the Kingdom of Christ, as foretold by all the Prophets, will be inaugurated, not by peaceful means, but by force, involving the destruction or restraint of His enemies. However, when the most ancient manuscripts of the Gospel are examined, the inconsistency disappears. All three of these MSS, the Sinaitic, the Vatican, and Alexandrine, show that the text originally read: "Peace on earth *to men of good will.*" . The Peace is extended only "to those who, like the King Himself, "love righteousness and hate iniquity." "Great peace have they who love Thy law." On the contrary, "*There is no peace, saith Jehovah, to the wicked.*" "Oh, that thou hadst hearkened unto My commandments! *then* had thy peace been as a river, and thy righteousness as the waves of the sea." It would appear that; the Apostle Paul had the Proclamation in mind when he wrote to the Romans: "God . . . will render to every man according to his works . . . unto them that . . . obey not the truth, but obey unrighteousness, wrath and indignation, tribulation and anguish . . . but glory and honor and peace to every man that worketh good." - Isa. 48.18 24; Rom 2.1 11

All this is not inconsistent with the prophecies that paint the peace and prosperity of Christ's reign. Inaugurated as it will be amid scenes of violence, all opposition will be quickly suppressed. Once the intent and adequacy of His authority becomes generally known, the reaction of the people of earth will be as foretold by the Prophet Isaiah: "It shall come to pass in that day that Jehovah will' punish the host of the high ones on high. [the evil spirits, spoken of in Eph. 6:12] and the kings of the earth upon the earth... . For Jehovah of hosts will reign in Mount Zion and in Jerusalem.... And it shall be said in that day, Lo, this is our God; we have 'waited for Him and He will save us: this is Jehovah; we have waited for Him, we- will be glad and rejoice in His salvation." (Isa. 24:21, 23; 25:9.) St. Peter declared in his second recorded sermon (Acts 3:12-26) that the return of "the Christ who hath been appointed for you, even Jesus" will be to bring "seasons of refreshing" in fulfillment of the sworn covenant to Abraham: "In thee and in thy seed shall all the families of the earth be blessed." Of this reign of blessing, asserted the Apostle, all God's holy Prophets had spoken "since the world began."

The extension of a divine offer of peace, to the well disposed individuals in a world in rebellion against God, two thousand years before the inauguration of His Kingdom in power and glory, has been a favor of the greatest importance to its beneficiaries. All are members of a fallen race, "born in sin and shapen in iniquity," unable from inherent weakness to serve God perfectly in the environment and atmosphere of "the present evil world," however good their desires and intentions. But through this divine offer, "Ye that once were far off are made nigh in the blood of Christ. For He is our peace," writes Paul to the Ephesians. (2:13, 17.) "He came and preached peace to you [Gentiles] that were far off, and peace to them [the Jews] that were nigh: for through Him we both have our access in one spirit unto the Father." "Being justified by faith, we have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in the hope of the glory of God." (Rom. 5:1, 2.) Thus, through the "peace to men of good will," proclaimed by the angels that first Christmas 'morning, has been made possible the great "High Calling of God in Christ Jesus." No wonder this offer of amnesty was prefaced by the chorus: "*Glory in the highest unto God,*" the Author of so beneficent a Plan.

So the ones who can still hear the Christmas Proclamation of the angels, *know* that despite all discord and opposition, all the folly of men and the, malignancy of demons, "*A King shall reign and prosper, and shall execute judgment and justice in the earth.*" (Jer. 23:5.) And they know that this King will be the resurrected Christ' Jesus, who was once born as the Babe of Bethlehem. "Even so, come quickly. Lord Jesus.",

- H. E. Hollister.

The Eternal Will

To war the armored nations march
With echoing tread and thud of drum
But under heaven's triumphal arch
A King unseen in conquest comes.
A thousand wills are crossed in war,
A thousand victories lost and won.
They alter not His changeless law
One will is destined to be done.
Frail as the blossoms of the grass,
Earth's glories rise to fade away;
One foot alone shall never pass
From out the kingdom "of the day
Republic, state, dominion, throne,
'Go down before the setting sun;
Time summons all save Him alone
One will is destined to be done.
The victor and the vanquished soon
Alike lay down their arms in sleep;
For Honor brings the strong no boon
To stay the vigils death must keep.
Defeat or conquest, life or death,
Progressive still His courses run;

Moved not the measure of a breath
One will is destined to be done.
To that one will Creation turns
Her myriad gaze in wonder dumb;
No flower that blows, no sun that burns,
His secret tells in light or bloom,
But righteous law at last shall prove
To Him was every battle won;
Creation's travail brought forth love.
One will is destined to be done.

- Ernest Warburton Shurtleff.

Blessings Derived from Continuance in Prayer

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it." - Mal. 3:10.

OUR SUBJECT will be considered under the seven following headings:

1. - Continuance in prayer.
2. - What is necessary to enable us to attain to this continuance in prayer?
3. - Results of continuance in prayer as a habit.
4. - Faithful expectation in prayer.
5. - The results of expectation in prayer.
6. - Intensity in prayer.
7. - The results-rest, joy, and peace as found in Him, Christ our Redeemer.

"Continue in prayer, and watch in the same with thanksgiving," says St. Paul. - Col. 4:2.

"Evening and morning, and at noon, will I pray, and cry aloud; and He shall hear my voice," says the Psalmist. - Psa. 55:17.

What is *continuance* in prayer? continuance in prayer *as a habit*? continuance in prayer at *any one time*? 'Speaking to God at all times; and in all places when there are immediate occasions for prayer, and also when there are not is continuance *in prayer*. It is not merely *saying* a prayer, or even praying in the morning when we get up and in the evening when we retire, but it is a continual attitude of prayer. Prayer may be made in one short sentence, or in a word, or even without uttering a word at-all. It "is the soul's sincere desire, uttered *or* unexpressed." This continuance in prayer is independent of place as well as of time. Otherwise we would be hindered in continuance *in* prayer. We can learn a lesson from a story of an *old* minister's servant:

A number of ministers were assembled for a discussion of different questions, and among others it was asked how the command to "pray without ceasing could be complied with. Various suppositions were expressed, and at length one of the number was appointed to write an essay on it to be *read* at the next monthly meeting. This, discussion was heard by a servant girl, *who* exclaimed:

"What! a whole month wanted to tell the meaning of that text! It is one of the easiest in the Bible."

"Well, well, Mary," said the old minister, "What can you say about it? Let us know how you understand it. Can *you* pray all the time?"

"Oh, yes sir.

"What, when you have so many things to do?" "Why, sir, the more I have to do, the more I pray." "Indeed! Do let us know how it is, for most people think otherwise.

"Well, sir," said the girl, "when I first open *my* eyes in the morning I pray: 'Lord open the eyes: of *my* understanding,' and while I am dressing I pray that I may be clothed with the robe of righteousness; when I wash, I ask for the washing of regeneration-,and as I begin my work, I pray that I may have strength equal to my day. When I begin to kindle the fire, I pray that God's. work may revive in my soul; as I sweep out the house, I pray that *my* heart may be cleansed from all impurities; while partaking of breakfast I desire to be fed with the manna, and the sincere milk of the Word; as I am, busy with the little children, I look up to God as *my Father*; and *so* on all day. Everything I do, furnishes me with a thought for prayer."

"Enough! Enough!" said the old divine; "These' things are revealed to babes, and hid from the wise and prudent. Go on, Mary," said he, "Pray without ceasing."

In harmony with this statement, let us remember, dear brethren, that God has said, "The meek will He guide in judgment, and the meek will He teach His way."

It is the spirit of man that prays. The spirit may be quietly before the throne, while the body is amid the throng or the noise of travel. God will accept real prayer no matter from what locality it is sent up, no matter at what time. The spirit can be in an attitude of prayer when the body cannot. He who is able to continue in prayer knows this, for he prays at all times and in *all* places. What a comfort to know that all things may be brought to God -in prayer. We need never be at a loss for matte- for prayer. There is never a day passes that does not afford special matter for prayer. Dangers are apprehended, vexations are to be borne, spiritual comfort and blessing to be obtained in which we feel in sore need. And though there may be no pressing need, there is abundance about which to continue in prayer. We long to be holy, so we lift our hearts and say, "O' Lord, may Thy Spirit sanctify me, and make me more like Christ." We want to have more love for Christ, and we say, "O Lord, make me love Thee as Thou Thyself wouldst have me love. Perhaps we are calling on the *sick*, *we* may ask the Lord to make our call a blessing. *We* are all interested in His work, and we may ask Him to prosper His cause.

Dear brethren, may *we* know more and more of this *continuance in*, prayer. May the Lord enable us all to say with the Psalmist, "Evening and morning, and at noon, will I pray and cry aloud; and He shall hear my voice."

2. - What is necessary to enable us to attain -this continuance in prayer?, The realization of our privilege *is* one very important matter-to know that we may take a higher stand than- that of a mere worshiper, and that we may *hold communion with God*. The unconverted may worship, but, higher than that they cannot go. Worship is a duty, communion a privilege. *We* who are enjoying the privilege of communion with God are in a far higher position than that of a worshiper - "seated together with Christ in heavenly places"; and the realization of this will be a great help to our" continuance in prayer.

The deepest reverence and awe will fill the mind of one who knows the Holy One aright. Before Him even the angels veil their faces. Those who continue in prayer will "never presume to be irreverent in their privilege of communing with God. When we know that we are sons of God; we will act toward our Father as children toward a parent. A child from the simple realization of his connection with his parent comes to him at all times, and asks him about everything. His reverence for his father is not lessened by the fact that he may 'thus come. The father does not require set forms and ceremonies to be performed before the child can open his lips. Were this the case, the child would very likely stay away when there were only little things to speak about, or 'ask for, and would go to him only with the great things. Serious results might come from this, for evils often come from small beginnings. The little things we might have spoken to Him about, may be the very beginnings from which evil might develop. When the first pains of a child are brought to the attention of a tender parent, he takes measures that may avert a serious illness and much after suffering. And when we do not take these little things to our Father in prayer, we take them in our own hands and often follow a wrong course, resulting in trouble or loss. A few words of earnest prayer and looking to God would have assured us of *His* guidance. It was not because *of* unbelief 'that we failed to pray, but because we failed to realize the privilege of prayer. We may see clearly that God as our Father is educating us when He permits trials, and that He will in a general way, make all needful provisions for us, but we fail in this particular point of realizing our privilege of taking *everything* to God in prayer.

"What a friend we have in Jesus,
All our sins and griefs to bear,
What a privilege to carry,,
Everything to Him in prayer."

Let us endeavor more and more to realize the privilege connected with sonship with God that we have the privilege of talking with God, of taking everything to Him, at all times and in every place.

That which above all things will enable us to con- tinue in prayer is the operation of the Holy Spirit upon our minds and hearts. It operates in many different ways. It works upon our reasoning, our intellectual powers, our imaginations, and also upon our habits., Has the habit of our mind been wrought upon by the Holy Spirit? If the mind has been fixed upon God, that in itself will be a great stimulant to continuous prayer. The mind thus sanctified. will naturally have holy thoughts and will continually be in an attitude of prayer. Prayer then will not be an effort, but an overflowing of the mind and heart. We have the promise that "He will keep in perfect peace those whose minds are stayed on Him."

3. - This brings us to our third subject Results of continuance in prayer as a habit. One of the results is that it will help to keep up the spiritual tone of the mind. Do we not day by day find ourselves prone to slip somewhat perhaps from our spiritual attainment? We seem like some stringed instrument, the tendency of which is to decline from concert pitch. Unless the body be continually refreshed by breathing in pure air, it will droop. So our spiritual life is as dependent upon refreshment as is our body, and one way this refreshment comes is through prayer. We cannot become strangers to the Throne *of* Grace. Nothing pleases Satan more than to intercept our prayers. He tries to disturb our regular times of prayer if he can, and if failing in that he will try to make us strangers to continuous prayer.

How often in daily life we find that we insensibly become almost strangers to those we once knew well, but frequent intercourse has been gradually broken off, and as time passed, we missed

the accustomed intercourse less and less. So Satan tries to make the child of God a stranger to the Throne of Grace, knowing that the heart will gradually become less interested in talking with God. The confidence of his heart will decrease, and giving less thought to God, the mind will turn more to self. We may be sure, brethren, that the feeling of strangeness is one that, grows rapidly.

Another good result of continuance in prayer is that we can -bring multitudes of things to God as they arise, which otherwise we might forget. Little things are soon forgotten, and yet they are often, of great importance. They are- gone from our minds without even having been committed to God; but, though gone from our memories, they have not gone from the field of action. They have linked themselves with other things for' the production of some result.'

Still another -result of continuance, in prayer is that we shall have a blessing in special acts. When we are about to do a thing, if we ask a blessing upon it, and if that thing be not evil, we shall receive a blessing. We should seek for special as well as general blessings. Let us strive to have the spirit of continuous prayer and say, "Lord, help me in this"; "Lord, -avert that and the special blessing will come.

If we are living in supplication, we shall also live in giving of thanks. No matter how great or, how varied our need, we shall always have a resource. We shall have a "very present help," and amid all the changes and varied experiences of life we will' have that peace which the world cannot give, and which the, world cannot take away.

"As for me, I will 'call upon, God; and the 'Lord shall save me. Evening and morning and at noon will I. pray, and cry aloud, and He shall hear my voice."

4. - Faithful expectation in prayer. What is it to *expect in* prayer? It is to believe that an answer will come-to be looking for an answer, and to be patient in expecting it. A great many prayers are, offered without any positive expectation that they, will be answered. How differently do we act toward God from the way we act toward man. When we go to our fellow-man for anything, we expect to receive it, or hope to. But when we pray to God, and that oft times for definite things, we do not always think about the coming of an answer. We have many precious promises in the Scriptures that prayer will be answered: "What things soever ye desire, when ye pray, believe that ye shall receive them, and ye shall have them." "Ask, and it shall be given you." "Whatsoever ye ask *in My name*, that will I do." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." "If ye *abide in Me, and My words abide in you*, ye shall ask what ye will and it shall be done unto you." - Mark 11:24; Matt. 7:7; John 14:13; 1:5, 6; 15:7.

We see from the above Scriptures that there are conditions attached-faith, abiding in Him, and His words abiding in us. We are to pray in the name of Christ-in the mind and will and spirit of Christ. The answer to our prayers is not dependent upon the greatness or smallness of our requests, but upon the motive or impulse -which prompts them. If that impulse proceeds from our own will, the prayer is not in the name of Christ. But when it is from an inward, divine operation, it is truly in the name of Christ, and" will have His answer. If we are "dead with Him, we will be careful to bring the required sacrifice of our Christian covenant-a crucified will.

Sanctified reasoning upon the character and attributes of God also strengthen our expectation in prayer. God is true; His "faithfulness reaches even to the clouds." He is our Father and we His children. Never was love so true, so steady, so large as His; and we should expect from Him just as a child expects from a parent. The consciousness of another's love makes us bold to ask from those on earth; how much more should it from our Father in Heaven. He is omnipotent. All

resources are at His command. He is generous; He delights to give. He gave His only begotten Son, to die for us while we were yet sinners, and "how shall He not with Him freely give us all things." If we will but bring to Him "all the tithes" -our all-He will surely "open the windows of heaven and pour out a blessing, that there shall not be room enough to receive it." When bread was rained from heaven upon the multitude in the wilderness, it fell in profusion, so that there was abundance for all. We read much of the generosity of God "the exceeding riches of His grace, "the exceeding greatness of His power," and of the "grace of the Lord exceeding abundant," "exceeding great and precious promises."

It will greatly help us in our expectation in prayer if we thus call to mind. the attributes, of God and meditate on His character in connection with our need; thus giving an impetus and a reality to our prayers that may otherwise be wanting.

5. - The results of expectation in prayer. Expecting an answer will result in more precision of meaning in our prayers. There are many things which our spiritual knowledge tells us that a child of the Lord should desire. But do we really desire them? Are we really anxious to have them? And when we pray for them are we willing for God to grant our request in His own time and way? If we learn to expect in prayer, we will surely be precise in what we ask for. We do not "go to our fellow-men with meaningless petitions; let us not deal with God 'with less earnestness and reality. Let us offer no prayer in which we are not willing and desirous that God should take us at, our word.

Another good result of expectation is a greater readiness to pray. We are very loath to ask a favor where we think we are likely to be denied. We have not the heart to go. One cause of backwardness in prayer is our doubt and uncertainty about getting an answer. These take away our cheerful readiness in prayer, and make it hard labor instead of a blessed privilege. But if we expect from God, we are very ready to come and ask for what we need.

A further result will be less expectation from and leaning upon man, seeing we have the Almighty and, Everlasting God Himself. There is always danger of trusting in human flesh instead of in the living God; "Cursed is the man that trusteth in matt;" but "Blessed is the man that maketh the Lord his trust."

This expectation will enable us to unburden our heart by casting our care upon God, which result' its comfort and peace. If we find our hearts still sad after we have come to the Lord in prayer, we may be sure we have not fully committed our burden to Him. Perhaps there is some self-will and not that complete surrender and submission to the will of God that is necessary if we would have His peace. If we have gone to the Throne with tears and with heavy tread,' with care on our hearts, let its come forth with elastic step,-cheerful in the expectation that our prayer will be answered.

This expectation will not hinder us from cooperating with God in bringing about the answer, but should give us more energy in the use of any means He may indicate to us. It will increase outzeal and energy.

It is not honoring to God to pray, and yet not look for an answer. God is robbed of His glory when He gives and we do -not recognize what we have received as a gift from Him. But we must be patient in expectation. This is important. God's ways are not as man's, and many times our prayers are not answered in just the way and time we had thought. God is honored, when His children wait upon Him. Even when we are sure we have asked according to His will, we must leave the time unreservedly to Him. It may be hard when we have to wait week after week and

month after month, but we should never try to hurry His arrangements. He is able to speak and it is done, and when He seems to tarry, we may be sure that His Infinite Wisdom makes no mistakes, and our becoming attitude is one of "patient waiting."

6. - Intensity in prayer. We are sometimes brought into circumstances in which a fixed and speedy time must settle a question. God often teaches us the meaning of intensity in prayer by thus bringing us decidedly to a point. Then there are times when sudden calamity comes upon us. Bereft of our resources and of our friends, we find ourselves brought into the immediate presence of God. We realize we must have more than human support and are dependent upon God. We are driven to intensity in prayer. Nothing will so calm our minds and fit us for deliberation as a few moments of intense prayer. We may be sure that God will be with us and we will be able to meet the sudden pressure, with Him, in a way that would otherwise be impossible.

Matters of special importance or magnitude give another reason for intense prayer, We do not always realize how great are the blessings for which we are praying, and on this account our prayers are dull; but when we have been completely shut up to our own resources, and there is heavy pressure upon us, we often learn the meaning of intensity in prayer. Without our realizing it we may permit the possession of even one slender resource to affect our intensity in prayer. We wish to cast ourselves on God alone, but weak human nature looks for some means which seems at hand, some "created stream."

Then there are times when we experience this intensity in prayer as a result of the immediate operation of the Spirit. We may have failed in some point in which we had earnestly endeavored to overcome and are somewhat discouraged. Then it is as if the Spirit of the Lord were working upon us, showing us our weakness, proving us as to what we are in ourselves. Being pained and filled with self-reproach, we become quickened to intensity in prayer. We look to God, we seek Him as a refuge, we remember our standing in Christ, and in our intensity exclaim with the Psalmist: "Unto Thee do I cry, O Lord, my Rock, be not silent unto me."

7. The results—rest, joy, and peace as found in Christ, our Redeemer. We read of a "peace that passeth understanding," and of that "perfect peace" experienced by those whose minds are stayed on God, and we may realize that we are not possessing this fully. This leads us to intensity in prayer. The Apostle tells us we should "labor to enter into that rest." It must be sought earnestly, not only through continuous prayer, but by all the means provided by the Lord. "*Learn of Me*, for I am meek and lowly of heart, and ye shall find rest unto your souls." Rest is not a thing that can be given, but comes as a result of *bringing* the mind and heart into an attitude of meekness and lowliness before the Lord—an attitude attained only through experience, "*Learn of Me* and ye shall find rest."

In none of our desires and prayers for spiritual good things will the Lord deny us an answer; but how, and when, and through what instrumentality it is to come, we must leave wholly in His hands.

- Margeson.

Prayer

"Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!

"We kneel, and all around us seems to, lower;
We rise, and all, the distant and the near,
Stand forth in sunny outline brave and clear;
We kneel, how weak! we rise, how full of power!

"Why, therefore, should we do ourselves this wrong
Or others-that we are not, always strong
That we are sometimes overborne with care
That we should ever weak or heartless be,
Anxious or troubled -- when with us is prayer,
And joy and strength and courage are with Thee?"

A Smile

"A smile costs nothing, but gives much. It enriches those who receive, without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever. None is so rich or mighty that he can get along without it; and none so poor but that he can be made rich by it. A smile creates happiness in the home, fosters good will in business, and is the countersign of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad, and it is nature's best' antidote for trouble. Yet it cannot be bought, borrowed, begged, or stolen, for, it is something that is of no value to any one until it is given away. Some people are too tired to give you a smile. Give them one of yours, as none needs a smile so much as he who has no more to give."

Human Works vs. Works of the New Creature

"Beloved, work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of His good pleasure." - - Philippians 2:12, 13.

OUR TEXT *is* not an exhortation to the world The Apostle is not urging natural men to work out their own salvation. The exhortation is to the Church of Christ alone, the beloved, as St. Paul calls them. According to many theologians this advice would seem strange, because of the commonly accepted belief that a person is saved as soon as he becomes one of the Lord's people. To this we agree in part "we are saved by hope." But the actual salvation we have not yet attained. It will not be attained until we shall have experienced the "change" of the First Resurrection. Up to that time there is always a possibility of our leaving the faith, being turned away from the faith -- away from seeking to follow on faithfully to the attainment of the Lord's ultimate will concerning us. This salvation to the High *Calling is* to be *worked out* by the development of character.

God has promised that certain characters shall attain to the highest place in His gift, the chief place of exaltation and favor, to be partakers of His own divine nature. The Scriptures indicate that there are others who will attain to an inferior place -- vessels unto lesser honor. (2 Timothy 2:20, 21.) So *we* see that we should be on the qui vive, on the alert, to win the very best offered, the attainment of which will be pleasing to God as well as being the best thing for ourselves. Those who have entered into a covenant with the Lord must attain spirit nature, either on the divine plane or a lower one; else they will lose all and die the Second Death. We are called in *one hope* of our Calling -- that of attaining the divine nature. There has been no other call issued during the Gospel Age.

The question arises, Does this exhortation to work out our *own* salvation conflict with St. Paul's other statement, that our salvation "is not of works, lest any man should boast"? We reply, No; our salvation from death is entirely by faith. As *men* we have no opportunity of doing any works that would justify us before God. Until we have been accepted into God's family no works that *we* could do would be acceptable. God who is perfect, is not pleased to receive anything imperfect, either works or anything else. But when we have received the forgiveness of our sins not by works, but by faith and have become sons of God, through consecration and spirit-begetting, then comes the time when we can do acceptable works; for we are then members of the Lord's family, and the Holy Spirit within us through this begetting now has an opportunity to show itself, to do some works. In other words, as imperfect human beings, we cannot work out our salvation; but as new creatures we can do this. - Philippians 4:13.

OUR PART OF THE WORK

If after its begetting the new creature never became active, it would never develop strength *and* character, just as a child would not develop if it never moved *its* limbs. We receive the Holy Spirit at the time of the Lord's acceptance of us, at our consecration. But this new creature germ cannot long remain quiet. It must grow through nourishment, through feeding. At first we "desire the sincere milk of the Word, that *we* may grow thereby." We become strong by the exercise of ourselves as new creatures. But it is God who started the new life *in*, us. All our studying would not have made new creatures of us; no amount of works would have done it. These things would never have brought us into the Lord's family; but after we have *come*, into His family 'through the Lord Jesus, these good works will begin to show.

The new creature takes over the old body *as* its possession, to be its servant. Legally, the old body is dead, having been slain as a sacrifice. But actually, *we* still have it in lieu of our new body, that it may

serve us *until* the new creature is sufficiently developed to be, given its resurrection *body*, and until our work here is done. It is the possession of this old, imperfect body that makes it necessary for us 'to wear the robe of Christ's righteousness while we remain in the flesh.

The new creature masters its old body, gets more and more control of the old disposition of the flesh. This may be more manifest to our neighbors and friends, and to our brethren, than to ourselves. The Father works in us as new creatures, through Christ. And as we as new creatures exercise ourselves in the control of *the* flesh, we become strong. Thus, as the Apostle says, we more and more become copies *of* God's dear Son. "It is God that worketh in us both *to* will and to do His good pleasure," and as we thus *will* and *do*, we accomplish our salvation. The Apostle is speaking here, not about the natural man, but, of the "beloved" class, and is explaining that God wishes us to know that now, as we are His sons, He is working in us to accomplish His will.

GOD'S PART A GREAT WORK

There is a work that God did for us before we ever could have come into Christ -- a great and important work. That work was the purchasing of us through the sacrificial death of the Lord Jesus, and the arrangement by which the knowledge of this reaches *us*. Through the circumstances, incidents, affairs of Your lives He *showed* us the way by which we might *become* His children through full consecration. All this is the work of God, and in the Scriptures is called drawing and calling. "No man can come unto Me except the Father which sent Me draw him," said the Master. It is the Father who draws, but by way of the Son. Then we are *called* with a "Heavenly Calling." After we have accepted the, Gall upon the Lord's terms, there is a work to be done in us -- a great work. And God is doing this work.

Elsewhere the Apostle says of this class, "Ye are God's- workmanship." Our Lord Jesus says of these, "I am the Vine,-ye are the branches." The Father is the great Husbandman. It is for God to prune the branches of the Vine, to give them all the experiences requisite to their fruit-bearing. We all need pruning to develop the best of which we are capable as new creatures, and to prove what we shall be qualified for.

So God's work in us progresses. He works through the world, through the brethren, through all the varied experiences of life, and through His precious promises. In proportion as we love God, we get the good out of our experiences. "We know that all things work together for good to them that love God, - to the called according to His purpose." If we *know* this, we shall receive in the spirit of submission and trust all that comes to us. The Lord continues to feed us upon His Word. Our progress is a matter of gradual development-a growing in grace, a growing in knowledge, a growing into God's character-likeness. Thus He works in His children to will and to do His good pleasure. He shows us, more and more what His good pleasure is. Whoever becomes a child of God realizes later on more clearly than when he made his consecration what *is* the will of God, the mind of God. He comes to see things from, an altogether different angle from his viewpoint when he first entered upon the narrow way.

As the Lord works in us through His various providences, etc., we are to accept these nourishments for the new creature, appropriating them, to ourselves, that we may grow thereby-grow in strength of character, and thus be prepared for the Kingdom, for the glory, honor, immortality awaiting us if faithful. Of course, these great blessings and honors will not be given us unless we become such characters as the Lord will approve. The Apostle exhorts us to remember that what is to be reckoned on is, How much as a new creature have you done in battling against the weaknesses of the flesh, in overcoming unfavorable surroundings? How fully have you really developed the likeness of Christ in your character?

- R5758, Sept. 1, 1915.

The Letter to the Colossians

"Continue in prayer, . . . Withal praying ... Walk in wisdom, . . . redeeming the time. Let your speech be always with grace, . . . that ye may know how ye ought to answer every man." - Colossians 4:2-6.

FAR BEYOND their realization all of God's creatures are dependent on Him from whom comes all light, power, and life. In the passage last considered the Apostle gave instruction to Christian husbands, wives, children, masters, and slaves. These verses now before us open with an exhortation to constancy in prayer and watching therein with gratitude for past blessings as new light, life, and power are required. No Christian can walk so close to the heavenly Father that he will not have need of prayer, and every form of prayer, private, family, and class. Every sail will be set by those eager to make- port. It we would be "filled with all the fulness of God," we should appropriate every opportunity of fellowship with Him. Doubtless David's "seven times daily," a mere pittance for the earnest Christian, was merely a figurative expression of the constancy with which he prayed. - Psa. 119:164.

In asking prayers for himself the Apostle implies that if he has this need, there is no Christian who does not need and should not ask for the prayers of others. There may be implied also the duty of husband and wife and child praying together, and even the master and the slave joining their voices at the Throne. The word rendered "withal" has in it the thought of "at the same time with," and is so rendered by the Riverside New Testament.

The more sincerity, humility, unselfishness, and gratitude there is in the prayer-life, the more of godliness will there be in 'the relation of husband and wife, of child and parent, of master and slave. But to be effective, constancy in prayer is needed. "Attend constantly to prayer" is the Diaglott's exhortation. This is the thought also of 1 Thessalonians 5:17: "Pray without ceasing." For one to cease praying is to raise the white flag of surrender with an invincible army of reinforcement just in sight. The plan of the Apostles to "give themselves to prayer," the early disciples "continuing daily with one accord in the Temple" for prayer, and the exhortations to "continue instant in prayers" (Acts 6:4; 2:46; Rom. 12:12), give no occasion for the foolish thought that the Christian life consists only of prayer or that there must be the audible utterance every moment. God's message to us in the Bible is not words, but the thoughts of which the words are the vehicle. So with our prayers to, God; the words are not The prayers, but merely a convenience in expressing the thoughts. One, then; who constantly practices the presence of God in every thought and every activity is a praying Christian, and is constant in prayer, however many and insurmountable the hindrances that crowd out almost all opportunities of formulated petitions. Earnestness and fervor are necessary in that life of prayer that one may not be discouraged, for almost all if not all Christians have three "constant" enemies bitterly opposed to constancy in prayer -- the world, the archadversary, and his own flesh and the flesh of others.

COMMUNION

Not only must prayer be persisted in, but all three of its elements must be perpetuated -- communion, aspiration, and submission. Only with an unbroken consciousness of God's presence can there be unbroken communion. For the true saint the reeking odors of Simon's tannery are as conducive to saintly devotion as the sweet fragrance of priestly incense, the noise of madly whirring factory wheels as the silence of the cloistered abbey, the filth and squalor of the crowded city streets as the purity of heaven itself. In truth these hindrances but drive one to flee for self preservation to the one place. where peace and perfection may be found. Distressing scenes, that

would if he permitted them crowd all else from his thought, surround every Christian; but lifting his eyes above them, he fixes his gaze on, the mountains of God's wisdom, justice, love, and power "that tower in the vista of every avenue of his life.

ASPIRATION

It is impossible that the spirit of aspiration should be lacking in the prayer of one who through his days is conscious of the presence of God in all his affairs To know God is to have a consuming desire to be like Him. This, too, is intensified, as closeness to Him reveals in vivid contrast our unworthiness of such fellowship. In the presence of His power our weakness. would be appalling, and how discouraging the contrast of our folly with His wisdom., our sinfulness with His holiness, if that walking and talk ing with Him were not the means of appropriating to ourselves His graces as an overcoming power in our lives. It is said that "In a certain valley in Rumania there is a most beautiful garden containing nothing but roses. When the season is at its height, the perfume- is such that if you visit the garden, and come back to the city, people know at once where you have been. You carry the fragrance with you. Is it not, then, as true, if we, frequent the presence of God, delighting in the glory and excellencies of Christ, we may come back to the city and shed the fragrance of His presence around." - Bible, Students Monthly.

SUBMISSION

The third quality is essential also. If there is to be uninterrupted communion, and if aspiration is to be cleansed of all selfishness, there must be uninterrupted submission. As we pray not, "Grant this thing because I deserve it" but "because of Jesus' merit," so we pray not, "Do this because I wish it," but "Grant that Thy will may be done, and mine never yea, that I may cease to have a will or even a preference in Thy presence." This spirit of submission, learned at His footstool, transmutes the most menial of tasks into service to Him as part of our "acceptable sacrifice."

One has compared the prayer-life of a Christian to the deep bass note' of the organ above which rises and falls ever-changing melodies and harmonies. All are bound into one harmonious whole by it, and so prayer and its spirit running through the day make of that day, however varied it may be, however crowded with cares it may be a day of communion, aspiration, and submission.

WATCHING

The very constancy of prayer makes more necessary the matter of "watching therein." Drowsiness is, apt to overcome one continuously engaged in any matter, and what saint is there who has not at times found his altar set up on the borders of Slumberland. In an affair more important to the interests of the flesh, when one finds his' eyelids growing heavy, he takes a stimulant. Paul is suggesting this method in spiritual matters; but he would have us use the most effective -of all stimulants, "thanksgiving." No other' thing can be so conducive to fervor in prayer as genuine appreciation for the favors attained as a restilt of previous hours on our knees. Watching there .fore closely to see the loving Father's will for us in every affair, His powerful handy shaping every event, His wisdom preventing each test greater than we are able to bear, His grace supplying strength sufficient for every time of need, in every respect His strength manifesting its perfection in our weakness, prayer will seldom lag or become drowsy. These prayers will be "in the spirit." - Eph. 6:8.

For most Christians it is probably a help to have definite times of prayer, and if the mind wanders as the result of -too long sessions of prayer, the simple remedy is more frequent and shorter

seasons, as well as a more intense interest in the things about which one prays. And let no one think that having the spirit of prayer is a substitute for and relieves one of the need of frequent opportunities of formulated praise and petition. Though we may not be able to spend nights on the mountain in prayer, or often "rise up a great while before day" for our devotions, ours is not the Christ-life unless prayer is a prominent feature of it. With a sense of our need there will be "strong crying and tears" that must be expressed; with a sense of our occasions for gratitude, there must be a pouring forth of a torrent of praise, incense very grateful to our heavenly Father. As memory is woven into hope, there will be for him who watches in prayer, aspirations daily striving for higher ground. "Nearer my God to Thee."

Albert Barnes wrote in commenting on, Matthew 6:5 - "Every, Jewish house had a place for secret devotion. The roofs of their houses were flat places for walking, conversation, and meditation, in 'the cool of the evening. Over the porch, or entrance of the house, was, however, a small room of the size of the porch, raised a story above the rest of the house, expressly appropriated for the place of retirement. Here, in secrecy and solitude, the pious Jew might offer his prayers, unseen by any but the Searcher of hearts.... This is the place commonly mentioned in the New Testament as, the Upper Room, or place for secret prayer. The meaning of the Savior is that 'there should be some place where we may be in secret -- where we may be alone with God. Since the Master who had not where, to lay His head could always find a place for His secret devotions, and since He suggested that arrangement to those who followed with Him, there would seem to be little excuse for any today failing to find time and place for solitary communion with God. If the will is present, the way will be found.

INTERCESSORY PRAYER

In his dismal, barren Roman cell, wrists chafed with heavy' iron fetters, -the prisoner sends out a call for help; but what humility, what lowliness of tone there is in his "withal praying for us"; what self forgetfulness in his "praying for' us that God may open unto us a door for the Word." This thing for which he is in bonds, the "open Secret," Moffatt renders it, and "the sacred Secret," Rotherham, is so important to him that he can forget his "bonds" in his eagerness that it shall be proclaimed. ' He does not even pray 'that there shall be any penalty imposed on this base earthly government for, the indignity done his heavenly Government by pacing its ambassador in bonds. (Eph. 6:19.) He does not ask even the boon of a single ray of sunshine for himself, but only freedom for the Word of God. Philippians 1:13, written apparently about this same time, tells of the answer received to those or similar prayers. Not only among the soldiers of the "Pretorium Camp (Diaglott footnote), but "in all other places" "the things which had happened unto" him "had fallen out . . . unto the progress of the Gospel." The wisdom of his God had chosen 'the apparently barren soil of a soldier camp to plant seeds that were to bear a fruitage that would be borne to "every place," perhaps by those' very soldiers that placed the fetters on his wrists or stood guard over him day and night. The prison doors of Rome were no more effective in confining a messenger of the "sacred Secret" than were those of Jerusalem or those of Philippi. - Acts, 5:19; 12:10; 16:26.

Paul wished to proclaim the message of the Kingdom privileges for the Gentiles, not because it would bring comfort to his body or add friends to his companionship, but because that was the message given the Church to preach. Like Peter (1 Pet. 2:12), though every Jew and every Gentile should "speak against him as an evil doer," he would pray and enlist the brethren to pray for him that a door of opportunity might be opened for yet wider distribution of this message that was more precious to him than the approval of his neighbors or even-than life itself.

He preached that message knowing that the consequence would be "bonds awaiting him at Rome." And from Rome he pleaded for further privileges of "suffering with Christ." But with all his learning and experience, he still was not self-confident: "Pray for me that I may make it manifest as I ought to speak."

THE PROPER CHRISTIAN CONDUCT

Paul writes to those who "have fled for refuge" to Christ, and who there are safe from the storms that threaten those still "without." These, hearing some little of the Christian standards, decide as to the wisdom of joining or not joining us "within." That decision is based as much, if not more, on what they see of our lives than on what they hear of our message. It is extremely important, therefore, that the messenger shall not be primarily concerned with self and personal, comfort and welfare; but it His just as or more important that he shall think of self in so far as he represents the message he proclaims.; One cannot honestly preach "Peace on earth, good will toward men," and be a trouble maker; tell of 'blessings for all the families of the earth, and not seek to "do good unto all men as there is opportunity"; proclaim a God of love and not strive to manifest His graces in every word and act. "If any will not hear the Word, they may without the Word be won." (1 Pet. 3:1.) As' today a larger measure of morality has through the influence of Christian teachings been attained by the world; and through the close affiliation between "sheep and wolf" much of the world's spirit has been imparted to the organizations that bear His name, the Christian will have to be as wise as an unusually wise serpent or the world will have only the ministry of words to get from him.

"And the wisdom which is to mold our lives in view of these' outsiders will 'discern both time and judgment,' will try to take the measure of men and act accordingly. Common sense and practical sagacity, are important accompaniments of Christian zeal. What a singularly complex character, in this respect, was Paul's enthusiastic and yet capable of such diplomatic adaptation; and withal never dropping to cunning, nor sacrificing truth! Enthusiasts who despise worldly wisdom, and therefore often dash them selves against stone walls, are not: rare; cool calculators who abhor all generous glow of feeling and have ever a pail full of cold water for any project which shows it, are only too common-but fire and ice together, like a volcano with glaciers streaming down its cone are rare. Fervor married to tact, common sense which keeps close to earth and enthusiasm which flames heaven high, are a rare combination."

TIME AN IMPORTANT ELEMENT

A special way of showing wisdom toward those "without," is by "making the most of our opportunities," as Goodspeed, apparently correctly, renders the phrase that our King James and Revised Versions give us as "redeeming the time." In the margin we find, "buying up the opportunity." Make your own the passing moments to use them not for self but in this great thing that demanded all the talents of the talented Paul. It is a wide-awake Christian that does not permit the world to "buy up" what we have covenanted to give the Lord of influence and time. In the sense of this Goodspeed Translation, to make, the most of his opportunities, one must know something of the characters he might be used in influencing, so that if they take, offense, it will not be because of his unwisdom. Our message should also be "in season" for them. Otherwise the grace with which he enjoins seasoning our speech will go unheeded. . We may not be fully informed today as to the Apostle's meaning in using the figure of salt in this connection. Perhaps Goodspeed is correct in his interpretation which he gives as a translation: "Always put your message attractively, and yet pointedly." The latter phrase is a valuable suggestion, but the other is weak. Grace *is* much more than attractiveness. Spencer uses the word "courteous"; the Diaglott, "affability." Thayer defines it as "sweetness, charm, loveliness," in this connection. Note the

linking of wisdom and grace also in Colossians 3:16, but there the word probably carries both its meanings, including also the divine favor, an inward condition marked by its outward expression in loveliness which in spite of its medium shows some traces of divine likeness. Let our "citizenship" be betrayed by the 'spiritual "accent" of our conversation.

Salt of an aromatic variety was used in the temple sacrifices to cover unpleasant odors. 'Perhaps the intent of the suggestion is that in addition to letting, no corrupt communication proceed out of our mouth," ours shall be the "sacrifice of praise to God continually." That salt will preserve our conversation from the corruption of frivolous vaporizings, unchristian gossip, ill-natured complainings, etc.

Salt was used among the Greeks as a symbol of wit, because of its giving savor to the conversation. Judging by the Apostle's example, we can only suppose that if he has this use in mind, he is doing no more than warning against a too ponderous and pedantic style in our presenting of the message. The conversation should demonstrate the Christian graces. Let them, together with the great joy we have in our message, be the advance agents of that message, seems to be his recommendation.

Paul presupposes that the brethren at Colosse know *what* they should answer, and does not wish" it to lose its effectiveness, as unfortunately most of us know it can do, by our not remembering "*how* we ought to answer every man." The grace of self-forgetfulness, having no desire .to glorify ourselves as great Bible students; the grace of consideration, knowing that the one to whom we are speaking has some beliefs of his own which are very precious to him; the grace" of gentleness, that prefers to move slowly rather than wound deeply; the grace of long-suffering, that leaves one undisturbed however aggravating the attitude of the hearer may be; the grace of meekness, that wins respect instead of repelling; the grace of self-control, that makes all these others persist however long the Lord keeps us waiting for evidence of fruitage to our labors-all these are necessary that we may know "how" to give our answers, and since none of them are natural to our fallen nature, the opening, exhortation of this passage must be had recourse to: "Continue, *steadfastly in prayer, watching therein with thanksgiving.*"

- P. E. Thomson.

Seated Together in Heavenly Places

The Atlantic City Convention

"The beautiful week-end spent in Atlantic City will long be remembered by those who were privileged to attend the Convention there October 7 and 8. The seashore with its broad expanse of water, and the delightful weather, for which we thanked the Lord, added to the rest and refreshment enjoyed by all. Political strife and the world at war were left on the outside, while we, sheltered in the secret place of the Most High, and under His shadow, rejoiced together in considering Him and His gracious purposes. It was a happy family seated at the table of the Lord where we were served with food strengthening to the inner man. All who had previously attended these gatherings could heartily agree with the Chairman's remarks, as he welcomed us in the name of the Lord, that the conventions in Atlantic City had been very precious throughout the years. Year after year, he said, the same ones come, with a few new ones. Speaking of those not present who had met with us in previous years, and had gone on before, the Chairman confessed a feeling of sadness and a sense -of loss, yet we rejoiced with them that they had fought a good fight, finished their course, kept the faith. For all such there is a 'crown of righteousness.' Mention was -also, made of the faithfulness of the little Class in Atlantic City -- how they had held together and continued their -meetings even though one after another of 'their members had been taken in death, and because of this faithfulness in continuing to assemble, we were privileged each year to convene with them and enjoy together the Lord's rich blessing.

"The first discourse, 'Them that Honor Me, I will, Honor,' brought forcefully to our minds that we cannot be anything of ourselves, 'for by strength [his own] shall no man prevail.' By many Scriptural examples we were admonished to look to the Lord in every experience, for nothing is too hard for the Lord-He is able to open doors that are closed-doors that are barred-and the faith that believes the Lord implicitly honors Him. He is able to do exceeding abundantly above all we ask or think, and He rewards the faith that believes this and takes Him at His word.

"Psalm 19:16 was the basis, of the second talk 'showing forth God's praise.' The thought was impressed upon us that we were made. for God's glory (Isa. 43:7), and the way we may glorify Him is to so live as to reflect His character. The heavens declare His glory by showing forth His power. 'There is no speech, there are no words, but their melody extends through all the earth, and to, the end of the world their words.' Jesus was the first one to reflect God's glory, and He did it perfectly. We can reflect His character just to the extent that we are transformed into His likeness, by letting Christ dwell in us-'Let this mind be in you which was also in Christ Jesus.'

"Lessons were drawn' from Gideon and his band for the next talk. As this band was tested to prove their obedience and faith, so the followers of the Lord are tested and proved as to their loyalty to Him. The final number was small in comparison to the number of the enemy against whom' they were to fight, but their victory did not depend upon numbers. It depended only upon their faith and obedience -- their victory was in the strength, of the Lord. As their pitchers must be broken before the light could shine out, so our earthen vessel will obstruct, and it is not until we are broken, self is **dead**, that there is no obstruction, and God's glory can be reflected.

"Sunday morning's service began with the hymn for the day, the reading of the Morning Resolve, and prayer; followed by a discourse on Isaiah 55:8, 9-'God's Thoughts and Our Thoughts,' in which God's greatness was magnified, as the One who 'dwells in the high and lofty place.' If we would serve Him, it must be by faithfulness in the little things, serving Him With sincerity of

heart, watchful that everything be done with that honesty of purpose and sincerity of heart that our every deed will bear inspection -- walk as in the day.'

"The Just Shall Live by Faith" (Hab. 2:4); was the next subject discussed. The importance of this teaching, that 'the just,' those to whom there is no condemnation because they are in Christ Jesus, 'shall live by faith,' is borne home to us by being quoted three times in the New Testament. This life can be lived only by one who has a faith like unto Christ's, faith, the faith of Christ. (Gal. 2:20.) He could say that He had no word's of His own to speak, no self-deeds to perform. No moment of any day is left out of this ideal to which all earnest Christians aspire. With all left to His guidance and blessing, though the attainment in this life must be far from the standard His perfect example supplies,, a living faith can and must be a rejoicing faith-in everything giving thanks because one sees God's hand in everything, shaping and overruling. Beyond that even, the rejoicing goes, for the one who lives by faith trusts Him where he cannot trace Him.

"The last discourse was on the subject of Banking for the Future" - laying up treasure in heaven-when it was solemnly impressed upon our mind's that 'every thought we entertain, every act we commit, has its bearing upon our future. We lay up for the future in the way we think and in the way we act.' All things are naked and open before Him with whom we have to do, and we must all appear before the judgment seat of Christ to give an account of the deed's done in the body. The robe of Christ's righteousness is supplied to us for the present, but *then* we must appear in our own righteousness, just as we are in our own true character. 'Every man's work will be made manifest.' The thought was emphasized that our progress and success in this work depends upon the way we respond to the tests of the present time, and the degree of loyalty we show in cooperating with our Father in our present experiences.

"The testimony meetings and the fellowship in general, were most refreshing, and told of happy experiences in the Christian way. The sermons in song' by our Brother John 'T. Read was an added feature to our program here, and one that was greatly appreciated and enjoyed. At the farewell service the Chairman remarked it had been the 'smilingest' convention he believed he had ever attended. Happy faces reflected the smile of the Lord, which had been upon us-the light of His countenance, giving peace, and our hearts were raised in gratitude to Him for the privilege of having been seated together in heavenly places in Christ Jesus."

Service Committee Notes

Classes, groups, and isolated brethren all over this country are responding to the call to send out letters and tracts to the bereaved relatives of the war casualties.

If you desire to engage in this work, write to Pastoral Bible Institute Service Committee, P. O. Box 3473, Merchandise Mart Station, Chicago 54, Ill.

Tracts and helpful suggestions will be sent to you. This will also assure you that your work is not being duplicated by some one else. As so many have engaged in this work it is necessary to keep a record of the area each one is covering: There still remain many parts of each State not being covered with tracts for the bereaved ones. Truly the harvest is great, and there is opportunity for service.

The following is an interesting letter just received:
Service Committee,

Dear Brethren:

North Dakota is at present divided into three sections. One is covered by my father, the second by my brother, and the third by my wife and me. We will soon be needing more tracts, so please send me three hundred of each, and I will share with my father and brother.

Your letter of September 29th is much appreciated. I am happy to say that since my last letter Sister B--and I have both consecrated.

We pray that the Lord may shower all of you and the work with His richest blessings.
With Christian love,
A. C. B. -- N. D.

To this we replied:

Dear Brother B

We are rejoicing with you that you and your dear wife have seen "your reasonable service" and have "presented your bodies, a living sacrifice to God," and we welcome you- into the Church of the First *Born* whose names are written in Heaven.

We are glad that you are redeeming your time from worldly things, and putting it into the work of bringing comfort to those who mourn. God bless you as you two go on in this good way, daily renewing your consecration, and daily seeking to carry it out.

The tracts are being mailed you, and we will shortly send you the names of others in your State who may wish to help in this work.

Your brethren by His grace,
The Pastoral Bible Institute Service Committee.

Encouraging Messages

Dear Brethren:

Greetings in our dear Master's vane!

This week our Class voted to send \$ to the Institute to be used in the service of the Lord as you see good. . .

Should you find it possible to again print Volume, II of "The Revelation of Jesus Christ," we would want a copy. We have Volume I, and have read the second Volume. Perhaps you will recall that I borrowed it from you. Since then I have had an opportunity to borrow a copy from a sister who has had it a long time.

We find "The Herald" very helpful. The articles, are very spiritual and refreshing. I have gathered together the back ' numbers for a year or mope, and am reading the articles again. They appeal to ml strongly....

We rejoice with you in the light of Truth and the marvelous privilege of running for the 'prize of the High Calling of God in Christ Jesus, an it is our earnest desire to be among the overcomers. We desire to have the spirit of the Truth as well as the knowledge. "Love buildeth up but knowledge puffeth up." Some one said, "Truth itself, severed from the love of the Truth, may be an idol," and Brother Russell quote it. I came across it in a Reprint and copied it. More and more I realize what it means to have a tolerant spirit. We can maintain our standards without condemning others whose opinions, differ with ours. . . .

With Christian love from all in our class. "The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus" May this peace ever be your portion.

Your sister by His grace Mrs. A. B. S. - Me.

Dear Brethren:

Greetings of love in our dear Savior's name. In return for much spiritual help received from time to time through the medium of the "Herald" articles, I feel constrained to write and state this fact, for your encouragement, in order that I may have the privilege of giving, as well as receiving, in the service of the Lord. In these strenuous and difficult times, we are indeed glad to have fellowship across the ocean with those in the New Hemisphere who are rejoicing in the love of God in Christ.

I was especially moved to gratitude by the article in the August issue, entitled, "Our Fellowship in Christ." I feel that a great service was done to the cause of Truth by the writer, when he so pointedly emphasized the great cardinal truth that as far as the promise concerning the "Seed of Promise" goes, the paramount truth there is that God revealed that He had it in His heart to bless all the families of the earth. How we can find rest here for our weary soul-out of such a glorious truth arises from our hearts and minds the worship of such a God in spirit and in truth. It has seemed to-me on many occasions in the past, that this great fundamental truth has to some extent been overshadowed by too great prominence being given to the agency by which God intends to carry this great work of love into effect. The first thing has not been put first. This correction to my mind is very timely and health-giving, and exalts our God and Father, to His rightful place in our hearts and minds. It will have the effect upon us, who rightly embrace it, of inspiring humility and the spirit of true adoration before God, who is love.

As I advance towards the allotted span of natural life, the truth is being borne in upon me, more and more, that all elements of truth and doctrines, are but a means to an end, and that end is to reproduce in us the responsive love that God's love should have begotten in us. This godly love is the final fruitage which should crown our life's work and experience, and fit us to be members of that "Seed of Promise."

What but Divine love could qualify any one to deal with the great moral and spiritual problems which the setting up of the Mediatorial Kingdom will present. *God is love, and to know God is to be born out of love, and to be the children of love.*

In the same issue of the "Herald," the article entitled, 'Because He First Loved Us,' exalts the love of God, and causes us to look to the One great Source of goodness, which always has a hallowing and sanctifying effect upon our Christian lives.

Thank the Lord, then, for this realization of the unity of the Spirit, in spite of the distance which separates. May this humble appreciation be used of the Lord to strengthen and, encourage those who are called to minister to the spiritual welfare of God's covenanted people. - 1 Cor. 15:58.

Yours in His service,
F. W. F. -- Eng.

"We Thank Thee"

"We thank Thee for the weary days
When desert streams are dry;
When first we knew what depths of need
Thy love could-satisfy.

"The touch that heals the broken heart
Is never felt above.
The angels know His blessedness,
But way worn saints -- His love."

"We thank Thee for that rest in Him
The weary only know.
That perfect wondrous sympathy
We needs must learn below.