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"Selah"

Year Text for 1946

"Let us know, let us follow on to know JEHOVAH: His going forth is sure' as the morning." - Hosea 6:3, A R. V.

THIS New Year. comes at a time when, as never before, our Lord's prophecy is being fulfilled, in that "men's hearts [are] failing them for fear, and for looking after those things which are coming on the earth, for the powers of the heavens [are] shaken." (Luke 21:26.) The "powers of the heavens" as operating in men may be defined as religion, faith, spirituality, devotion to God and righteousness. At no previous crisis in the affairs of men has there been greater need for faith in God -- in His willingness and ability to intervene on earth in behalf of "men of good will" -- and at no time in man's history has real faith been at so low an ebb. To be sure, lip service to the Supreme Being is rendered quite generally, but more as a precaution than with any real expectation of the personal return of Jesus Christ, the Deputy of Jehovah, to reign over and bless mankind, as solemnly and repeatedly promised in Holy Writ.

New Year's Day is generally recognized by the serious-minded as the proper time for looking backward and forward, a time to pause and consider. This is the thought of the interjection "Selah," which occurs seventy-four times in the Psalms and the Book of the Prophet Habbakuk.

According to Scripture lexicographers and commentators, this word is used to call particular attention to the passages in which it occurs. It is defined as meaning "take note" or "weigh this." So the New Year seems an appropriate time to examine some of these specially marked and underlined passages, and particularly the prophetic ones, which should give us a view of what the future holds.

There are at least eight such prophetic Psalms, with eleven verses marked "*Selah*" -- *take notice*. We are not disappointed when we gather and compare them; they afford so remarkable a revelation of the divine Intent as to cause us to exclaim: "Hallelujah, what a Savior" -- and what a King!

The 21st Psalm is a beautiful hymn of praise of Jehovah, by the King Himself. It reminds us of the colloquy of the Second Psalm, between the Father and the Son. Rotherham's fine rendering of this Psalm is recommended. The point particularly emphasized is that Jehovah has blessed and exalted the King: "The request of His lips Thou hast not withheld. *Selah!* . . . Yea the King is trusting in Jehovah, and in the kindness of the Highest He will not be shaken."

But it will take many and hard experiences yet to bring man to his senses and to a realization that in resisting the new order he is fighting against God. If not, why the repeated warnings to the rulers of the present order to submit to the incoming King? The 75th Psalm (Psa. 75) reads in part (Rotherham): "Surely I will take a set, time; I will with equity judge; Dissolving may be the earth and all the dwellers therein, I have adjusted the pillars thereof: *Selah!* have said to boasters 'Do not boast!' and to lawless ones -- 'Do not lift up a horn!'"

The points here emphasized for our meditation are the 'set time' the equity of the coming judgment, under which every mitigating circumstance of heredity, environment, and Satanic pressure will be given full consideration; and the dissolution of the earth and all the dwellers therein. The literal fulfilment of the latter and other similar prophecies is now seen by scientists as a possibility, through uncontrolled loosing of destructive energy in atomic fission, by evil and reckless men. How reassuring to the student of these prophecies to find coupled with the dire possibilities the promises of divine intervention, to preserve the earth and mankind. "I have adjusted the pillars thereof." Mr. Rotherham comments on this assurance of the Psalm:

"Society -- and perhaps especially the society of nations -- may appear to be falling to pieces -- 'dissolving' -- for lack of the effective grip of the bonds of equity; but Jehovah prophetically declares that already He has adjusted the pillars of the social structure. That those 'pillars' are to be understood as fundamental *moral principles*, is at once intimated by the two divine behests -- *Do not boast, Do not lift up the horn* . . . seeing that boasting and oppression so often go hand in hand."

"Equitable as is the divine rule," Mr. Rotherham continues; "in dealing with individuals and nations, it nevertheless is framed upon the pattern of 'times and seasons' -- times of delay, in which God as judge is silent and seemingly inactive, as though He were taking no notice of the moral quality of human conduct; and then seasons of activity, involving the principle of bringing up arrears, and dealing all at once with long series of actions; and implying, where: wicked conduct has been in the ascendent, an accumulation of punishment, corresponding with the accumulation of unvisited sin. . . . And so we arrive at the conception of stored up wrath, arrears of displeasure; intensified punishment, involving stroke upon stroke, when it does come. This is the revealed principle of divine resentment against sin. . . . That very fact confronts us in this Psalm: accumulated wrath breaking forth in accumulated punishment, figuratively represented as a cup in, the hand of Jehovah, a cup foaming in the activity of its contents, mixed as with stimulating spices in the intensity of its action." "*Surely the, dregs thereof shall all the lawless of the earth drain out and drink.*"

Those who constitute the officials and the citizens of "the City of the Great King" -- the new government of earth -- are referred to in Psalm 87. They are the objects of Jehovah's particular love; "Glorious things are spoken of thee, O city of God. *Selah!*" -- *take note of them!* Its citizens,

shall be famous and acclaimed by all the world. Egypt, Babylon, Philistia, Tyre, Ethiopia, shall know them all by name. "Jehovah will count, *when* he recordeth the peoples, This *one* was born there. *Selah!*" -- *Take note of this!*

The rejoicing people of earth shall know the source of all their joy: "They that sing as well as they that dance shall say, All my fountains are in Thee." This prophecy of general happiness is again emphasized in Psalm 66: 'All the earth shall bow themselves down to Thee, and sing praises unto Thee, shall praise in song Thy Name. *Selah!* Come and see the doings of God, Fear inspiring is He in act towards the sons of men [Adam]."

The action of the new regime is advanced in Psalm 76, and the picture becomes still brighter: "God is known in Judah, in Israel great is His Name; now hath come into Salem His pavilion, and His dwelling place into Zion. There hath He broken in pieces the arrows of the bow, shield and sword, and battle [weapons]. *Selah!*"

The King is now prophetically established in Zion, His pavilion, in Jerusalem, the city of Peace, of friendliness, of restitution-for the word means all of, these. - There the weapons of warfare are to be finally destroyed "For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire." "They shall beat

their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." - Isaiah 9:5; 2:4.

Continuing the address to the coming King from Psalm 76: "Enveloped in light, Thou art more majestic than the mountains of prey. They let themselves be spoiled did the valiant of heart -- they have slumbered their sleep, And none of the men of might have found their hands. At Thy rebuke, O God of Jacob, stunned were the horsemen! . . . Earth feared and was still; when God rose up to judgment, to 'save all the humble of the land. *Selah!*"

How expressive the designation of the kingdoms of the earth -- "The mountains of prey!" As Jesus said of their rulers: "The kings of the Gentiles have lordship over them, and they that have authority over them are called Benefactors. But ye shall not be so." Under the new government, the rulers are to be the true servants of the people, no longer such as use their offices as a means of exploitation -- of graft, of self-aggrandizement.

The divinely inspired Psalmist-prophet of twenty five hundred years ago now takes his stand beside the "sons of the prophets" of today, and viewing the great events and changes in earth's affairs now taking place, gives triumphant expression, in the 46th Psalm, to the faith of all those who today are eager to "welcome back the King. "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth do change, and though the mountains be shaken into the heart of the sea; though the waters thereof roar and be troubled; though the mountains tremble with the swelling thereof. *Selah!* . . . The nations raged, the kingdoms were moved: He uttered His voice, the earth melted. Jehovah of hosts is with us; the God of Jacob is our refuge. *Selah!* Come, behold the works of Jehovah, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow and cutteth the spear in sunder; He burneth the chariots in the fire. Be still and know that I am God. I will be exalted among the nations. I will be exalted in the earth. Jehovah of hosts is with us; the God of Jacob is our refuge. *Selah!*"

Soon -- perhaps sooner than we think -- the faithful ones will be saying on the other side the veil, as the Psalmist says prophetically in Psalm 48:10 -- "Just as we had *heard*, so have we *seen* in the

city of Jehovah of Hosts, in the city of our God: God will establish her unto times age-abiding. SELAH!"

The Hebrew Prophet, in our Year-text for 1946, strikes the note of assured faith! "The going-forth of Jehovah is sure as the morning.", The Apostle James echoes his confidence: "Be ye also patient; establish your hearts: for the presence of the Lord is at hand." The prospective citizens of the King's capital city today respond: "Amen; even so, come quickly, Lord Jesus."

-- H. E. Hollister.

According to the Pattern of Heavenly Wisdom

"When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, and understanding shall keep thee." "A word fitly, spoken is like apples of gold in pictures of silver." - Proverbs 2:10,11; 25:11.

BEAUTIFUL and greatly to be desired are these promised results to those who seek after heavenly wisdom and spiritual understanding. How very fruitful a life can be when out of this spiritual wisdom the habit of speech, springing from a cleansed heart, ministers grace to the hearers. To possess this wisdom and understanding, according to many other Scriptures similar to our texts, is to be endowed with a true sense of values, and thereby be prepared unto those good works and words by which others are blessed and God is glorified. Thus we are told, "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is More precious than rubies: and all the things thou canst desire are not to be compared to her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." - Prov. 3:13-18.

To be thus taught of God to seek for and value such wisdom as being of priceless worth, means being gifted with a degree of spiritual discernment by which the mind and heart will be kept in the even tenor of God's way, which is, "In quietness and in confidence shall be your strength." (Isa. 30:15.) Only in such quietness of spirit can the real issues and values be seen with a needed clearness, and words of sober wisdom adorn the speech. Thus in the measure in which these qualities are possessed, in like measure will be our enjoyment of all that is promised in the texts we have quoted. The impartation of this heavenly discretion brings a balance of mind by which the relative importance of a number of things connected with our faith will be viewed and acted upon. Doctrines, some more, some less important, will be understood and appreciated in their comparative values, and kept in proper alignment with love, striking a balance mindful of individual rights and liberties, all calculated to produce a sober and peaceful spirit. With this good lesson well learned, it is made possible to see all matters relating to our faith in a true proportion, making love and wisdom's ways truly ways of pleasantness and peace. The mind can rest serene in the knowledge that the love of God is directing and overruling in all the affairs of His people, working all things according to the counsel of His own will. In this quiet state of mind -- occupied most with eternal realities -- "the peace of God which passeth all understanding" keeps the heart and mind in a true equipoise, garrisoned with the assurance that He doeth all things well, and, "when He giveth quietness, who then can make trouble?" - Phil. 4:7; Job 34:29.

But it is very necessary to remember that this endowment of wisdom and the gift of helpful speech comes only to those ready to confess their own emptiness and inherent *lack* of these virtues, and who set themselves to seek these from above, according to the word of promise, "If any of you, lack wisdom, let him ask of God, *who* giveth to all liberally, and upbraideth not; and it shall be given him." (Jas. 1:15.) To receive this blessing in the liberality with which God is willing to bestow it, makes life much more worthwhile--more worth-while because life is what we make it, according to the rule of Scripture which says, "As a man thinketh in his heart so is he." (Prov. 23:7.) The level of his thought determines the measure of his character. He is limited, self-centered, short-sighted, unable to "see afar off" if the habit of thought tends downward in carnal realms; but reverent and humble, calm and mature, if the mind is ever toward the majesty and wonder of God's perfect wisdom, justice, love, and power. If, therefore, this spirit of a sound mind, the spirit revealing a correct perspective, is gained, the whole realm of thought takes on the

largeness of eternal principles and verities, with the character reflecting growth accordingly. From the inner heart of such characters, "the good man out of the good treasure of *the* heart bringeth forth good things," like apples of gold in settings of silver. This being true, it becomes increasingly desirable in this present hour to have this mind, and have it stored with all the elements of the wisdom from above, "pure, peaceable, gentle, easy to be entreated [in accord with purity], full of mercy and good fruits, without partiality, and without hypocrisy." (Jas: 3:17.) This is very important now, for as has been said, "He who would speak for our time, must speak from eternity." How true! The "shining shore" being only a little further on, ere long the most important thing in all of our experience will be, are we ready to enter into the realms of heavenly habitation? Only they who are ready go in. Only those who have Christ formed within them may pass into the place prepared for His own.

The good, seasonable word now is the word that is filled with eternal values, and weighted with a definite influence in the direction of that righteousness and love of God required of all to whom an abundant entrance shall be ministered. Very soon it *will* be a matter of "putting off" this tabernacle which has served in our probation years, and then comes the issue of God's perfect judgment as to our fitness for His presence. Life's brief span becomes ever more shortened, and probation opportunities hasten to a cessation, therefore the trend of mind should now be more and more that of viewing life and all its present activities, attitudes and motives, as these will appear in the blazing whiteness of God's holiness. This is the wisdom and understanding by which we are preserved and kept true to life's ultimate purpose. Such thinking will mean an endeavor to so live and act now as we will want to have lived and acted when that hour of final decision comes. Would it not be something to deplore in that hour if it is then seen that the present time of solemn moment had been used in any manner unwise and unprofitable? Then to make sure that such regret shall not be ours, let us be concerned to so live within the circle of God's love, so wholly at one with His will, and so amenable to the Spirit's guidance; that the word and character of Christ may mark us as His. Then through the blessing of God there will be nothing in present acts or words which He cannot convert into treasures laid up in heaven for us, and over which we shall rejoice for ever. All this is comprehended in the very timely words of -the Apostle Peter, "Wherefore, beloved, seeing that ye look for such things [the dissolution of the present order], be diligent that ye may be found of Him in peace, without spot, and blameless." - 2 Peter 3:14.

THE WISE SHALL UNDERSTAND

How much it means to be able to say in truth, "We have the mind of Christ"! What a moment has come in a Christian life when that degree of maturity and spiritual perception is reached! That mind of Christ in all its perfection is of course still an unattained end. But there can be and must be a very real desire on our part to attain it in the measure possible to us now. If this is our aim, then through the grace of God we shall surely reach the goal which in aim we have cherished for so long, for He who began His good work in us will some day finish His workmanship concerning us. With the Apostle Paul we have said that to "know Christ and the power of His resurrection has been our one great objective, and like him we will press on in confidence toward that end.

But such mature understanding of the real facts of life is something very particularly of the heart, for, "With the heart man believeth unto righteousness." This is a deeply significant statement. It means that when the life and affections are centered in God's will for us, which will is our sanctification, then the double action of heavenly wisdom will be manifested. The "wise and understanding heart" will be first of all concerned to keep the feet in the paths of righteousness where alone the light is clear, and then with such a course followed it comes to pass that the speech will be in accord with another of Solomon's good words: "A wise man is esteemed for

being pleasant; his friendly words add to his influence. Good sense makes men judicious in their talk; it adds persuasiveness to what they say. Kindly words are like a honeycomb, both sweet and healthful." - Prov. 16:21-24, Moffatt.

We live today in a world filled with confusion, in governmental, social, and religious fields. This confusion fulfills the "sure word of prophecy," and as we are privileged to know from that prophetic word, this confusion is leading the world steadily toward a complete collapse in chaos from which man will be utterly unable to deliver himself. Great events relating to that hour of ruin are already casting ominous shadows beforehand, and therefore who can tell how *very* near the completion of the Church may be? Who can tell how soon her place on earth shall be no more because her course is finished? How important then is a calm, clear vision of what matters most for the Christian. To us of this particular time the tenor of many Scriptures is of this strain, "Be ye also ready: for in such an hour as ye think not the Son of man cometh." (Matt. 24:44.) The gathering out of the elect Church is most certainly converging rapidly toward the hour when the door to this privilege will be closed, never to open again. So manifestly is this true that each day adds to the sobering force of Jesus' words, "And they that were ready went in with Him to the marriage, and the door was shut" -- shut to all found lacking in that all important requirement, the oil of the Holy Spirit in their vessels with their lamps. But to those who have been wise and have given special attention to this requirement, these signs now so numerous should be truly inspiring and purifying. Their particular concern being that of having the Spirit's work completed in life and character, these may say with a confidence that such emphasis on true readiness begets

"We see the marriage splendor,
Within the open door;
We know that those who enter
Are blest forevermore;
We see our King, more lovely
Than all the sons of men;
We haste because that door, once shut,
Will never open again."

If we come to the Scriptures to inquire, "How long, O Lord" they have but one answer: "When ye shall see all these things, know that it is near, even at the doors." (Matt. 24:33.) It serves God's purpose and our best interests to have the matter of *exact* time left thus indefinite. And what more should we want to know other than that furnished us in the Bible on this point? Therein we are assured that watchful ones will not be left in darkness like the unsuspecting world. Through the signs left us by the Lord and His Apostles we may know that the culminating hour is at hand, yes, "even at the doors." This is sufficient for faith, and best calculated to keep us watching with an ever increasing interest as these signs become more and more pronounced and clear. It is in this active spirit of expectation that we may demonstrate our genuine desire to be of those "Whose lamps are trimmed and burning, Whose robes are white and clean. Heavenly wisdom is with those thus minded, constraining them to be most of all concerned to see to it that the oil of the Spirit's unction is filling their vessels in needed supply.

"WHAT MANNER OF PERSONS OUGHT WE TO BE"

Having in mind these prophetic signs indicating the speedily approaching end of the present evil order of things, the Apostle Peter's inquiry is in good season; "Seeing that all these things shall be dissolved, *what manner of Persons ought ye to be in all holy conversation and godliness*, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (2 Peter 3:11, 12.) Such statements of

Scripture are particularly forceful today. They should be much in mind and keep us alert and ready for promised developments fulfilling prophecy, and ready also to have some expected events fulfilled in quite unexpected ways. Has it not been so time and again in the experience of God's watching people, and true in our own experience in quite recent years? Not in vain has the word been given, "Though it tarry, wait for it; it will surely come, it will not tarry." (Hab. 2:3.) This is the Lord's way of giving us an opportunity to reveal the depth of our interest in His glorious appearing.

With this thought in mind, let us think of some possibilities peculiar to the present hour, as we stand on the border line between closing and opening dispensations. There are some Scriptures which should be having our very special attention in these days. Among these we can readily call to mind the following: "The night is far spent and the day is at hand." "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." "Behold, I come as a thief, blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." "Lest coming suddenly He finds you sleeping. And what I say unto you I say unto all, Watch." - Rom. 13:12; Jas. 5:8; Rev. 16:15; Mark 13:36, 37.

All these statements when made were prospective rather than of a thing literally close at hand for the immediate disciples of Jesus, or for the brethren under the personal ministry of the Apostles. A long span of nineteen centuries must pass before an actual fulfilment would come. But how different it is with us now, in the matter of these same statements! To us such texts have a literalness of tremendous importance. And if, as we believe, these expressions were made centuries ago in this form for the purpose of encouraging the Lord's waiting people through the long intervening time, and served to keep them under the purifying influence of that blessed hope, should that same influence not be greatly increased in our day when the vision is speaking with a distinctness never before possible? So it would seem. And thus it should be with other portions of the Lord's Word in our time. For example, consider 1 Cor. 15:51, 52 - "Behold, I show you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." What moment? Any moment! Any twinkling of an eye! We know not what a day may bring forth. What if it should be today? is a very proper question for watching ones to ask. The greatest concern for each of us is, shall I be found of Him in peace, without spot, and blameless? Shall I be found so occupied that however and whenever that final "moment" comes I will not be ashamed before Him? Such meditations will surely call forth the prayer

"Our Father, God, to Thee we raise
Our prayer for help to tread Thy ways --
For wisdom, patience, love and light,
For grace to speak and act aright."

"Watch, for ye know not." Suppose we are writing a letter to some one across the miles, and in a suddenness that "moment" comes, with the letter left incomplete. What kind of an unfinished communication, expressing our last occupation of mind, would we want to leave behind for others to see? Surely we would want it to be something so Christlike that it would bear testimony to our readiness to go. Our letters today should follow the example of the Apostle Paul's letters, begin with a loving salutation and end with a Spirit directed benediction. If this is their beginning and ending we may be sure the in between will be such as will minister good to the readers. Or if that moment should come in an hour of visitation with others, or while engaged in preparing a lesson for use before others gathered in His name, or perhaps while occupied with something for publication, would we not want all of these last moment activities to be such as would be thus pleasing to the Lord, and so, fit into that other beautiful, yet searching statement, "and, their works do follow with them." Such is the hur in which we are living now. Such are the very real

possibilities now, and can we not hear the Lord Jesus saying to us in tones of loving solicitation and warning, "Take ye heed, watch and pray: for ye know not when the time is." - Mark 13:33.

READY FOR AN ABUNDANT ENTRANCE

Those whose lamps are, trimmed and burning bright, and, whose vessels are filled with the oil of the Spirit, and thus enabled to read aright the signs standing out in clearness on the prophetic blueprint, are having our opening texts verified in their experience today. They know that "when wisdom entereth into thy soul; discretion shall preserve thee, and understanding shall keep thee." They also know that when the heart is full of Christ and the lips are His to use in "whatsoever things are lovely," then the "word fitly spoken is *like apples of gold in pictures of silver.*" And herein we have the marks of Christian maturity. The character which has responded progressively under the purifying influences of "that blessed hope" of being ready for the Lord, will of course be consistently responsive to the present hour indications of a speedy consummation of that hope. Wisdom, discretion, and understanding having come according to promise, the heart is fixed on gaining the assured abundant entrance into the presence of the Lord. The time grows short. The words will soon be spoken in finality, "they that were ready went in . . . and the door was shut." These made ready ones stand with their feet firmly set in the great essential doctrines of Christ, and they remember that after all, the greatest questions are these, Will I be found bearing the required image of God's dear Son? Shall I awake in His likeness according to God's predestined purpose? Will my blessed Lord be able "to present me faultless before His presence with exceeding joy"? These tents in which we sojourn a little longer are coming down shortly under the stress and strain of age and decline. Or if that "moment" and "twinkling of an eye", come while vigor and strength may seem unimpaired, shall we be ready for the "house not made with hands, eternal in the heavens"? and against which no storms will ever beat, and which will be the heritage of the faithful in a city of imperishable foundations. Thank God the answers to these questions can be as we should want them to be, heart-cheering and hope-inspiring to those who have built on Christ alone. They who have been mainly concerned with keeping the heart with all, diligence have no need to be fearful over losing God's favor because of any shibboleth tests chosen by others. Having built on the finished work of Christ, and having sought in all things to be true to the principles of His righteousness, all will be well with them. Such are they who have had the prayer of John XVII fulfilled in their experience their preservation, sanctification, unification, and prospective glorification being assured through the grace and love of God. Of such He will say, "And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." (Mal. 3:17.) So let us go on in the way of wisdom and peace, the joy of the Lord in our hearts, and with His sanctifying word upon- our lips, letting patience have her perfect work within us, and wait for the call which will shortly come, and mean for us, "Forever with the Lord! Amen, so let it be!"

- J. J. Blackburn.

"Waiting for the Morning"

"There is no roof in all the world, of palace or of cot,
That hideth not some burdened heart, nigh breaking for its lot;
The earth is sunk in pain and tears, and closer draws the gloom;
And balm for cure there can be none till Christ the Lord has come.

"O morn, when like a summer bird, my spirit shall go free,
When I shall see Thee as Thou art, and be, my Lord, like Thee!
Like Thee, like Thee! all spotless white -- this heart, this will as Thine!
O love of God, O blood of Christ, O grace and power divine!

"My Savior, Thou dost know the thirst the longing spirit feels --
O Bridegroom now so long afar, why stay Thy chariot wheels?
Were ever eyes so dim with grief or breast so pressed with care?
Did ever hearts so yearn to know Thy coming through the air?

"Thou lonely one, lift up thy head, array thee for the feast;
He that hath tarried long *is here* -- *the glow* is in the east!
O Morning Star, so soon to lead Thy chosen one away!
O Sun of Righteousness, bring in the everlasting Day!"

A Card of Thanks

Throughout the year as well as at each holiday season so many messages of encouragement are received by us who serve you in connection with the activities of the Pastoral Bible Institute, as directors, editors, pilgrims, and office workers, that we are unable to reciprocate as we would like to do. This method is used to tell you of our gratitude, and to request that you continue to remember us in your petitions in your seasons of fellowship at the throne of grace, asking for us the wisdom necessary for our duties, and all other things needful to us who like yourselves are longing for the completion of the one Master's image in us. Let us continue to strive together for that glorious goal:

The Divine Presence

"Naught of self to mar His glory, Naught of sin to make it dim,
Just a glorious, glorious shining That the friends around see Him.
Resurrection joys abounding Every morning, mercies new,
Every day, His conscious Presence, All our life one interview."

"They saw no man, save Jesus only." - Matt. 17:8.

"The Peace of God"

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." - Phil. 4:7.

PEACE is defined to be a state of quiet or tranquillity, freedom from disturbance or agitation, calmness, repose. Such a state of mind is here affirmed of God. His is a mind tranquil, calm, undisturbed and never agitated nor even wearied nor perplexed by any of the cares of His vast dominion. Yet this perfect peace of God, the Scriptures show, is not due either to the fact that there are no disorders in His vast dominion, nor yet to any stoical indifference to pain or pleasure, but rather to that perfect poise of His glorious attributes which makes Him Master of His situation as Sovereign of the whole universe. Have we admired the coolness and calm self-possession of a great general such as Grant or Napoleon in the midst of the confusion and smoke of battle? or of a great statesman such as Gladstone or Bismarck in the midst of national perplexities and perils? or of able and skilled physicians or others in critical times and places? -- these are only faint illustrations of the peace of self-possession and self-confidence which rules in the mind of God. He is never confused, bewildered, perplexed, anxious or careworn, nor in the least fearful that His plans will miscarry or His purposes fail; because all power and wisdom inhere in Him. The scope of His mighty intellect reaches to the utmost bounds of possibility, comprehends all causes and discerns with precision all effects; consequently He knows the end from the beginning, and that, not only upon philosophical principles, but also by intuition. As the Creator of all things and the originator of all law, He is thoroughly acquainted with all the intricate subtleties of physical, moral and intellectual law, so that no problem could arise the results of which are not manifest to His mind. "God is light, and in Him is no darkness at all." - 1 John 1:5

God, the Creator of all things, is also the competent Sustainer of all things. In silent grandeur, from age to age, the whole physical universe fulfils His will, without a suspicion of disorder or mishap; and the same power is pledged for its sustenance throughout the eternal future.

Thus, from His own vast inherent resources of power and wisdom, springs the peace of God. But not from this source alone is the Divine peace; for peace is the certain concomitant of inherent goodness. God is the impersonation of every virtue and every grace; consequently He has the blessed satisfaction and peace of conscious moral perfection as well as inherent wisdom and power.

Yet we find this peace of God co-existing with much of disorder and trouble. As a Father He shows us that He bears a father's love to all His intelligent creatures -- "the whole family of God in heaven and in earth" -- and that for His "pleasure they are and were created." (Eph. 3:15; Rev. 4:11.) He created them in His own likeness -- with the same mental and moral attributes, so that He might have communion and fellowship with them as sons, and they with Him as a Father, that thus, in mutual fellowship and communion, the Creator and the creature might find pleasure, happiness, and delight. This likeness of God includes in all not only the same mental faculties, but also the free exercise of the same in the formation of character. A creature incapable of thus forming character would not be in God's likeness. And for the purpose of developing character the alternative of good and evil must be placed before him. The right and wrong principles of action must be discerned and the individual left free to his own choice in the matter, that the pleasure of God may be realized in the virtuous character resultant from the free choice of righteousness.

Since the love of God for His newly created and innocent creatures is akin to, though much stronger than, the love of an earthly parent for an innocent infant; and since that loving interest and solicitude does not grow cold as he advances in years, but earnestly watches for the development of the principles and fruits of righteousness, it is manifest that, like an earthly parent, God experiences the sense of either pleasure or pain, according as His free intelligent creatures choose the right course or the wrong. Of this we are fully assured, not only by this reasoning from the fact of His fatherhood, but also by all of those Scriptures which speak of some things as abominable, displeasing, hateful and despicable to Him and as giving Him no pleasure; which say that His anger burns against them, and that His indignation and wrath wax hot, even to their destruction; and, further, by those Scriptures which speak of His pleasure, love, joy and delight in other things-in the principles of righteousness and those who obey them. The appreciation of pleasurable emotions necessarily implies ability to appreciate emotions of an opposite character; for pain and pleasure may properly be considered the ebb and flow of the same emotion.

These exhibitions of the mind of God indicate clearly an emotional nature in the Divine being, of which fact we might also judge from the realization of our own emotional nature, since man was created, in God's image. No, dear friends, God is not a God of stoical indifference, insensible to the emotions of pleasure and pain; but the perfect poise of His attributes preserves the equilibrium of peace under all circumstances, whether of pain or pleasure.

With this thought, then, let us consider the circumstances under which the marvelous- "peace of God" has been perpetually maintained. The deep laid plan of God in all His creative works required long time for its accomplishment. Across the vista of ages He saw in His purpose the glory of an intelligent creation in His own likeness, established in righteousness, and worthy of His gift of eternal life. He therein foresaw the mutual pleasure of the Creator and the creature, and with a peaceful patience He resolved to wait for the glorious consummation. As the Plan developed and time rolled on, the free moral agency of His creatures, misused by some, was enabling them to develop evil characters, and by this means discord was introduced into His family ("the family of God in heaven and in earth" -- all His creatures, angels and men), and the family was divided, some holding to righteousness and some choosing to do evil. But such a contingency was one of the foreseen necessities of the far-reaching Plan, the glorious outcome of which was, in the Divine judgment, worth all the cost of both trouble and loss which He foresaw.

What a dreadful thing is family discord! How a prodigal son or a wayward daughter often brings the gray hairs of the human parent down with sorrow to the grave! Ah, the Heavenly Father knows something of such sorrow; for He saw Satan, one of His sons (Isa. 14:12), an angel of light, as lightning, fall from heaven (Luke 10:18); and for six thousand years at least, that son has been in open and defiant, rebellion against God and most actively and viciously engaged in inciting further rebellion and wickedness. He saw many of the angels leave their first estate and become the allies of Satan, and then He saw also the whole human race fall into sin. Did ever any human parent find such a conspiracy -- so virulent and hateful -- spring up in his family? Surely not. Then God has found it necessary to perform the unpleasant duties of discipline. In His justice He must disown the disloyal sons and deal with them as enemies; and though all the while His fatherly love was preparing to bless the deceived and fallen ones when the purposes of redemption should restore the repentant to His favor, love must be veiled while only stern, relentless justice could be manifested. This has been no happy duty, nor has the attitude of the sinner been pleasing to Him.

Consider the love against which these recreants sinned: that though from God cometh every good and perfect; gift, His favors have been despised, His love spurned, His righteous authority conspired against and defied, His character maligned,-misrepresented, made to appear odious and hateful, unrighteous and even despicable. Yet, through it all "the peace of God" continues, though for six thousand years He has endured this contradiction of sinners against Himself. And still, O wondrous grace! His love abounds; and it is written that He so loved the world, even while they were yet sinners, that He gave His only begotten Son to die -for them; and that through Him judgment (trial) is also to be extended to those angels that fell, with the exception of Satan, the leader and instigator of the whole conspiracy -- the father of lies. - John 3:16; Rom. 5:8; 1 Cor. 6:3 Jude 6; Heb. 2:14; Rev. 20:10, 14.

This gift of Divine love was another indication of the cost to our Heavenly Father of His great and marvelous Plan. Not only did He behold the fall into sin of a large proportion of His family, but their recovery cost the sacrifice of the dearest treasure of His heart, and the subjection of this beloved One. to the most abject humiliation, ignominy, suffering and death. Again the illustration of a parent's love assists us in comprehending the cost of this manifestation of Jehovah's love. With what tender and yearning emotions of love must He have made this sacrifice of His beloved Son, in whom He was well pleased. In addition to all the graces of His character manifested since the very dawn of His being was now added, the further grace of full submission to the Divine will, even when the pathway pointed out was one of pain and humiliation.

Ah, did the Father let Him go on that errand of mercy without the slightest sensation of sorrowful emotion? Had He no appreciation of the pangs of a father's love when the arrows of death pierced the heart of His beloved Son? When our dear Lord said, "My soul is exceeding sorrowful, even unto death," and again, "Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt," did it touch no sympathetic chord in the heart of the Eternal? Yea, verily: the unfeigned love of the Father sympathetically shared the Lord's sorrow. The principle taught in the Divine Word, that true love weeps with those that weep and rejoices with those that rejoice, is one which is also exemplified in the Divine character. The immortal Jehovah could not Himself die for us, His Divine nature being proof against death. And, even if He could have died, there would have been no higher power to raise Him out of death, and all creation would have been left forever without a governor, and only disaster and ruin could have ensued. But God could and did sacrifice at great cost to His loving, fatherly nature, the dearest treasure of His heart, and thus He manifested (1 John 4:9) the great love wherewith He loved His deceived and fallen creatures. If this sacrifice cost Him nothing, if it were impossible for His mind to realize any painful emotion, even under such a circumstance, then the gift of His Son would be no manifestation of love; for that which costs nothing manifests nothing.

Our Lord Jesus also manifested His great sympathy for the Father in the misrepresentation of His character which He has so patiently endured for ages. It was the one effort of His life to glorify the Father and to rectify among men the false impressions of His glorious character -- to show to men His goodness, benevolence, love and grace, and to lead them to love the merciful God who so loved them, even while they were yet sinners, as to seek them out and to plan for their eternal salvation.

Yes, there has been great commotion in the disrupted family of God -- commotion in which the Lord declares He has had no pleasure (Psa. 5:4); but, nevertheless, "*the Peace of God*" has never been disturbed. In the full consciousness of His own moral perfection, His unerring wisdom, His mighty power, and with the fullest appreciation of justice and the keenest and most ardent love of the beauty of holiness, patiently, and peacefully, and even joyfully in the midst of

tribulation, He has endured the contradiction of sinners against Himself for six thousand years. But during the seventh millennium, according to the Divine purpose, it will be the joyful privilege of our Lord Jesus to fully manifest to all creatures in heaven and in earth the Father's glorious character. Then will the Father rejoice in the grandeur of His finished work and in the everlasting peace and happiness of His family in heaven and in earth, "re-united under one head." (Eph. 1:10 - *Diaglott.*) This, blessed consummation will not be realized, however, until the incorrigible, fallen sons of God, disowned and disinherited because they loved unrighteousness and would not be reclaimed, shall have been cut off. This will be the last unpleasant duty of the Creator and Father of all, who positively declares that it is a sad duty, yet nevertheless a duty which He will have the fortitude to perform in the interests of universal righteousness and peace. Hear Him: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" - Ezek. 33:11.

Thus we see that "the peace of God" is compatible with great commotion and with sorrow and pain of any kind; for it is not dependent upon outward circumstances, but upon the proper balancing of the mind and the conditions of a perfect heart. Such peace -- the peace of God -- was enjoyed also by our Lord Jesus in the midst of all the turmoil and confusion of His eventful earthly life. And this brings us to the consideration of our Lord Jesus' last legacy to His disciples, when He was about to leave the world, as expressed in the following -- His own words:

OUR LORD'S LAST WILL AND TESTAMENT

"Peace I leave with you, My peace I give unto you.: not as the world giveth [in stinted measure or in perishable quality], give I unto you. Let not your heart be troubled, neither let it be afraid." - John 14:17.

Thus, with abounding compassion and tenderness, did our Lord,, on the last night of His earthly life, bestow upon His beloved disciples His parting blessing, His legacy of peace. It was the richest legacy He had to bequeath, and was one of priceless value. - It was the promise of that tranquillity of soul, that rest and ease of mind, which He Himself possessed -- the peace of God. " It was the same peace which the Father Himself has always enjoyed, even in the midst of all the commotion which the permission of evil has brought about; but it was not derived from the same source. In Jehovah this peace was self-centered, because He realized in Himself the omnipotence of power and wisdom; while the peace of Christ was centered, not in Himself, but in God, by faith in His wisdom, power and grace. So also if we would have "the peace of God," the peace of Christ "My. peace" -- it must, like His, be centered in God by faith.

Yes, the peace of Christ was a priceless legacy; yet how quickly the storm-cloud of trouble, which was even then growing very dark, burst in its fury upon the heads of those very disciples to whom the words were directly addressed. It followed almost immediately the gracious bequest, and struck consternation, bewilderment, confusion, to their hearts and shook their faith from center to circumference. Then, where was the peace? While the Lord was speaking the words the foul betrayer, Judas, was out on his murderous errand; then followed the agony in Gethsemane and the terror and consternation among the disciples as they began to realize the fate of their beloved Lord. Soon their almost breathless suspense deepened into more fearful forebodings as He stood alone before His merciless accusers and persecutors in the hall of Pilate and the court of Herod, while they were powerless to shield Him; and then came the tragic end, the horrors of the crucifixion.

Where was the promised peace under such circumstances when, overcome with fear and dread, they all forsook Him and fled; and when Peter, although anxious to defend Him, was so filled

with fear that three times he denied his Lord and with cursing declared that he never knew, Him? Well, the peace had not yet come; for, as the Apostle Paul tells us, "Where a testament is, there must also of necessity be the death of the testator. For a testament [a bequest] is of force after men are dead: otherwise it is of no strength at all while the testator liveth. (Heb. 9:16, 17.) But as soon as the tragic scene was over and the cry, "It is finished," fell upon their ears, strange as it may seem, there is evidence that peace began to steal into their hearts. The darkened heavens, the quaking earth, the rending rocks, the torn veil of the Temple, all spoke to them -- a message of comfort which the world could not receive.

To the world (Jews and Gentiles, both participating in the crime) the language of those events was that of Divine wrath and indignation against them. And as fear fell upon the people and the clamor and excitement of that awful day died away, they smote upon their breasts and returned to their homes, the guilty conspirators, having accomplished their work, slunk away to hide, if possible, from the wrath of God; Judas, filled with remorse, went out and hanged himself; and the Roman centurion and they that were with him, fearing greatly, said, "Truly this was the Son of God." But to the disciples of the Lord these events spoke a very different language. The cause of their blessed Master was their cause and it was God's cause; and these supernatural demonstrations were evidences to them that God was not regarding this matter with indifference; and though through the veil of darkness they could not read His bright designs, in these events there was to them a whisper of hope.

Three days later hope was revived by the news of His resurrection, confirmed to them by His appearance in their midst, and again forty days later by His ascension after His parting counsel and blessing and promised return and the instruction to tarry in Jerusalem for the promised Comforter, the Holy Spirit of adoption, not many days thence (at Pentecost) Then the peace of Christ, the Lord's rich legacy, began to be realized, and the tarrying days of prayer and expectancy were days of abiding peace which flowed as a river. But when, on the day of Pentecost, the promised Comforter came, the river of their peace found a deeper bed, and their joy knew no bounds.

But not alone to the early Church was this legacy of peace bequeathed: it is the blessed inheritance of the entire Church, even to the end of the Age. The Lord showed His thought for us all on that very day, when in His prayer He said, "Neither pray I for these alone, but for all them also that shall believe on Me through their word."

The peace promised, observe, was not the short lived peace of the world, which is sometimes enjoyed for a little season -- while fortune smiles and friends abound and health endures, but which quickly vanishes when poverty comes in, and friends go out, and health fails and death steals away the treasures of the heart; but "My peace," the peace of God, which Christ Himself by faith, enjoyed, who, though He was rich, for our sakes became poor, who lost friend after friend and in His last hour was forsaken by all of the few that remained -- the peace that endured through loss, persecution, scorn and contempt and even amidst the agonies of the cross. This peace is something which none of the vicissitudes of the present life can destroy, and which no enemy can wrest from us.

What richer legacy could the Lord have left His beloved people? Suppose He had bent His energies during His earthly life to the accumulation of money, and that in so doing He had amassed an immense fortune to leave in the hands of His disciples wherewith to push forward the great work of the Age when He should be taken from them -- money to pay the traveling expenses of the Apostles and to defray the numerous expenses incidental to the starting of the work in various places, such as the renting of lecture rooms, the payment of salaries to traveling

brethren, etc., etc. -- how soon would it all have vanished, and how poor would be our inheritance today! Why "the man of sin" would surely have gotten hold of it' in some way and not a vestige of the legacy would have reached this end of the Age. But, blessed be God, His rich legacy of peace still *abounds* to His people.

The peace promised is not such as the world can always recognize and appreciate, for the possessor of it, like the Lord Himself, and like the Heavenly Father as well, may have a stormy pathway. Indeed, that it must be so to all the faithful until the purposes of God in the permission of-evil are accomplished, we are distinctly forewarned, but with the assurance that through all the storms this peace shall abide -- "In the world ye shall have tribulation, but *in Me* ye shall have peace."

If we would know the foundation and security of this abiding peace which is able to survive the heaviest storms of life, we have only to look to the teaching and example of the Lord and the Apostles. What was it that held them so firmly and gave them such rest of mind while they suffered? It was *their faith* -- their faith in the love, power, and wisdom of God. They *believed* that what God had promised He was able also to perform, that His righteous and benevolent Plan could know no failure, for by the mouth of His Prophets He had declared, "My counsel shall stand, and I will do all My pleasure.... Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." "The Lord of hosts hath purposed, and who shall disannul it?" (Isa. 46:9-11; 14:27.) On the assurances of God they rested. In Him their faith was anchored, and it mattered not how fiercely the storms raged or how they were tossed; by the tempests of life while their anchor still held fast to the throne of God.

The language of our Lord's faith was, "O righteous Father, the world hath not known Thee: but I have known Thee." He had been with the Father from the beginning, had realized His love and His goodness, had seen His power and had marked His righteousness and His loving kindness and fatherly providence over all His works. And so it is written, "By His knowledge shall My righteous servant justify many; for He shall bear their iniquities." (Isa. 53:11.) The knowledge which He had of the Father gave to Him a firm footing for faith in all His purposes - concerning the future. Hence He could and did walk by faith. And that 'faith enabled Him to overcome all obstacles and secure the victory even over death.

So also it is written for our instruction -- "This is the victory that overcometh the world, even our faith" -- that faith in God built, in our case, upon our Lord's testimony of the Father; and again it is written that, "Without faith it is impossible to please God." It is only through steady, unwavering faith that the peace of God -- the peace of Christ -- will abide with His people. While the Lord was with His disciples, and they saw in Him the manifestation of the Father, their faith was firm and they had peace in Him, as He said, "'While I was in the world I kept them"; but not until after He had left them was their faith anchored in God. After Pentecost they experienced the same peace that Christ had enjoyed -- the blessed peace that came from a knowledge of the fact that God acknowledged them as sons and heirs, and joint-heirs with Christ, if they would continue faithfully to follow in His steps.

Herein is also the basis of our peace. No matter how heavily the storms of life may assail us, we must never let go our anchor and allow ourselves to drift, but always remember that "the foundation of God; standeth sure"; that "His truth is our shield and buckler"; that "what He has promised He is able also to perform," notwithstanding our human imperfections and frailties; that covering these we have the imputed righteousness of Christ, our surety and Advocate; and that "the Father Himself loveth us," and "He considereth our frame and remembereth that we are dust," and so has compassion for the sons of His love and is very pitiful and of tender mercy.

Indeed, "what more could He say than to us He hath said," to assure our faith and to steady and strengthen our hearts to patient endurance in the midst of the trials and conflicts of the Narrow Way of sacrifice?

There is nothing that puts the Christian at greater disadvantage in the presence of his foes than for him to let go, even temporarily, his grip upon the anchor of faith. Let him do so for a moment, and of necessity darkness begins to gather round him; he cannot see the brightness of his Father's face, for "without faith it is impossible to please God"; and while he grapples again for the anchor, the powers of darkness fiercely assail him with doubts and fears, based generally upon his human imperfections, which he should ever bear in mind are covered by the robe of Christ's righteousness.

If we would have the peace of God reign in our hearts, we must never let go our anchor, "nor suffer Satan's deadliest strife to beat our courage down." The language of our hearts should always be, "Though He slay me, yet will I trust Him. With this faith the peace of God, the peace which the Master bequeathed to us, ever abides. Thus the peace of God which passeth all, understanding, will keep our hearts and minds through Christ Jesus; for it is written again, "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

In the midst of the Christian warfare let our hearts be cheered and, our minds stayed, not only with such assurances that all the Divine purposes shall be accomplished, but also with such promises of personal favor as these:

"Like as a father pitieth his children, so the Lord pitieth them that fear Him; for He knoweth our frame; He remembereth that we are dust." "Can a woman forget her sucking child? . . . Yea, they may forget; yet will I not forget thee., Behold I have graven thee upon the palms of My hands." "The Father Himself loveth you," and "It is your Father's good pleasure to give you the Kingdom." "Such as are upright in their way are His delight." "Delight thyself also in the Lord, and He shall give thee the desires of thine heart" -- the peace of God which pass eth all understanding, even in the midst of storm and tempest.

- R1832-R1835, July 1, 1895.

A Time of Praise and Thanksgiving **The Chicago Convention**

A BLESSED SEASON of fellowship and feasting upon the good things of God's Word, was enjoyed by all who were privileged to attend the convention of Free Bible Students in Chicago on November 17 and 18. The greatest number present at any one meeting was about 220, but all of the sessions were well attended and the hearts of all made glad and warm by the Spirit of the Lord so manifest in song, prayer, testimony, discourse, and greetings by word and hand-clasp. Praise and thanksgiving seemed to be the keynote; and not a few testified to the blessedness of the Truth which God had given us through the ministry of Brother Russell. The years which many of us have spent in its light, have served only to magnify and make it the more precious.

Following a few words of welcome and the reading of the first three chapters of Ephesians by Brother Siekman, Brother Thomson gave us a verse by verse exposition of verses 8 to 20 of the third chapter of that Epistle, and we were reminded that God's grace and power have no limit other than that of our own faith and trust in His willingness and ability "to do exceeding abundantly above all that we ask or think."

Brother Fink's admonitions were inspired, so he said, by his own need of patience to endure and to wait upon the Lord; but who is there among us that does not have need of patience? He based his remarks upon Rev. 3:10, and pointed out that though we have not been kept from the hour of trial, we are nevertheless kept through or in it if we patiently endure.

Brother Negley reminded us that our "high calling" signified far more than salvation from death: it is the opportunity that the Heavenly Father has offered to us of joint-heirship with His Son in all that the Father hath. Is it any wonder, therefore, that we need to be fitted and thoroughly tested as to our trustworthiness of such an honor?

Brother P. L. Read spoke on Thanksgiving, and based his remarks on 1 Thess. 3:18. His discussion was limited to three of the causes Paul cites for the giving of thanks. In Phil. 1:3, he gives thanks for Christian friends; in 2 Cor. 12:9, he thanks God for inner grace, and strength; and in 1 Tim. 1:12, he is thankful for the privilege of ministering to others. Thus Paul found cause for gratitude in higher things than mere physical, health and worldly prosperity or influence.

The Sunday morning sessions opened at rather an early hour, but a goodly number arrived in time to enjoy the "Bethel Service" of song, prayer, Manna text, and Morning Resolve. The testimonies which followed were spontaneous and inspiring. "Truly "the angel of the Lord does encamp about them- that fear Him, and delivers them." - Psa. 34:7.

The subject of the Symposium was "The Enemies of the New Creature." Brother Stanley Overton used Rom. 12:2 in bringing to our attention the power of "The World" through our natural cravings and perverted tendencies; and he pointed out that God does not shield us from such temptations, but uses them much as the manufacturer of steel products uses hydrochloric acid. This acid will wholly destroy steel that is left to its action too long, but when used properly, will clean and reveal any defects that may exist. Likewise, worldly influence could cause the destruction of the New Creature, but its temptations, when subjected to the overruling of divine

wisdom, can and do reveal our hidden imperfections. The second enemy, "The flesh, was discussed by Brother Loucky. "The enemy within the ranks," he called it, and pointed out that it is not until after consecration that we discover its perfidy, its fifth-column tendencies.

Some have been led to believe that the battle against "General Flesh" was won when the outposts of grosser sins were conquered, but all he had done was to withdraw behind the entrenched tendencies prepared by our fathers and strengthened by us, and so must be fought till destroyed.

Brother Jarmola in discussing the third enemy, "The Devil," said: Our visible enemies are but the tools of our real Adversary, the Devil, who works craftily through the world and the flesh. He is not afraid of the world, because it is a willing tool; nor is he afraid of nominal Christianity, for it also is deceived, but he is afraid of and hates the true saints because of the promise that God will bruise him under their feet shortly.

Brother Petran spoke on "Attitudes in Prayer." Whatever the nature of prayer, it must come as the sincere desire of the heart and be offered in humility. The five attitudes set forth were (1) Adoration: "Hallowed be Thy name"; (2) Thankfulness: "Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him and bless His name." (3) Petition: "And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us. And if we know that He hear us, whatsoever we ask, we know that we have the petition that we desired of Him." (1 John 5:14, 15. See also Luke 11:5-13.) (4) Supplication: for ourselves and others in the hours of trial and distress. (Eph. 6:18.) (5); Intercession: that attitude in prayer which is always in behalf of others. - Isa. 53:12; 1 Tim. 2:1.

Following the noon intermission, Brother Burleigh spoke on the topic "Hope," that element which is both the desire and the expectation of the promises- that engender it. How utterly barren and cheerless is the existence that has no hope; it is the joining of faith and love, and must be added to faith in order to develop love.

Desire and expectation are strong in proportion to the faith in the promises that give them basis.

The public discourse was given by Brother J. T. Read who used as his text the prophecy of Haggai recorded in chapter 2, verses 6 and 7 (Hag. 2:6-7). A number of strangers were present, and one was sufficiently impressed to stay for the remainder of the afternoon and evening and to promise to return the following Sunday.

Brother Moyle's topic, "His Glorious Manifestation" (Titus 2:13) was a very fitting follow-up of the public address. He showed that while we have seen many wonderful things in the revelation of Truth and fulfilments of prophecy, and have experienced many blessings in the process of learning how to live, still we look for ward to that blessed hope of the glorious appearing of Christ, when we also shall appear with Him in glory.

The final session opened with a talk by Brother Thomson on "Burden Bearing," based upon the words of Paul in Gal. 6:1-5. He showed that we have a great privilege as well as a solemn duty toward each other in this matter (verse 2), but in order to fulfil the law of Christ (John 15:12), it must be done in the spirit of meekness. Verse 5 is not a contradiction of verse 2, but relates to our individual responsibility before God.

The concluding speaker, Brother Dawson, gave a short summary of what had been said, and in the discussion of his own subject, "The Truth Its Cost and Value," brought to our minds afresh the great privilege and blessing we experience in knowing the Truth. Even though it cost us, everything that the natural man holds dear, it is a wonderful bargain; and so we are admonished to "Buy the truth, and sell it not."

After a few fitting words of God-speed by Brother B. F. Hollister, our convention closed with the hymn, "God Be With You Till We Meet Again," and a prayer by Brother Pierson.

A Song of Faith

Gently o'er the rugged pathway,
Sharp and rough with shard and thorn,
Lead, oh lead me ever safely
'Through the dark and misty morn.

Lord, the winds are fierce and cutting,
Phantoms seem to stop my way;
Helpless, on Thy strength I'm leaning
Till the shadows flee away.

Lord, I know the Day is breaking,
Clearer grows the dawning light;
My Beloved is awaiting
To reward my raptured sight.

Strong and tender beams the love light
Shining from my Savior's eyes,
All forgot the weary twilight,
Pain and sorrow, fears and sighs.

Face to face with Him in glory
What a joy awaits me there,
Listening to the sweetest story,
While His mansion I shall share.

There to go not out forever
All things now I count but loss;
Nothing from His love can sever,
Lightly then I bear my cross.

- Mrs. A. E. Hendrick.

Toronto Convention Memories

The sweetness of this gathering, November 10 and 11, will be long remembered by those privileged to attend. The convention text found an echo in our hearts: "I was glad when they said unto me, let us go into the house of the Lord." About one hundred friends assembled during the various sessions, which, beginning with the warm greeting of the chairman, Brother P. E. Thomson, until the final farewell remarks, gave us a foretaste of the blessings to come at the fruition of our hope. The general theme of the discourses could be summed up as "The Transforming Power of the Holy Spirit through the Truth." The subjects themselves were: "Ministry and Power of the Spirit"; "The Truth -- Its Cost and Value"; "God's Work in Genesis One"; "Sanctified in Christ"; "Fountains of Life"; "Seven Steps to Glory"; "Filled with all the Fulness of God"; and "The Oathbound Covenant". Five brethren served: Brothers J. E. Dawson, J. E. Pollock, J. T. Read, W. J. Siekman, and P. E. Thomson. Three Praise and Testimony meetings gave opportunity for the warm expressions of gratitude to our Heavenly Father for the blessings poured out to us. "Truly "the lines are fallen unto us in pleasant places; yea, we have a goodly heritage." It was an especial privilege to have so many of the younger brethren present, as their manifest love for the Lord gladdened our hearts.

All too quickly the sessions ended and while it was with regret that we turned our feet homeward, it was with deep gratitude to our Father for the spiritual feast that had been ours, and with gratitude and a prayer for the dear brother whose unstinting labors in spite of illhealth, for the success of the Convention and welfare of the friends had been so abundantly blessed.

As an evidence of the inspiration and blessing, of this season of fellowship, we append a letter received by Brother Blackburn from a brother in attendance who is rejoicing in his new found liberty:

My Dear Brother Blackburn:
Greetings in the name of the Master. . . .

"I was glad when they said unto me, let us go into the house of the Lord." How often I have thought of that text since our convention. I am sure you made a wise choice, and it has done me so much good. It surely was into the house of the Lord that I went and found myself at that convention. *I was* glad, I assure you, and greatly blessed. I thank you for the invitation. It looked mighty hard at first to be able to get away. There was no little opposition, and I had to force the issue, but I am amply rewarded. All seems well that ends *well*, but even yet I am misunderstood, and cannot make it clear to others why it was an enjoyable time and full of blessing. Where does the joy come in? Ah, where! That is the point. How hard it is for those to understand who have not experienced it.

That fellowship was worth a million. I felt that I had no friends scarcely-cut off as it were. Did not realize how or where there could be any after all these years. But now, but now, brother, I do realize it. I have many friends. Look at all I made while in Toronto! What a friendship it was! What a time of blessing and peace! I am still thinking of them and I believe they are thinking of me.

I believe I had more cause for rejoicing than any one else in the audience. My surprise was so great, my heart was stirred, my love for the Creator, and the extent of His forgiveness so

enhanced -- also for those of like precious faith. I could not express it in words while there -- I did not wish to take the time of others who wanted to say something, and I did not mind. It was beyond a doubt the greatest convention I ever attended. What a warmth of feeling! It has given me a greater incentive than ever before to press on, and a greater appreciation of our calling and what it will mean, and a greater love for the Lord Jesus and the heavenly Father.

I had decided to write the Chairman to express my appreciation, and now I have expressed it in some measure to you, brother. May the Lord guide you into His sweet peace and rest.

Your brother in Christ,
E. B. -- Ont.

In "Green Pastures"

CHRIST-LIKENESS AT HOME

Keep the lamp of love shining day after day amid the multitude of home cares and home duties, amid the criticisms of home playfulness and thoughtlessness, amid the thousand little irritations and provocations of home life which so tend to break peace and mar sweet temper. Let home love be of the kind that never faileth. Wherever else, far away or near, you pour the bright beams of your Christian life, be sure you brighten the space close about you in your own home. No goodness and gentleness outside will atone for unlovingness and uncharitableness at home.

DIVINE DISCONTENT

The ideal Christian life is one of insatiable thirst, of quenchless yearning, of divine discontent, wooed ever on by visions of new life, new joy, new attainments. The trouble with too many of us is that we are too well satisfied with ourselves as we are. We have attained a little measure of peace, of holiness, of faith, of joy, of knowledge of Christ, and we are not hungering for the larger possible attainments. Oh, pray for discontent! With all the infinite possibilities of spiritual life before you, do not settle down on a little patch of dusty ground at the mountain's foot in restful content... Be not content till you reach the mountain's summit.

SECOND-HAND BIBLE TRUTHS

Many Christians have their heads stored full of *catechism*, creed, and Scripture, and yet when trouble comes they have not one truth on which they can really lean or trust their weight, or which gives them any actual support or help--piles of doctrines, but no rod and staff to lean on in weakness; lamps hung away in great clusters, but not one of them burning to throw its light upon the darkness; bundles of alpenstocks tied up in creed and text, but no staff to walk with over the dark mountains. Let us learn to study the Scriptures *for ourselves*, and to know what we should believe and why we should believe it. Second-hand Bible truth is not the kind of food our souls need.

FOR THE SAKE OF CHRIST

Love to Christ must be the spring and inspiration of all duty, all heroism, all fine achievement, all service to, our fellowmen. "In His Name" is the true motto of all Christian living. Serving our fellow-menn amounts to nothing in Heaven's sight if it is not done for the sake of Christ. The service must be rendered to Christ, no matter to whom the kindness is shown, or otherwise there is no exaltation in it, however beautiful it may be in itself.. 'Things we do from any other motive have no acceptableness in the sight of God.

Words of Encouragement

Dear Brethren:
Christian greetings.

By God's grace and great love we are your brethren in Christ, and appreciate our privileges as elders and deacons of the Midland Group of Free Bible Students' Classes situated in the Midlands of England. We represent Coventry, Rugby, Leicester, Blaby, Warwick, and Birmingham respectively in His Ministry.

As ambassadors of Christ we thank you heartily for the privilege and opportunity afforded us, namely, to state that we meet about every twelve weeks for the purpose of recognizing and acknowledging firstly, the source of life's refreshing springs; secondly we meet for the purpose of promoting a fuller family relationship and fellowship in the truth, in order that our Heavenly Father might be glorified thereby.

In this the world's dark hour before the dawn, wrought with many difficulties and pitfalls both for us and our brethren whom we sincerely love; we as stewards of the "sacred secrets" appreciate our standing and privilege in Christ; therefore by prayer and mutual cooperation we help to form Classes and arrange for brothers to visit and minister to the needs of isolated brethren and Classes, who appreciate that we are all members of the one Loaf, and nurtured by that which every joint supplies. In arranging this ministry we *seek to* serve rather than ingratiate ourselves upon our brethren.. We believe this to be the Lord's way, and will.

We also arrange for an annual Midland Convention which has been held for the past two years at Birmingham. Many brethren who have attended this convention have expressed their appreciation, and state that it has been a sanctifying blessing. In our convention arrangements, and the convention itself, we are very conscious, that the success of the same depends upon God, who alone can give the increase.

We desire more and more as we see "the Day" approaching to be made and molded as able ministers, humble servants, worthy disciples, radiating comfort, joy, and good cheer to those who journey with us in "the narrow way," and who have entered with us through that "pent-up gate."

We sincerely and humbly trust that our little letter may encourage others to co-labor in their vineyards under the Headship of Christ, and to appreciate the more, the blessedness of giving. "Freely ye have received, freely give.

Dear ones, we are a day nearer Home today than, we have ever been before, therefore, if we are in health, let us ask our Heavenly Father to help us use our life to His glory. He hears! He cares! He lives! He loves!

Assuring you *all* of our constant prayers, and warm. Christian love,

I remain, by grace,
Your brother: in Christ,
H. W. BURGE, *Secretary*.

For and on behalf of The Midland Elders and Deacons, representing the before-mentioned Classes.