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The Ministry and Power of the Holy Spirit

"But the helper, the holy spirit, which the Father will send in my name, shall teach you all things, and remind you of all things which I said to you." - John 14:26, Diaglott.

THIS prophetic promise of Jesus had its initial fulfillment at Pentecost, and was spoken to the Apostles on the night that he instituted the memorial of his coming death. Manifestly, the words have a direct application to the Apostles, as they were the ones who needed to be reminded of the things Jesus had said to them, not only for their own benefit, but also for the benefit of all for whom they would record them.

Jesus had been their constant companion and teacher for three and a half years. They had learned to rely upon him for guidance in all the affairs of their lives; they felt their utter dependence upon him; and so the news that he was about to leave them and go where they could not follow, had filled them with sorrow and apprehension. Jesus had more than once told them of his' coming sacrifice and death, but their preconceived ideas had apparently made it impossible for them to comprehend. They were looking for a Messiah that would exalt their nation above the nations of earth and would bring the blessings promised by the Prophets, so they were not prepared to believe him. Peter wanted to know why he could not go where his Lord was going. "I will lay *down* my life on your behalf," he said; but as Jesus foretold, the night did not pass before Peter had denied him with cursing.

Unmindful of his own approaching trial and suffering, Jesus, in his realization of the sorrow and need of the Apostles, spent most of the remaining time at his disposal, in ministering to them the assurance that divine power and wisdom would take care of them; that a helper would be with them continually to give them aid and guidance. As our text says, this helper would be the holy spirit which the Father would send in his name or stead; and it would not only constitute their teacher, guiding them in the matter of truth, but would also recall to their minds all the things he had previously said to them.

JESUS OPERATING THROUGH THE HOLY SPIRIT

The Greek word that is translated as "helper" in our text, is used only by John. The four times it occurs in his Gospel, it applies to the holy spirit, and is rendered by the various translators as *comforter*, *helper*, and *advocate*. This is also the word that is translated as advocate in First John, chapter two, verse one, where we are told that "We have an advocate with the Father, Jesus Christ the righteous." Therefore, the holy spirit which dwells in the mind, and heart of each one whose consecration has been accepted of the Father, operates for them in our, Lord's name or stead, since it was in his name that we received the spirit.

In the Apostle Paul's writings we have a verification of this fact. He does not use the same word that John uses, but a word of similar meaning by which he shows that both our Lord and the holy spirit intercede for us. In Romans 8:26, 27 he says: "In like manner also the spirit assists our weaknesses; for we do not know what we should pray for as we ought; but; the spirit itself intercedes with unspoken groans. And he who searches the hearts, knows what is the mind of the spirit, because according to God it intercedes on behalf of saints." (*Diagott.*) On the other hand, in verse thirty-four we read: "Who is he that: condemn eth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also h maketh *intercession* for us. This is the same word used in connection with the operation of the holy spirit, and so we can see that it operates in full accord with the work of Christ on behalf of saints.

THE HOLY SPIRIT

But what is the holy spirit? And how is it manifested? To other than Bible Students it would be necessary to answer these questions; for the men who translated our King James version of the Bible, believed it to be a person, equal in every respect to the Father and the Son, Therefore, whenever possible, they gave it the name *Ghost*, and designated it by personal pronouns. Brother Russell's exposition of the matter in Volume Five of the Scripture Studies, very fully and definitely shows the fallacy of this view, and he points out, that in those texts where it has been possible to construe it as being a person, it is solely because it reflects the mind, will, power, and influence of the one from whom it emanates. It is holy therefore, because God is holy, and because it is the exercise of his mind, will, power, and influence,, in and for those who are being fitted for the heavenly inheritance.

The literal meaning of the Hebrew "ruach" and the Greek "pneuma" which are often rendered by the word "spirit," is wind or current of air, and we find them translated by the word "wind" more than one hundred times in our King James version. For example, Psalm 1:4 reads: "The chaff which the wind driveth away." The fitness of this translation is readily seen because of the manner in which they at that time threshed their grain. Then again in John 3:8 we read: "The wind bloweth where it listeth." In the context of this latter citation, our Lord gives us an indication of the basic thought underlying the word wherever it occurs; for he says, "Thou hearest the sound thereof, but cannot tell whence it cometh or ' whither it goeth." In other words, it is an invisible power or influence and is properly applied to God's mind or power or influence which are invisible.

The theory that only the literal meanings of Hebrew or Greek words are necessary or proper in their translation; is certainly disproven by the variety of ways these two words must be translated to convey the meanings of the texts in which they are found. For example, it would not make very good sense to change the word "mind" to wind or to spirit in Proverbs 29:11, where we read, "A fool uttereth all his mind."

MANIFESTATIONS OF THE SPIRIT

When the spirit of God "moved" or "brooded upon the face of the waters," it was his power that caused them to bring forth in harmony with his will; and when his holy spirit is received into our lives, it is his influence and power that causes the change that takes place within us. The holy spirit has been manifested in many, many ways; and when we search the Word in an attempt to list these, we very soon come to a realization that there is no intelligence or power that has not come from God; not from the Son, nor from the holy spirit, but from God. Therefore, when our Lord Jesus, in his prehuman existence, exercised authority and power in the creation of all things that were made, it was because the wisdom and power to do this 'was communicated to him by God through the holy spirit. Jesus testified, "I can of mine own self do nothing." (John 5:30.) "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. . . Whatsoever I speak, therefore, even as the Father said unto me, so I speak." - John 12:49, 50.

Since, as we are told, all things came into being through the Logos, and apart from him nothing has been created (John 1:3; 1 Cor. 8:6), therefore it was the spirit of God exercised through him that "brooded upon the face of the waters." The skill and intelligence of the workmen that wrought all the various parts and paraphernalia for the tabernacle service, were but the manifestation of God's spirit operating through them, for we read: "Then wrought Bezaleel and Aholiab and every wise hearted man in whom the Lord put wisdom and understanding to know how to work all :manner of work ifor the service of the sanctuary, according to all that the Lord had commanded." - Exod. 36:1.

MOSES' EXAMPLE

When it became necessary for Moses to have assistance in caring for the children of Israel, "The Lord said unto him, gather unto me seventy men of the elders of Israel, whom thou knowest to be elders of the people, and officers over them; and bring them unto the tabernacle that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it on them, and they shall bear the burden of the people with thee. . . And it came to pass, that, when the spirit rested upon them, they prophesied and did not cease." - Num. 11:10-29.

Their prophesying was the evidence that God's spirit was now operating through them. But we have an interesting little side-light upon God's ways here, by which he manifested the meekness of Moses and his likeness to our Lord in the realization that where we see the spirit of God operating, we should recognize that fact and act accordingly. The account says:

"But there remained two of the men in the camp [They were instructed by Moses to come to the tabernacle. Why they did not do so, we . are not told], the name of one was Eldad, and the name of the other Medad: and the spirit rested upon them; for they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, one of his young men answered and said, My Lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!"

In a like situation, when the Apostle John reported to Jesus that they had seen one casting out devils in his name, "And we forbade him," said John. Why? "Because he followed not with us." And Jesus said unto John, "Forbid him not: for he that is not against us is for us." Would this not be a proper attitude for us concerning brethren who do not choose to associate with us and yet give evidence of the power of the spirit in their lives?

JEPHTHAH'S OFFERING

It was not an invisible being, but the spirit of the Lord that rested upon Gideon and wrought deliverance for Israel. And it was not a strength inherent in Jephthah that overcame the Ammonites. It was the spirit of God that won the victory. And all down through the history of natural Israel, when they forgot God and sought to operate in their own strength and wisdom, they failed; but when they trusted in God, his spirit directed the course they took and enabled them to overcome their foes.

The account of Jephthah's victory, as given in most translations, shows him to have sustained a terrible loss because of a vow he had made unto the Lord that if he returned in safety from his war with the Ammonites, he would offer in sacrifice the first one of his household that came out to meet him. That one proved to be his only child, a beautiful daughter. The heart-rending account as set forth in most translations shows that, at the request of the daughter, she was permitted to spend two months in the hills to lament her virginity, after which Jephthah sacrificed her as a burnt offering.

Wilson, the translator of the *Emphatic Diaglott*, points out that this is a very improper rendering; that human sacrifice was not permitted by the Law (Deut. 12:31): and that the priests would not think of offering such a sacrifice. He says, that a better translation reads: "And it shall be, that whoever comes forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be Jehovah's, and I will offer him a burnt offering." Thus he points out that the vow contained two parts: viz., the dedication to the Lord of the first one of his family to meet him on his return, just as Samuel was dedicated by his mother to life long service; and then a burnt offering to be made by Jephthah himself in line with the law of burnt offerings.

In any case, it meant the perpetual virginity of the daughter, and that Jephthah had to give up his dearest earthly possession and all hope of posterity through her. And may it not be that this would constitute a picture of spiritual Israel who, in exchange for spiritual blessings and prospects, vow to sacrifice the earthly hope, its prospects and blessings.

The holy spirit's operation therefore is manifested in the "brooding upon the face of the waters"; the imparting of skill and cunning to craftsmen in fashioning and furnishing the tabernacle; the giving of understanding and ability, to Moses and the Elders of Israel to establish and operate a form of government that has been a criterion for all attempts at righteous government since that day. To the judges and leaders of Israel the holy spirit gave power and wisdom to keep that nation separate from the idolatrous nations all about them. To Joseph and Daniel it gave ability to interpret dreams; and all the true prophets of God were inspired by it to foretell coming events and the out-working of God's plan. But in this case, it was more or less a mechanical operation, for they themselves were not given to understand the things they prophesied. With the coming of our Lord, however, there was a change of operation: Jesus received the spirit without measure. (John 3:34.) This was at the time he symbolized his consecration by water immersion, for John testified saying, "I saw the spirit descending from heaven like a dove, and it abode on him. And I knew him not [as the Son of God, the Messiah]: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the spirit descending, and remaining on him, the same is he which baptizeth with the holy spirit. And I saw and bear record that this is the Son of God." - John 1:32-34.

Jesus, therefore, is the one through whom we receive the baptism of the holy spirit; for just as in the tabernacle picture, the holy anointing oil was all poured upon the head of Aaron by Moses,

whence it flowed down to his body members; so, in antitype, God anointed Jesus with the fulness of his own mind, will, power, influence, and Jesus in turn has imparted this holy spirit to his body members in proportion to their capacity and ability to use it.

The amount of the spirit that we individually receive, seems to be in direct proportion to the depth and faithfulness of our consecration. Not that anything less than our all is ever accepted of the Father, but that we differ in what constitutes that all, and in the manner and degree in which we are able to present that all in service.

VESSELS IN THE LORD'S SERVICE

We recall a very forceful illustration of this that was given at a Brooklyn Convention in 1944 by our Brother Sonntag. In effect he said: Just imagine you are viewing a large table on which there is placed a variety of vessels dedicated to the purpose of ministering a very pure, life-giving water. In the center is a tall, gracefully formed vase, beautiful in outline and contour; it indicates refinements, lovely traits and manners, so to speak. Here beside it is another vase, almost as tall but not so well formed: its appearance is not so graceful, and it will not pour as smoothly and easily. Then over on this corner of the table stands a jug. Its capacity is large but it is amore difficult to pour from, as the water is apt to come in blurbs or gurgles. Then here beside the jug is a large pail. Any one attempting to drink from a vessel of this shape is apt to get wet outside as well as inside. There are also a variety of pitchers -- very serviceable vessels -- and bottles, bowls, flasks, beakers, mugs, goblets, glasses, cups, and saucers.

What a conglomeration! But if each and all have been emptied of whatever they may have contained before they were placed on the table, they can all be used to minister the good water to the thirsty. The water will of course conform to the contour of the vessel into which it is poured: but this does not change the water, nor diminish its value to the thirsty, for the water does not obtain its value from the vessel, but from the fountain from which it came. It is evident, too, that some of these vessels have far more capacity than do others, and can therefore be used in a much larger way. The little flat saucer does, not hold much and may often need refilling, but in its very open simplicity it may be just the vessel most suited to minister to some poor, thirsty creature.

Likewise, there is just as great a variety in the human vessels that are filled with the holy spirit, and they differ just as greatly in their capacity and in their outward form and ability to manifest that spirit. The spirit that fills the saucer-like individual is just the same as that which fills the Apostle Paul or John or Peter or whoever it may be; the one is sanctified just as fully as is the other, for the individual does not sanctify the spirit, the spirit sanctifies the individual, and is given as fully as the capacity of the individual will permit.

And so while the illustration is apt in the sense that the Lord accepts us as we are when he cleanses and sanctifies us by his spirit, yet, unless we could think of some magic quality in the water that would gradually change the contour of all those vessels so they would eventually conform to the shape and beauty of the tall vase in the center, it comes short; for the object and work of the holy spirit in us is to transform us into the image of Christ. "Whom he did foreknow, them he also did predestinate to be conformed to the image of his Son." - Rom. 8:29; 2 Cor. 3:18.

GOD'S WORKMANSHIP THROUGH THE HOLY SPIRIT

Do we comprehend the magnitude of this work of the spirit? Do we give it free course in our lives through earnest, whole-hearted submission and prayerful, cooperation? Or do we incline to indifference and slackness in our consecration, permitting the fleshly mind and body to exercise the natural tendencies of self-indulgence, impatience, fault finding, evil surmising, and the many other traits that hinder and strangle the influence of the holy spirit within. When we permit the natural tendencies to take their course, then "we walk after the flesh" - we help to fix and establish ungodly traits; and if we continue in this way, there will come a time when we cannot be changed, when we will lose all desire for change and so shrink from the effort necessary to godliness. Such become "carnally minded," which we are warned will mean death. - Rom. 8:6.

Every time we acquiesce in the evil tendencies of our fallen nature, we "grieve the holy spirit of God, whereby we have been sealed unto the day of deliverance." (Eph. 4:30.) Rather, says Paul,

"Let *all* bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving, one another *even as God for Christ's sake* hath forgiven you." - Eph. 4:31, 32.

In doing this we "walk after the spirit." We show that we have become the children of God, that the begetting received of him has resulted in our quickening: for it is the spirit that quickens, that causes us to be patient when we would naturally be impatient, to be forgiving when feelings of bitterness are striving for mastery over our minds; to be gentle in our speech and attitude when the fleshly spirit is clamoring to have its way. If we give way to the natural tendencies with no thought or endeavor at restraint, it indicates that either we never possessed, the Lord's spirit, or else we have quenched that spirit to a degree where it no longer operates. This in one who had been a partaker of God's spirit. would mean annihilation. - Heb. 6:4-6.

"If we [the Church, spirit-begotten ones] live after the flesh, we shall die: but if through the spirit we do mortify the deeds of the body, we shall live. -Rom. 8:13.

There should be no doubt in our minds as to whether the spirit of God is operating in us: for Paul says, "The spirit itself beareth witness with our spirit that we are the children of God." (Rom. 8:16.) God's mind and will, revealed through his Word, bear witness with our minds as to whether or not we have taken the steps that constitute our part in becoming children; and the proof of his spirit operating in us, is the daily striving we put forth to mortify the deeds of the body that we may manifest Christ-likeness and be pleasing unto the heavenly Father.

The way we grieve and quench the spirit is by knowingly and willingly giving way to the tendencies of our fleshly minds and bodies rather than by following the promptings of the spirit, operating through conscience, to obey the admonitions and. commandments of the Word.

The holy spirit never coerces our wills; it counsels adherence to God's commands. It is the still, small voice of the Lord in our hearts striving to be heard above the clamorings of the flesh. Satan's spirit, on the other hand, seeks to dominate and control man's will so as to enslave him and force him into a course; of action. And as a result of sin and imperfection, both mind and body have become so weakened and perverted, that even our best. endeavors, fall short of the divine standard. But God, beholding not the flesh which he knows cannot do perfect works, but beholding the desires and intents of our hearts as these are manifested in our endeavors to do perfect works, judges us according to the will of the heart and not according to the abilities of the flesh. Therefore we are admonished: "Keep thy heart with all diligence; for out of it are the issues of life." - Prov. 4:23.

We have been left free to follow the dictates of our own wills, for the only worship and service accept, able unto the heavenly Father is that which emanates from the heart as a free-will offering. "God is a spirit: and they that worship him, must worship him in spirit and in truth." (John 4:24.) So then, if we give heed to the voice of the spirit beseeching us to "present our bodies a living sacrifice, holy and acceptable unto God" (Rom. 12:1), and in doing this become tender hearted, kind and sympathetic, meek and forgiving, not requiting evil with evil nor abuse with abuse, but exercising love toward all, having special consideration for our brethren, since they are the special targets for Satan's venom, then if faithful to the end we can expect to be declared "overcomers."

The ministry and power of the holy spirit in us is then, first of all a work of enlightenment and grace: "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." (Eph. 5:8.) And when we have responded to this enlightenment of the spirit, and have yielded

ourselves in full consecration to the doing of God's will, the spirit then becomes the seed of begettal, the start of a new life, the planting of a hope that branches out into heavenly aspirations for spirit-life in union with our Lord.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us ["again" not in the original text] unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time." - 1 Pet. 1:3-5.

Then following begettal; the spirit becomes the quickening power; it begins the process of our transformation, the changing of our thoughts and impulses from following the unholy, natural tendencies to the cultivation of the fruit of the spirit. The spirit is also the power that causes the fruit to grow; but we have to cooperate by the cultivation of the soil, so to speak; we must keep our hearts free from love of the weeds of self-ease and unholy desires of the flesh, *and* must nurture the spirit's planting. We must "give all diligence in adding to our faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and love. For *if these things be in you and abound*, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, he cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the father brethren, *give diligence* to make your calling and election sure: for *if ye do these things, ye shall never fall*: for so an abundant entrance shall be ministered unto you into the everlasting Kingdom of our Lord and Savior Jesus Christ." (2. Pet. 1:5-11.) In other words, the ministry and power of the holy spirit will have resulted in our birth into spirit life on the divine plane.

The true saints have always had to suffer for righteousness' sake, if not from persecution without, then at least from the opposition of their own unrighteous minds and bodies. But as Peter says (1 Pet. 3:13, 4:2)

"Who will be able to harm you, if you show yourselves zealous for that which is good? Even if you suffer for righteousness' sake, you are to be envied.

For Christ also once for all died for sins the innocent one for the guilty many, in order to bring us to God.... Since then Christ has suffered in the flesh, you also must arm yourselves with a determination to do the same -- because he who least suffered in the flesh has done with sin -- that in the future you may spend the rest of your earthly lives governed not by human passions, but by the will of God." - *Weymouth*.

- *John T. Read*.

Recently Deceased and Other Items

Entered into Rest

Quite recently two of our brethren who for many years served faithfully and acceptably have passed from us-we trust to receive an abundant reward. The sister of Brother Morton Edgar writes us that "he had been feeling very badly for some time and was laid up on the 13th of January to have a time of suffering, though not actual pain." He passed to his reward the sixth of February.

Most of the friends will remember Brother Edgar's activities in connection with the study of the Pyramid but he also is known to the friends through pilgrim visits to this country.

Quite recently Brother H. Clay Rockwell began to fail rapidly in health and ended his services here below on Friday, February 24. His services during Brother Russell's time both as a pilgrim and as a member of the Bethel family endeared him to the hearts of many.

Recently Deceased

Mr. Jacob Christensen, Montrose, Cal. - (March).
Mrs. E. Cooksey Currell, Youngstown, Ohio - (April).
Mr. C. R. Dennis, Newport News, Va. - (March).
Mrs. Annie G. Eddy, Providence, R. I. - (March).
Mrs. Nancy Maude Goodwin, Pittsfield, Me. - (April).
Mrs. Anna Hennessey, Asbury, Mo. - (March).
Mrs. L. S. Hnmphriss, Detroit, Mich. - (March).
Mrs. Anna B. Locken, Hermosa Beach, Cal. - (March).
Mrs. J. B. Moffatt, Tampa, Fla. - (February).
Mrs. Caroline Paynter, Ottawa, Ont., Can. - (February).
Mr. O. Prasse, Pleasant Plains, S. I., N. Y. - (March).
Mrs. -Catherine Reichert, Seattle, wash. (March).
Mr. Adrian Ridderhoff, Los Angeles, Cal. - (March)
Miss Emma Thieringer, New York, N. Y. - March).

To be Conformed

"Professor Drummond once wrote: 'To become Christlike is the only thing in the whole world worth caring for; the thing before which every ambition of man is folly, and all lower achievement vain.' It is certain that the real purpose for which believers are redeemed and called is that they should be 'conformed to the image of his Son.' (Romans 8:29.) We may read much and hear much on this and that phase of Christian theology, all of which may be helpful, but most important of all is the simple truth that Jesus wants to live his life in us."

Files of Old "Heralds"

Occasionally we have word from a "Herald" reader that they have a supply of our magazine which must be disposed of at once. Doubtless there are friends who would be benefited by having these, and to whom they would be sent if we had the address at that moment. Should you desire such a file yourself, or if you know of someone who would like to have it, will you please give us the information for our records.

Walking With God

"Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." - James 1:25.

A PROPER adjustment of the mind toward God, properly thinking of Him, and a true appraisal of His favors, especially the great favor of His approval and of eternal life, is most needful in the very beginning and throughout the entire experience of every Christian life. Such a proper regulation of the soul in relationship to God is accomplished only by the aid of the Holy Spirit; and this power is given to those only who obediently surrender themselves in consecration to do His will. The true and earnest seeker after God soon learns from the Divine Message that the thoughts, the meditations of the heart must be properly centered upon the Lord and upon those things that appertain to Him and the securing of His everlasting approval. Such also soon learn that in order to succeed in stemming the tide of evil in the world, the flesh and the Evil One, and in order to make progress in the life of piety and to advance in Divine favor, one must live a life of close touch and communion with God. Thus the individual who is earnestly desirous of the Divine blessing is, admonished to "draw nigh to God" and is assured that God will draw nigh to him in return.

Life Eternal to Know God

Of all the high and distinctive favors enjoyed by the children of God, none is greater than that of the privilege of dwelling in His presence and of holding communion with Him. Indeed, the exercise of this exalted privilege is most vital and necessary to spiritual health and to the preservation of a proper and holy relationship with God. "This is life eternal," said Jesus, to "know Thee and Jesus Christ whom Thou hast sent." The entering of sin into the world in the beginning of human history interrupted and took away the privilege of personal fellowship with God. A measure of that favor and fellowship however, was accorded certain servants of God in ancient times, in view of the great redemptive program that was then in prospect; but since the advent of the Son of God, a proper acceptance of the redemption through Christ fully restores the privilege of entering God's presence and of holding communion with Him. Faith and obedience on the part of the penitent effects the lifting of the condemnation and the establishing of the state of peace with God: "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Such a one thus in right relationship with God is in a position to think of Him intelligently and acceptably. Revelations of knowledge are given in order to facilitate the work of grace and help the devout believer to think of God as he should and to assist him to approach very close to the heart of the great Eternal. It must be recognized that at least a measure of knowledge and intelligent conception of God 'are necessary in order to a consciousness of that sacred presence. Our thoughts of God growing out of His revelation to us, form the basis of our communion with Him and indeed the foundation of the life of fellowship and prayer. .

It is in connection with the exercise of this privilege of communion with God, of approaching very near to Him, that multitudes have experienced much difficulty. Insufficiency of faith, failure to believe fully would seem to be at the bottom of their trouble. They seem to fail to realize the depth of mercy and compassion that are in store for all those who properly apply for them. The truth is that they seem not to know the Lord sufficiently; they think of Him as moved by like passions with themselves, more or less controlled by animosity. It is an evidence of growth in grace when we come to that place in our experience where, admitting our guilt and unworthiness

of Divine favor we have, nevertheless, become so intimately acquainted with the Lord as to have a full assurance of faith in His declaration that our sins are forgiven. It is probably to such a development of grace that the Lord Jesus refers when He said, "This is life eternal, that they might know Thee."

Influence of Thought upon the Character

But such a knowledge is not to be obtained instantaneously, but rather, is to be the result of a growth in grace; one grows in grace as he grows in knowledge, and reversely, he grows in knowledge as he grows in grace; the two keeping pace the one with the other as do our feet in walking. It is because many who have named the name of Christ do not grow in grace and knowledge that they fail to attain that grand condition of which the Apostle speaks as "full assurance of faith"-full confidence in the Lord, in His goodness, in His wisdom, in His love, in His providential care over all their affairs. And the lack of such growth is owing to their failure to obediently offer sacrifice unto the Lord-to commit all their ways to Him. Evidently such do not give themselves over sufficiently to a contemplation of the things of the Spirit of God. The Divine will is not as earnestly and reverently studied as it should be.'

It would seem that St. James was speaking from this standpoint when he tells us that the one who looks into the perfect law of liberty and continues therein as a doer of the work, who obediently performs what he sees to be God's will, shall be blessed in his deed. How manifest it is that we are to think of God and earnestly contemplate His messages in order that we may understand what He would have us do, and how He would have us live. An eminent writer who has evidently thought clearly and well upon this subject makes the following interesting statement

"Now what the Apostle means is clear, and what he here urges upon us is that very duty, to the neglect of which more than anything else is due the shallowness and imperfection of our lives. He means that a man's nature is insensibly but inevitably molded by that which is in his thoughts, and that the lives, even of Christians, are often earthly and sensual because their thoughts are not with things above. Tell me about what you think most frequently and most earnestly, and I will tell you what you are. For your thoughts are the invisible influences which give its complexion to your life, even as the insect is colored by the leaf on which it feeds. 'Abeunt studia in mores.' What a man desires to be, that he will be. If his thoughts are ever of sin he will be possessed of sin, he will be the slave, of sin; but if his thoughts are ever of God, and the things of God then 'with open face, beholding, as in a glass, the glory of the Lord, he will be changed into the same image from glory to glory.'

"If, then, you would live good or worthy lives, you must not only not suffer your thoughts to become guilty thoughts, but you must not even allow them to be vacant thoughts. You must fill them with all things true, pure, honorable, lovely, of good report. How can we best do this? Best by forgetting ourselves, best by obliterating our own selfish will and pleasure, best by thinking wholly of others and of God; for in the true life there are three factors-God, the soul and our fellow men; and our duty to ourselves, our duty to our own souls is best summed up in our duty to God and our duty to our fellow men."

The Power of Holy Fellowship

It would seem that all could give hearty assent to the foregoing observations. And when the Wise Man admonished "Keep thy heart with all diligence; for out of it are the issues of life," he is telling us to guard carefully the thoughts of our hearts; to watch our meditations; to carefully consider what motives and purposes control and guide us in the course we are pursuing in life.

Thoughts about God and contemplations of His character and the great qualities thereof cannot but have an elevating effect upon every soul that is really consecrated to Him. The same writer goes on to say further:

"Very few of us, I fear-very few even of the best of us-think enough of God. That He is our Creator, Preserver, Redeemer, that He has the sole and absolute claim upon our love and obedience we all know; but Oh! if we all knew this in a true and living sense, how different our lives might be. By not thinking of it often enough, or deeply enough, how mighty a safeguard do we lose! 'Hear these three things,' said a Jewish Rabbi, 'and thou shalt eschew transgression: the All-seeing eye, and the All hearing ear, and that all thy actions are written in a book.' How many a life has been kept humble, and happy, and pure, and sweet, by the living realization of that one truth, 'Thou, God, seest me.' You know how you 'are affected and made better in all your hearts, by the mere presence of some one to whom you can look up to as good and true. You know that there are some even among your fellows so upright, so innocent, so single-hearted, that to be with them is to breathe a holier and more wholesome atmosphere. Their influence, something which seems to emanate from them and flow in upon your hearts, surrounds you with the air of heaven as with the perfume from the waving of angels' wings. Their Divine superiority to all that is impure or sordid seems to run liquid through your soul, so that you feel that, could you always be with them, you, too, would grow like them. But these, alas! are rare in this world, nor can you often be with them; nor even, were this possible, could they save your souls, or pay your debt to God. No; but there is a Presence which not only may be always near you, but which you cannot escape; there is a Love always over you, which you may reject, but cannot alienate; there is -a Friend always with you, who, even in your loneliest moments, leaves you not alone. He is a Friend living and true; nor is He weak as we are, nor is He, as we are, ignorant of all the secrets of your hearts. That Presence, that Love, that Friend is God in Christ. Oh that you would all cling to His hand! Oh that now and ever you would listen to His voice! What would I not give to impress upon you, as I feel it, that life without God is not life, but death; so impress it upon you, by the aid of God's Holy Spirit, that every one who hears me might feel, for all his after days, 'Much that I learned I have forgotten: by much that I might have learned I never profited; but this, at least, I did learn, and this lesson, I trust, has so permeated my soul, so interpenetrated my whole being, that I cannot forget it if I would, that life without God is life without joy, without peace, without happiness, without hope; and that if I would live a life which shall come to anything a life which shall not be cast as rubbish in the void, when God has made the pile complete-then I ought daily to offer unto God myself, my soul and body, 'a reasonable, holy, and lively sacrifice.'"

Feeding upon the Words of God

But from whence cometh those aspirations and impulses toward God, His service, and fellowship? The answer is, from a sober and reverent contemplation of the Divine messages of truth and grace, a contemplation of those truths that reveal the Heavenly Father to us, His greatness, His majesty, His loving kindness. Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The words that come from God are words of life in the sense that they explain to us His way, His will, and how eternal life may be secured. The words that proceed out of the mouth of God are words of life too, in the sense that they give light to the soul, in the sense that they impart faith and strengthen and nourish that love and affection for God that impels to obedient service and that prompts one to daily bring all the life, thoughts, words, and doings into full conformity to the will and good pleasure of God.

Those who thus feed upon the Word of God, the manna from heaven, and whose souls are nourished thereby, are prepared for the journey of life. In this journey or pilgrimage toward the

city of God, the heavenly inheritance, the traveler may truly be said ' to be walking with God. When St. Paul states that we as Christians "walk by faith and not by sight, and when he admonishes that we "walk as children of light," he is referring to this mystical walk or journey in which we are assured of God's presence and company all the way.

Walking with God

We find this thought of journeying together and walking with God, suggested in the Old Testament records with regard to certain faithful and devout servants of God, though they possessed much less information and knowledge of God than His children do today. Significant and full of meaning are the words of the sacred record, that Enoch, the seventh from Adam, exercised great faith in God and was translated that he should not see death, because -"he walked with God." In other words, his faith in God was such that his thoughts, purposes and activities of life were distinctly separate and of a different character from everything that he saw around him. And so must it ever be with the soul that would really enjoy God's communion and fellowship. "Be not conformed to this world," says St. Paul, "but be ye transformed by the renewing of your mind," by the heavenly aspirations and impulses, by the contemplation of those things that give strength and power to faith and enable the believer to rise to exalted conceptions and appreciation of God and unity with Him. Another has very ably commented upon the record of Enoch's faithfulness to God:

"To walk with God must, necessarily, put one outside the sphere of this world's thoughts. Enoch realized this; for, in his day, the spirit of the world was manifested; and then, too, as now, it was opposed to all that was of God. The man of faith felt he had naught to do with the world, save to be a patient witness therein of the grace of God and of coming judgment. The sons of Cain might spend their energies in the vain attempt to improve a cursed world but Enoch found a better world, and lived in the power of it. His faith was not given him to improve the world, but to walk with God. "And oh, how much is involved in these three words, 'walked with God!' What separation and self-denial! what holiness and moral purity! what grace and gentleness! what humility and tenderness! and yet, what zeal and energy! What patience and longsuffering! and yet what faithfulness and uncompromising decision!

The Cross and the Coming of the Lord

"To walk with God comprehends everything within the range of the Divine life, whether active or passive. It involves the knowledge of God's character as He has revealed it. It involves, too, the intelligence of the relationship in which we stand to Him. It is not a mere living by rules and regulations; nor laying down plans of action; nor in resolutions to go hither and thither, to do this or that. To walk with God is far more than any or all of these things. Moreover, it will sometimes carry us right athwart the thoughts of men, and even of our brethren, if they are not themselves walking with God. It may, sometimes, bring against us the charge of doing too much; at other times, of doing too little; but the faith that enables one to 'walk with God,' enables him also to attach the proper value to the thoughts of man.

"Thus we have, in Abel and Enoch, most valuable instruction as to the sacrifice on which faith rests; and, as to the prospect which hope now anticipates; while, at the same time, 'the walk with God' takes in all the details of actual life which lie between those two points. 'The Lord will give grace and glory'; and between the grace that has been, and the glory that is to be revealed, there is the happy assurance, that 'no good thing will He withhold from them that walk uprightly.' - Psalm 84:11.

"It has been remarked that 'the cross and the coming of the Lord form the termini of the Church's existence,' and these termini are prefigured in the sacrifice of Abel and the translation of Enoch. The Church knows her entire justification through the death and resurrection of Christ, and she waits for the day when He shall come and receive her to Himself. She, 'through the Spirit, waits for the hope of righteousness by faith.' (Gal. 5:5.) She does not wait for righteousness, inasmuch as she, by grace, has that already; but she waits for the hope which properly belongs to the condition into which she has been introduced."

Heart-Searching Questions

If it was Enoch's privilege with his limited knowledge, to have that intimate fellowship and companionship with God by faith, in those far off days, it surely is no less our privilege in these days. This being true, is it not to the point to ask ourselves the question, Have we thus come to walk with God? Have we that fellowship and communion with Him that He was so pleased to grant Enoch? Has there come into our lives such a manifestation of God's presence? Have we partaken of such a measure of the spirit, mind, disposition of our Master, Christ, that it is said of us as it was of the Apostles Peter and John, that "all men took knowledge of them that they had been with Jesus"? Do the lives we live before our fellow men bear the Divine stamp and reveal to others the Divine presence? How pertinent and yet how searching is the question, Has God's presence become such a reality to us that our desires, our affections, our longings, instinctively turn to God, wherever we are? Are we always found in that kind of company, in those scenes and circumstances in which we may be sure that He is with us? or do we sometimes find ourselves in places in which we instinctively feel that we would prefer He did not know we were there?

Again, this figure of "walking with God" is most expressive, and suggests a characteristic that is very well represented in the term devoutness. One has described this as "the flavor, the fragrance, the finer quality of piety -that something that makes the rose a rose, the diamond a diamond, and gives to some of music's tones a touch of sacredness and selectness that no language could explain. In this Age of intense practical tendencies there is need of a revival of the spirit of devoutness. We see it in the fervid, 'Religious Letters' of Samuel Rutherford, which read like messages from the heavenly land. We are told that it so covered the face of Robert Murray McCheyne with chastened glory, that sometimes to look at him broke his audience into tenderness, and his simplest tones brought tears. It is that fine quality of sacredness which comes from close association with the Divine Being, and which left upon the faces of Peter and John, in the council of old, such a depth of supernatural glory, that even the magistrates that hated them 'took knowledge that they had been with Jesus.' It is the spirit of Mary sitting at the feet of Jesus', absorbing and reflecting His spirit. It can have no counterfeit or imitation. It bears its own credentials, and those who have it are quickly recognized as having been with Jesus, and still bearing on their faces the halo of His presence. God give us the spirit of heavenly mindedness, this touch of God, that we may better represent Him in the godless Age and world."

The Life of Prayer

Such a walk with God is not an impractical ideal. Indeed, to a greater or less extent-it describes every truly consecrated one. It is expressed most forcefully in the words of our Divine Master: "How is it," said one of Jesus' disciples, "that Thou wilt manifest Thyself to us and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My words; and My Father will love him, and We will come unto him, and make Our abode with him." (John 14:22-24.) This walk with God, with Christ, is a walk that is marked by many a silent prayer, many an utterance of praise, of thanksgiving, and many an hour of close and intimate communion with our Savior that cannot be described by words. It may become a habit with us, and so real will become

our sense of dependence upon Him and submission to His will in the daily, even the hourly circumstances and conditions of life, that we need no voice to tell us that He is near. It is, however, a walk of faith, even as it was said of Enoch that "by faith" he walked with God; for "the just shall live by faith." Were it not that we are made conscious of our continual acceptance in Him, "in whom we have redemption through His blood"; were it not that we have the full assurance that we are made acceptable in Him, the blessed realization of walking with God would not be possible. The Christian poet has expressed this walk of faith in the beautiful words:

"We walk by faith, He wills it so,
And marks the path that we should go,
And when at times, our sky is dim,
He gently draws us close to Him.

"We walk by faith, but not alone,
Our Shepherd's tender voice we hear,
And feel His hand within our own,
And know that He is always near."

The Reality of God's Presence

It is said of Abraham that when he was, called to go into a land which he should afterward receive for an inheritance, he obeyed, not knowing whither he went. It was with him a walk of faith and not of sight. However, faith has the Word of God to rest upon; let it be remembered too, that real faith obeys that Word. When we can see and feel with our physical senses, then it is not faith, but sight. In crossing the ocean one has a good illustration of this principle of faith in God's presence. As the vessel glides swiftly along, there is seen ahead no path upon the sea, nor sign of the shore. And yet at noon time, day by day, the one who is guiding the vessel, marks our path upon the chart as accurately as if there had followed us a great chalk line upon the sea. Always at noon time we know just where we are. And when we come within twenty miles of the land, we know where we are as exactly as if we had seen it all three thousand miles ahead. How had our pilot measured and marked out our course? How did he know where we were with nothing visible on the sea to guide the vessel? Day by day he had taken his instruments, and looking up to the sky had fixed his position and course by the sun. In this way he knew the particular point on the sea, toward which to steer his vessel. In order that he might keep a straight course, he watched closely the compass. "He was sailing by the heavenly and not the earthly lights."

We have a chart, God's Word, that not only locates, but describes the place to which we are sailing; we have the compass, the precepts of that Word, that enables us to steer a straight course. There are the heavenly lights, that enable us day by day to take observations, and thus to discover just where we are, and what progress we are making in our course over the sea of life, which sometimes is calm and sometimes tempestuous. To the intelligent believer the presence of God, in the sense of His Word, His Spirit, His providences, becomes as real and useful to him, as though God were walking before, beside, and behind him. His Word becomes a lamp to guide our feet and a light to show us the path that we should walk in; indeed, it is His voice, saying, "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with Mine eye." (Psa. 32:8.) We learn in this most wonderful promise that God sees the path, although it is invisible to us. He tells us that He looks out over the path, speaks words of instruction, and points out the way. Again the poet has well expressed the attitude of those living in God's presence:

"To me remains nor place nor time;
My country is in every clime;
I can be calm and free from care
On any shore, since Thou art there.

"While place we seek, or place we shun,
The soul finds happiness in none;
But with a God to guide our way,
'Tis equal joy to go or stay."

"I Will Go before Thee"

Another promise is, "The steps of a good man are ordered by the Lord; and he delighteth in His way." (Psa. 37:23.) In this promise we are told that not only will He guide us in a general way, but in each successive step. The Psalmist, who had learned by long experience the lesson of walking with God, thus expresses himself "Truly God is good to Israel, even to such as are of a clean heart." However, he goes on to relate a previous experience which warns us of the necessity of keeping our eyes on our Heavenly Companion and off others: "But as for me," he says, "my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. . . . Thus my heart was grieved, and I was pricked in my reins. So foolish was I and ignorant: I was as a beast before Thee." When, however, he got his eyes back where they should be he said: "Nevertheless, I am continually with Thee: Thou hast holden me *by my* right hand. Thou shalt guide me with Thy counsel, and afterward receive me to glory. Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion forever. . . But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all Thy works." - Psa. 73: 1-5, 21-28.

God's promises to His trusting ones go even further than those already: quoted. It is good to know that He **sees** our-path; it is good to, hear **His** voice speaking to us in His Word; it is good to have His counsel. The pathway at times may seem to be blocked, and He has, promised to go before us and remove the obstructions; if they are seen to be a hindrance to the new life. We believe that the words addressed to one of old may be laid hold of by us today: "I will go before thee, and make the crooked places straight." - Isa. 45:2.

Again we, are told by St. James who had experienced the blessedness of walking with God that "If any of you lack wisdom let him ask of God, who giveth to all men liberally, and unbraideth not; . . . but let him ask in faith, nothing wavering. (James 1:5, 6.) This promise covers every need of God's people. It not only promises wisdom, but it enables us also to distinguish between the wisdom of God and the wisdom of men, thus causing us to know whether we are possessors of this heavenly wisdom and exhibiting it in all our dealing with our fellow men. "The wisdom' that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." - James 3:17.

If Any Man Will Do His Will

These promises, however, as also all others contained in God's Word, are conditional.. It will be to our profit that we carefully observe these conditions. First, there is required firm confidence in God's desire and willingness to guide us; and a full committal, not only of the matter desired, but of ourselves, of all we have, into His hands. In other words, it is to the truly consecrated that these

promises belong. We read: "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." (Prov. 3:5,6:) This will mean a full submission to God's will and providences; that we believe His Word, which assures us that "all things work ' together for good to them that love God, who are the called according to **His** purpose." And again, "If any man will do His will, he shall know of the doctrine." In this we have Jesus' example. "Not My will, but Thine be done." A mistrust of self and a consciousness of entire dependence upon our Divine Master are vitally important. Concerning this Jesus said, "I am the vine, ye are the branches. He that abideth in Me and I in him, the same bringeth forth much fruit; for without [margin, severed from] **Me** ye can do nothing." - John 15:5.

Again obedience is one of the important conditions on which God's promises are made good to us: "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 petitions that we desired of Him." (1 John 5:14, 15.) "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. And this is His commandment, that we should believe on the name of His Son Jesus Christ, and love *one* another, as He gave us commandment." - 1 John 3:21-23.

Those who are truly living the life of oneness with God, who are in deed and in truth walking with God, will desire that in all things and in all their experiences, His dealings and providences shall be of a kind, whether painful or pleasant, bitter or sweet according to the flesh, to work out their spiritual good and advantage, realizing that the great inheritance of the heavenly nature and Kingdom of the future, is dependent upon the development of that spiritual image and likeness to Christ, that purity of heart, that holiness of life and purpose without which no man shall see the Lord.

- "*Herald*," Jan. 1933.

God's Safe Holding

Psalm 119:117

Hold Thou-me up, in Christ in heavenly places,
To view my life *from* that triumphant height,
So shall my soul grow strong with patient courage
To run the race and wage the daily fight.
How light and brief the present conflict seemeth,
And short the way to that eternal rest,
When eyes of faith gaze smiling from the shelter
Of Love's safe holding to my Savior's breast.

Hold Thou me up, in Christ with full dominion
O'er my weak flesh and subtle self-desire,
Spurning each snare, sweet-baited by the Tempter,
Guarding my robe from spot of earthly mire.
Held by Thy power, no darkness can confound me,
Nor haunting fears my trusting heart alarm
Thy grace and strength are perfected in weakness,
And none can pluck me from Thy 'circling arm.

Hold Thou me up in Christ, my righteous cov'ring,
Till crowned immortal I in glory shine;
For now I live through His life pulsing in me
As lives the branch by dwelling in the vine.
Father, I yield in grateful heart-submission
To Thy keen blade of purging pain and woe;
Prune as Thou wilt, and perfect love's fruition:
From luscious grapes sweet wine of joy will flow.

Hold Thou me up, in Christ a living member,
Swift to obey the promptings of His will;
My words and deeds His mind alone expressing
As I with joy my task of love fulfill.
If I would reign with Him, *a* king in glory,
Here I must share His sacrifice and shame,
So, Father, help me bear the cross with Jesus
Till life will end in praise to Thy dear name.

- *Minna Edgar.*

The Mystery of Christ

"The mystery ... which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit." - Ephesians 3:3,5.

(By an unknown writer.) (Continued from last issue)

(A) A Fellowship of Sympathy. There is a fellowship of sympathy among the members of Christ, because they are animated by the one spirit. It is not that they as human beings have anything in common with each other that calls for fellowship. Such fellowship would not be the fellowship of the Mystery. The fellowship of the Mystery is the fellowship of the Christ life -- "The fellowship of the spirit; and as that one spirit controlling the one Christ is the spirit of the Father, and as the Christ life is the life of the Father in the Christ, "Truly our fellowship is with the Father and with his Son, Jesus Christ." This is the fellowship of the Mystery. It is the Christ life in each member involuntarily uniting and blending in heavenly communion with the Christ life in each other member. As in the natural body, the intelligent center of the whole system of nerves resides in the head, and the members are in communication with each other not directly, but because all communicate with the head, and are controlled by the one spirit of life, so also with Christ. There is nothing of the flesh in such fellowship. It is not the fellowship of the natural life, but the fellowship of the Christ life. "Henceforth do we esteem no man on account of flesh." Paul says, "We are now a New Creation in Christ Jesus called to fellowship in the spirit."

O how pure and spiritual is the Apostle's definition of Christian fellowship! "With the Father and with the Son!" Surely our heart's desire is for a deeper realization of the Christ life, a fuller impartation of the life of the Father; that thus it may be the Father and the Son, dwelling in us, fellowshiping through us with those of kindred minds. Yes, even though this fellowship in 'the knowledge of the Father involves crucifixion and suffering how sweet are the sufferings of the cross with such a glorious outcome in view. That is what makes the fellowship of the Mystery so hallowed and fragrant, because it is consecrated with the sufferings of the Cross.

"Mid scenes of confusion and creature complaints,
How sweet to my soul its communion with saints,
Sweet bonds that unite all the children of peace,
And thrice blessed Jesus, whose love cannot cease."

No wonder that Paul cried, "That I might know him and the fellowship of his sufferings." And with earnest solicitude for his fellow members he expressed the same desire for them, that the Christ life might abound in them so richly that the fellowship of that Christ life might also abound. "If therefore, there be any comfort in Christ, if any soothing of love, if any fellowship of spirit, if any sympathies and compassions, fulfill ye my joy that ye may think the same thing, having the same love, united in soul minding the one thing." This same solicitude was the central theme of our Lord's great prayer: "That they may be one in us ." "Truly our fellowship is, with the Father and with his Son," a fellowship which, established here below, and increasing and abounding as God richly dwells within, will endure unto the ages of eternity.

(B) The fellowship of the mystery is also a fellowship of administration. In what way a fellowship of administration? Can it be that in the administering of the affairs of the Christ every member is necessary? That is just the Apostle's thought. "Now ye are the Body of Christ and members in particular, and one member cannot say to another, member, 'I have no need of thee.'" Even the head cannot say to the foot, "I have no need of thee." Of course, the head is the all

important member. If there were no head, there could be no body, the body could exist without a hand or a foot, but certainly not without the head. But for the full expression of life every member, every joint, is necessary. So also with Christ. In our great Head all the fulness dwells, and yet, according to God's arrangement, the 'Church, which is Christ's Body, has its necessary functions to perform in the full expression of the Christ life, the life of God.

Paul expressed the matter from two standpoints. He tells us that in Christ is embodied all the fulness of Deity. "In him dwelleth all the fulness of the Godhead bodily, and ye are complete in him; or as the Diaglott puts it, "filled by him." Yet in Ephesians 1:23, he styles the Church "the full development of him who filleth all in all." What does the Apostle mean? Jesus himself gives us an illustration: "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." The "much fruit" owes all its prospects to that one corn of wheat. Possibilities of bread inherent in the one corn of wheat. That one corn of wheat is not of itself a harvest. The "much fruit", is the full development of that corn of wheat, and indispensable if it would realize its possibilities. So also with Christ. Our all is in him, as he declared, "Without me (or severed from me) you can do nothing." The hand is of no use severed from the body; it will simply corrupt. Jesus illustrated this well in his picture of the vine; "Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no (more can ye except ye abide in me. If a man abide not in me he is cast forth as a branch and is withered." The life is in the vine, and only in the vital union with the vine can the branch bear fruit. And yet in this same picture we have a seed thought for the Apostle's other declaration that the Church is the full development of the Christ. It is the branches that bear the fruit. True, the fruit is not their own, but the fruit of the vine, for the life in the branches is the life of the vine, yet in order that the vine may express its life fully in fruit bearing, the branches have their part to play. Now, there is no room to glory in this thought: The branch is only a channel for the expressing of the one life, not a life of its own; but the life of the vine. And the member of the Body of Christ is only a channel for the expressing of the one life, not a life of his own that he is living in the power of the spirit "I live, yet not I but Christ liveth in me" -- and so of the Christ, it is not because of any inherent value in any member. It is simply the extended operation of the Christ life that makes the Church, which is his Body, "the full development of him that filleth all in all."

What does the Apostle mean: "Him that filleth all in all? Who is this "all in all" that Christ fills? Oh, how wonderfully the Apostle's thought widens out here! As the planets all revolve around the sun, and the sun in its turn, with its train of planets, revolves round a still greater center, so also in the administration of the mystery. As the Church, those "stars in glory" find in Christ the Son of righteousness, their center of attraction, so Christ and his heavenly train with one accord acknowledge the superior attraction of the great center of the universe -- "the sweet influence of Pleiades" - JEHOVAH himself; for as the Head of the Church is Christ, so the Head of the Christ is God.

As with Christ in relation to his members, in him all the fulness dwells because he is our life and we are nothing of ourselves; so with God in his relation to the Christ as a whole. Jesus confessed; "Of mine own self I can do nothing." "The words I speak unto you I speak not of myself but the Father that dwelleth in me, he doeth the works." It is the Great Jehovah who is dwelling in the Christ; and yet, according to the administering of the Mystery, God chooses the medium of the Christ for the full revelation of his glorious divine life. The full and varied expression of his divine life and character is manifest as never before in the Christ, his divine family. And yet, that divine life is, not of the Christ but of God, and that divine likeness is not the work of the Christ, but of that God that "wells in the Christ" -- "We are his workmanship," -- and because that one spirit uniting all the members of Christ is the holy spirit of the Father -- "God is all in all." After all, it is not even the vine to which ultimately redounds the glory of the fruit, but the.

husbandman. "Herein is my Father glorified that ye bear much fruit." As the Apostle declares: "Unto him be glory in the Church by Jesus Christ, throughout all ages, world without end. Amen." - Eph. 3:22.

(4) And now we come to our last point. "The unsearchable riches of Christ," and we would suggest that these words correspond to the Apostle's expression in Col. 1:27. "The riches of the glory of the Mystery," or as the Diaglott puts it, "The glorious wealth of the Mystery."

"Christ in you" is the Mystery, Paul says, but the glorious wealth of the "Mystery" lies in the fact of its being "the hope of glory." Glory to whom? In the first place glory to God. "Christ in you" is the hope of glory to God, the grand prelude to that great anthem of praise which will yet ring through the vaults of heaven and find an echo in the hearts of men below; "Glory to God in the Highest. Yes, the object of the Mystery is Glory to God. Surely, "Praise waits for thee in Zion, Lord," the praise of countless throngs in heaven and earth who are waiting till God shall make himself known in Zion. Whilst in this age God has made himself known to the members in the Christ, it has only been to the members of Christ. But when in the glorified Christ he reveals himself to man and "times of refreshing come from his presence," "streams of life to gladden earth," then, "Who shall not worship thee, O Lord."

"Christ in you" is also "the hope of glory," for the members of Christ. Our lot even now, indeed, is enriched beyond measure. Truly, "God hath blessed us with all spiritual blessings in the heavenlies in Christ." Christ is our life, and surely the realization of the Christ life transcends all human understanding—a knowledge in the mystery. But "When Christ who is our life shall appear, then shall we appear with him, in glory." That is the glorious wealth, of the Mystery, "A hidden life and in the end glory to crown it all." Again, what could be stronger than the ties of love and fellowship binding us to the Father and to our Lord even here.

"O wondrous love, what joy is mine
To know that I am truly Thine.
O the rich depths of love Divine,
Of Grace a boundless store;
Dear Saviour, since I'm owned as Thine,
I cannot wish for more."

Such words are expressive of the fellowship of the Mystery, "With the Father and with his Son," which we experience even here below. As the Apostle says; "Whom not having seen, we love, in whom, though now we see them not, yet believing, we rejoice *with* joy unspeakable and full of glory," rejoicing in hope of our glorious home. The fellowship of the Mystery, brought to fruition in glory, is "the wealth of the mystery," for as the hymn puts it again,

"Though having Thy presence wherever I roam,
I long to behold Thee in glory my home,
O glorious hope of heavenly love,
It lifts me up to things above,
It bears on eagles' wings."

What a glorious hope is ours. We are living for eternity, waiting till the Father's spirit shall have finished its great work in us, waiting to be called home to enter into the joys of our Lord.

The above article is the final installment of a booklet dealing with this inspiring subject in a helpful manner, a publication of the Berean Bible Institute of Australia. We can supply the booklets at eight cents each, two for fifteen cents.

Letters and Items of Interest

"Some of our brethren become greatly discouraged because of their inability to speak in study meetings or to take other prominent part in the service. They listen to the two or three brothers who seem to have so quick a mind and so ready a tongue, and feel by contrast that they themselves contribute nothing to the truth they love so well.

"Nothing? From whence do our speakers and leaders of studies derive the sustaining power which enables them to carry on? To lead a meeting of any kind where the spirit of truth and the spirit of inquiry is present involves heavy strain. The brother who speaks gives out mental energy, and it needs to be made up again,

"That making up comes largely from the silent hand-shake, the quiet words; 'I have enjoyed' your talk, brother; it just fitted my experience'; 'That thought you gave in the meeting has answered the question in my mind; thank you'; the love-inspired fellowship around a simple meal; the consciousness of sympathetic comradeship. These are the things-simple in themselves-which mean so much to the one who is trying to use his-few gifts to the spiritual profit of the flock. These things inspire encouragement. One feels that the endeavor is not fruitless, that some hearts are feeling blessed by the ministry, that the work of God is going on in the hearts of His people. It is not too much to say that a real transfer of quiet strength takes place; that the quiet, unnoticed one so conscious of personal inability to speak fluently of the deep things can and does convey to the more active one a reserve of power which is given forth again from the platform or the desk. And so it is true that the hand cannot say to the foot, 'I have no need of you,' for .without the quiet ones who impart their passive zeal and strength, to the active ones, the work of the ministry could not go on."

- *Bible Students Monthly, Eng.*

Dear Brethren:

Greetings in the name of our dear Lord and Redeemer. I am reminded by your slip enclosed in the copy of the "Herald" that my subscription is due, thus closing another year's effort on your part and receiving on my part, to our mutual benefit, I hope, as we travel towards the heavenly goal of our hopes in Christ. I have welcomed the monthly visit of the "Herald" and been interested to follow the lines of thought so prudently set forth in these days when the tendency is for brethren to go to one of two extremes, resting in the past achievements, or rashly rooting up, the laborious findings of the past. I believe it is wise to consolidate all the sound building up of the past, and then keep an open mind to receive anything further the spirit of truth has to unfold.

It is well, I think, from time to time to review the great doctrinal teaching we have believed in, because many, today seem to be straining at the leash, and are ready to root up, and have nothing very substantial to substitute in its place. We have the whole armor on but we need *a* revindication of the prudent findings of those godly men whom God *has so* wonderfully used *in* the past to reveal his purpose in its various features.

Any reasonable adjustment we are glad to make, as light and truth dawn,, which will generally be found to be in line with the plain teachings of the past, and not in violent conflict with them.

I am sure it is not an easy task to minister to the brethren today. One safe course seems to be to point *the* way to divine love, as the main objective of -our calling. I love Truth in all its forms and

phases; but the difficulty today it, so few agree as to "What is Truth beyond the basic doctrine of the atonement in and through Christ; and so one has to a greater degree to walk alone with the Lord.

I enclose a leaflet published by a London brother. He has reverted back to the thought of the sudden coming of the Lord, like lightning, and gives his reasons in the leaflet.: Could one of the Editors at some future time, take up *this* subject and show again its true meaning, as I feel that I cannot at this stage of events go back to the old conception of the Lord coming like lightning.

Amid the welters of ideas and conceptions, we have to be proof against the incursions of confusions into our minds -- walk the middle course -- and having done all to stand.

I had the pleasure of meeting Brother P. E. Thomson at Bristol, listening to his exhortations on brotherly love," and I thought that it quite fitted the need of the times. I had a talk, and we made personal acquaintance, and in comparing notes I found we were on the same lines of understanding and thought. I notice in November "Herald" that Brother Thomson is starting a review on "Acceptable, Sacrifices," which I shall follow with great interest.

I am sending my "Herald" -- subscription to the B. S. M. My best wishes to you all in your great work of ministry.

Yours by divine grace,
F. W. F. - England.

"LEARNING CHRIST"

Teach me, my Lord to be sweet and gentle in all the events of life --
in disappointments,
in the thoughtlessness of others,
in the insincerity of those I trusted,
in the unfaithfulness of those on whom I relied.

Let me put myself aside,
to think of the happiness of others, to hide my little pains and heartaches
so that I may be the only one to suffer from them.

Teach me to profit by the suffering that comes across my path.

Let me so use it that it may mellow me,
not harden nor embitter me;
that it may make me patient, not irritable;
that it may make me broad in my forgiveness, not narrow, haughty, and overbearing.

May no one be less good for having come within my influence; no one less pure, less true, less kind, less noble for having been a fellow traveler in our journey towards eternal life.

- Anon.

Annual Meeting of the Pastoral Bible Institute

All lovers of our Lord Jesus and friends of the truth are welcome to attend the Annual Meeting of the Institute to be held at 2 p.m. in the office of the Institute at 177 Prospect Place, Brooklyn 17, N. Y., Saturday, June 3, 1950, as announced in our-April issue. . In-addition to the primary business of the election of directors, opportunity will be given for consideration of such other matters as may properly come before the meeting.

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

In addition to the present directors the following have been placed as nominees:

T. G. SMITH, Gardiner, Me.
G. E. LODGE, Boston, Mass.