

THE HERALD OF CHRIST'S KINGDOM

VOL. XXXVI January, 1953 No. 1

God Our Refuge

"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 moved in the heart of the seas." - Psalm 46:1, 2, R. V.

PRAISE FROM thankful hearts to the great Giver of all good should be the sentiment of all the Lord's people at the dawn of the New Year. Our praise should be for mercies past, as well as for the exceeding great and precious promises of the future -- promises which have to do not only with the life beyond, but with the present and the immediate future. As we look about us and "behold the works of the Lord, what desolations he is making upon the earth," how comforting to realize that "God is our refuge and strength, a very present help in trouble," and to have our trust so implicitly in him that we will not fear "though the earth do change, and though the mountains be moved in the heart of the seas." These words of the Psalmist, describing conditions of our own day, seem most fitting for a year text.

The succeeding words of this Psalm indicate a time of great and wide-spread trouble and distress, which is here very graphically described in symbolic language; the earth is removed, the mountains are carried into the midst of the sea, the waters thereof roar and are troubled, and the mountains shake with the swelling thereof.

These things were not true, either in a symbolic or in a literal sense, in the day in which it was written, nor is it yet fully accomplished. The writer spoke as moved by the spirit of God, and, like the other Prophets, uttered many things which he did not understand, they being written for our admonition and instruction, in whose day only the application is due.

We find that earth, in symbol, signifies human society as at present organized; that sea is a symbol of the unrestrained and uncontrolled masses of mankind not submissive to either civil or religious control; that mountains symbolize the great ruling powers of earth -- the kingdoms of this world. We find that this interpretation of these symbols is applicable throughout the Scriptures wherever these terms are used symbolically.

If a literal mountain were cast into the midst of the sea, it would quickly be swallowed by the sea; so will it be with the kingdoms of earth when overthrown by the turbulent masses of discontented people who are now mustering their hosts and disseminating their revolutionary principles.

This revolutionary spirit has not yet reached its climax; the earth is not yet removed; nor are the mountains yet carried thus into the midst of the sea; but the events of verse 3 of this Psalm have come to pass. The waters of the sea (the discontented peoples) roar and are troubled. We hear the roaring of the troubled waters from every quarter of the globe, and truly the mountains (kingdoms) shake with the swelling thereof. There is not a government on earth that does not realize that these are perilous times and in consequence of this fact, each is taking special precautions to protect itself against the rising power of its own subjects -- the roaring, troubled waves of the sea.

But who is it that finds a refuge of peace and safety in the very midst of the shaking and dissolving kingdoms? Evidently it is the class spoken of in verse 4 as 'the city of God,' dwelling in 'the holy' of the tabernacle of the Most High. In symbol we find that city represents a church, an ecclesiastical kingdom, true or false. The city of God, then, means the Kingdom of God-the Church. As referred to here, it is not the Kingdom set up and glorified, else it would be represented as in the Most Holy. 'There is a river,' a river of truth, the blessed streams whereof make glad this city of God.

How many of us have been refreshed by these blessed streams of truth! Though we hear the roaring of the troubled sea, the murmuring and threatening of discontented and oppressed people, and feel the shaking of the kingdoms with the swellings thereof, yet we fear not, for 'God is our refuge and strength, a very present help in trouble.'

But our peace and composure, in view of these things, is not a selfish condition which rejoices in its own security regardless of the woes of others. Ah, no; for the streams of truth have brought to us the blessed assurance that

"Sweet accord shall grow at length
From out this clash of earthly discords."

Men fear and tremble as the storm approaches, and will be in utter dismay when it bursts, yet the Church (all truly consecrated saints) shall not be moved. 'God shall help her, and that right early.' Even now she is being strongly fortified with the truth which shall protect her. The Lord of Hosts is with us; the God of Jacob is our refuge.

With joy we have seen the light of truth breaking, and with joy it is our privilege to view prophetic fulfillment, whether it be in the advancement of the truth, or in the culmination or culmination of the troubles of this evil day; for every step of the Lord's great work brings us nearer the glorious outcome of everlasting peace not many days hence, when "the desire of all nations shall come."

- C. T Russell, R686, R1489

All Thing New

"If any man be in Christ, there is a new creation: his old things are passed away; behold, all things are become new." - 2 Corinthians 5:17, Variorum.

AT the commencement of a new year it is appropriate to consider some of the "new things" which our Father has caused to be recorded for the blessing and encouragement of his children. In man's division of time another year has passed away, and the world has entered into a new period -- a period into which men look with a hope of new and better things. The year just passed has been a dark and awful period for millions of mankind. The advance in knowledge and the scientific achievements of men have, in the minds of many thinking people, brought humanity to a very grave and momentous crisis. History records the dark deeds of men throughout the ages, but never have the effects of these deeds been so widespread and dastardly as in this "civilized" and enlightened age. The world is old; the weight of "man's inhumanity to man" is bearing it down, and right-minded men and women in all nations of the earth are realizing that a new world is necessary if there is to be any hope of happiness and peace for all.

A new world -- yes, never was there a time when there was so much talk of the necessity of a new order, of the impossibility of going back to the old order with its injustice and inequity, its grinding poverty and oppression, its disorder and chaos, its wars both military and economic. Men appear to have thought of every plan but one, for their happiness and security and for the future peace of the world, yet that Plan -- a Plan which, because of selfishness and blindness they are unable to discern, far transcends all that man has ever thought of or hoped for. It is God's Plan -- a glorious Plan for a new world in which there is to be a "new heaven and a new earth, a new covenant, a new heart, and a new spirit. It is a Plan which will satisfy the desire of all nations and of every individual man and woman.

"No place shall be in that new earth
For all that blights this universe;
No evil taint the second birth --
There shall be no more curse.
Ye broken hearted, cease your moan;
The day of promise dawns for you;
For He who sits upon the Throne
Says, 'I make all things new.'

"We mourn the dead, but they shall wake!
The lost, but they shall be restored!
O! well our human hearts might break
Without that sacred Word!
Dim eyes, look up! sad hearts, rejoice!
Seeing God's bow of promise through,
At sound of that prophetic voice:
'I will make all things new.'"

Self-interest, both individual and national, have made it impossible for men to devise a new order which can be universally accepted, or that will cure the ills which have for so long troubled this sin-sick world. The best that men can *hope* to accomplish is to put "new patches on old garments."

Let us take a view of God's new order, and refresh ourselves with a vision of a world that is soon to take the place of the old, which is crumbling all about us. The Apostle Paul when writing to the brethren at Corinth, records that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. *But God hath revealed them unto us by his spirit.*" (1 Cor. 2:9, 10.) Our clearest comprehensive view of this New World is seen from the *Isle of Patmos*:

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, a new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the dwelling place of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make *all things new.*" - Rev. 21:1-5.

What a grand view this is a vision of a New World, designed not by men, but by God himself, who informs us that there is to be a complete clearance of everything that pertains to the "old world," for *all things* are to be made *new!*

This prophetic vision of the Revelator has its complete fulfillment at the close of the Millennial Age, when "the last enemy" has been destroyed; when every tear shall have been wiped away, and when pain, sorrow, and crying shall have forever passed. So at the beginning of a "new week" of time, the great, loving Creator of the universe will look out upon his vast domain, where not a discordant note will be heard and all animate creation is in harmony with its God, and he will say, "I have made all things *new.*" That surely will be the time when the statement, deliberately omitted from the Genesis record of creation, will have its fulfillment: "And God saw *everything* that he had made, and behold, it was very good. And the evening and the morning were *the seventh day.*" A great creative week complete, and all things made new!

The teaching of Scripture is that the creation of this New World will not be the work of a moment; indeed, we learn that our great Creator has set aside many centuries in which he has been preparing and bringing to completion his vast creation. Our God is a God of order, and throughout the ages has been working to a great time table. His plans were formed long centuries ago; he knows the end from the beginning, and his wondrous purpose is summarized in that grand doxology of the Apostle Paul in his letter to the Ephesian brethren:

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.... Having made known unto us the mystery of his will, according to his good pleasure *which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ*, both which are in heaven, and which are on earth." - Eph. 1:3-10

Weymouth's rendering of Eph. 1:9, 10 is very forceful. After recording that God had made known unto us the secret of his will, verse 9 continues: "And this is in harmony with God's merciful purpose for the government of the world when the times are ripe for *it -- the purpose which he has cherished in his own mind* of restoring the whole creation to find its one Head in Christ." Yes,

it has been God's cherished purpose to make all things new, and in his Word we have a record of how he has through long centuries been patiently working in accordance with that purpose.

The Apostle in this wonderful Epistle to the Ephesians spends much time in contemplation of what he describes as "the eternal purpose of God": God's desire and intention to "gather together in one all things in Christ." To Paul had been committed a great secret, a "secret" which has a vital connection with God's purpose to "make all things new," and it is upon this "secret" that he especially delights to dwell. This "secret" or "mystery" is that a class which is to have an inheritance in Christ is to be selected from mankind. From among Jews and Gentiles, Christ Jesus is going to form in himself "one *new man*," and this is to be the first essential step in the fulfillment of God's purpose. There is to be a *new creation*, *new* in the sense that there has been nothing like it before. It is to be different from all the works of the Creator which have preceded it, and is to be the center or pivot around which all else is to be made new the active preparation for this New Creation of God began away back in the Garden of Eden, and its development will have taken nearly two thousand years the entire period of this Gospel Age.

This New Creation is nothing less than the Christ of God; it is to be composed of many members under the headship of Christ Jesus our Lord. It is to occupy a position at the right hand of God, on the divine plane, sharing God's own nature. Can we wonder then that the methods of its development should be so different from that of all other creations? The great God of heaven has a special interest in the formation of this wondrous class, for not only is it to be the channel through which all things are to be made new, but the desires and yearnings of his own loving heart for companionship and fellowship are to be satisfied in the Christ! Pause for a moment to consider the method by which this New Creation is to be formed. It is being developed from a class of intelligent beings who have chosen to cooperate with the Creator, to be co-workers with him and to *willingly submit themselves* to all the necessary molding and fashioning, the shaping and chiseling, and not the least important *the proving and testing*. How different this is from God's creation of man, who was formed from the dust of the earth, or from any other creation of God!

This, then, is the teaching of God's Holy Word, but what is its practical application in our hearts and lives? The answer is found in the words of Paul: "If any man be in Christ, *he is a new creation.*" *In Christ -- a New Creation!*" To be "in Christ" implies a complete surrender of our justified humanity to God; a willing sacrifice of human hopes and aspirations; a dwelling of God's holy spirit within, by means of which we are transformed into the likeness of our Lord and Head. It implies the setting of our heart's affections "on things above." How may we know that we are "in Christ," and therefore members of this New Creation? The Apostle assures us that to such, "old things are passed away, all things are become *new*." *Is that our experience?* Are we able in all sincerity to say that "old things have passed away," that we have obeyed the injunction of the Psalmist to "forget also thine own people, and thy father's house"? Can our hearts truly echo the words:

"How vain is all beneath the skies!
How transient every earthly bliss!
How slender all the fondest ties
That bind us to a world like this"?

And have "all things become *new*"? If so, we shall be walking "in *newness* of life"; we shall be serving "in *newness*" of spirit." We shall be putting on "the *new man*," owning "a *new name*," singing "a *new song*," and walking in accordance with the "*new commandment*" -- all *things new!*

Let us briefly consider these "new things," and note how greatly they are contrasted with "old things" which have passed away from those who are "new creatures in Jesus Christ." In Romans 6:4 we read: "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in *newness* of life." "*Like as Christ was raised from the dead ... we also should walk in newness of life.* Paul repeatedly contrasts the old life with the new; he explains that we have been baptized into death, Christ's death unto sin. Our human outlook with all its hopes and aims has been crucified, and we now live the life of our risen Lord. We read in Romans 6:10, 11: "In that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise *reckon ye also yourselves to be dead indeed unto sin*, but alive unto 'God in Jesus Christ our Lord.'" How will such an experience as this affect our lives? "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. *Set your affection on things above, not on things on the earth.* For ye are dead, and your life is hid with Christ in God." That is what is meant by walking in *newness* of life -- a *new life*, changed outlook; our affection transferred from earthly things and set or fixed upon things above. Is that our experience?

In the seventh chapter of Romans, verse 6 (Rom. 7:6), the Apostle tells of the *new spirit* which must animate all who are in Christ: "Now we are delivered from the *law*, having died to that wherein we were held; so that *we should serve in newness of spirit*, and not in the oldness of the letter." This was primarily written of those who were once under the Law Covenant, yet the principle is applicable to every member of the New Creation. Paul is contrasting the spirit of bondage with the new spirit of liberty which should control every child of God. To the Galatian brethren he writes "Brethren, we are not children of the bondwoman, out of the free. Stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage." Later he explains: "If ye be led of the spirit, ye are not under the Law.... If we live in the spirit, let *us* walk in the spirit."

It is indeed, *a new spirit will* control the lives of those who are members of the New Creation and will be manifest in every service for God and his people. It is the same Apostle who is continually exhorting us to live in accordance with this *new spirit*: "Let nothing be done through strife or vainglory; but *in lowliness of mind* let each esteem other better than the self." "Do all things without murmurings and disputings." "Rejoice in the Lord always: and again I say Rejoice." "Be anxious for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God." Is this the spirit that is governing our daily walk? " whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

No wonder, then that we are exhorted to "put off the old man" with its former conversation and conduct!, No wonder we are urged to "be renewed in the spirit of our mind" and to "put on *the new man*, which . . . is created in righteousness and true holiness"! The exhortation in Colossians 3 that we should "put off the old man" is not a reference to the putting away of those grosser sins which are obvious to us *all*. Although such sins must of course be mortified, the Apostle has in mind something additional to these; something which is far more subtle, and because not so apparent may be more easily neglected and overlooked. Having fortified the deeds of the body, there is a further need that we should bring into captivity *every thought* to the obedience of Christ." "But now do *you* put off *also* all these, anger, wrath, malice, evil speaking [slandering], railing and falsehood." Such things are foreign to the *new man*, and must be put away. What a transformation there is to be in the likes of those who are members of this New Creation! "Be clothed therefore . . . with bowels of mercy, kindness, humility, meekness, patient endurance; bearing with each other, and freely forgiving each other ... any besides all these things, put on love; it is the bond of completeness." *A new life; a new spirit; a new man!*

Yet that is not all. The Psalmist in Psalm 40:3 tells of *a new song*: "He hath put a *new song* in my Mouth, even praise unto our God." This glad song of praise is contrasted with the cry of the Psalmist for help and succor. "I waited patiently for Yahweh, -- and he inclined unto me, and heard my *cry* for help; 'so he brought me up *out of* the destroying pit, out o the swampy mire, and set upon a *cliff* my feet, making firm my steps: *then put he into my mouth a new song*, Praise to our God." - Verses 1-3.

Has it not been our privilege to sing a "*new song*" of praise to our God? Notice how Paul's cry was changed to a song: "O wretched man that I am! who shall deliver me from the body of this death? *I thank God through Jesus Christ our Lord.*" (Rom. 7:24, 25.) We also can sing a "*new song.*" "In psalms and hymns and spiritual songs -- we can "sing and make melody in our hearts to the Lord; giving thanks always unto God and the Father in the name of our Lord Jesus Christ." The Revelator tells of the time when the New Creation is completed; when "the Lamb" with the 144,000 are gathered on Mount Zion. Together they will sing "as it were *a new song.*" We are not told what that *new song* will be, but who can doubt that every "overcomer" will echo the words of the hymn writer:

"And when in scenes of glory
I sing the *new, new song*,
'Twill be the old, old story
Which I have loved so long."

Yes indeed, it will be the "song of the redeemed," telling of Jesus and his love.

The Revelator also informs us that the faithful overcomer is to have a "*new name*.: "*To him that overcometh will I give ... a white stone, and in the stone a new name which no man knoweth saving he that receiveth it.*" Yes, it will be "the Father's Name written in their foreheads," and how appropriate that his Name should be theirs. Did they not forget their own people and their father's house when they surrendered their human rights, those earthly rights which belong to every redeemed member of Adam's great family? They have entered into *a new* family relationship, with God as their Father and will be privileged to bear his Name. "The Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by *a new name*, which the mouth of the Lord shall name." - Isa. 62:2.

Now we would ask, "What is the law of the New Creation?" What is the standard by which the course and conduct of every member 'will be judged? Hear the words of the Lord Jesus: "*A new commandment* I give unto you, That ye love one another; *as I have loved you*, that ye also love one another. By this shall all know that ye are my disciples if ye have love one to another." Yes, *a new commandment* which far transcends the old law, which had to do more particularly with outward conduct. To his followers the Master said: "Ye have heard that it was said, by them of old time, . . . *But I say unto you,*" etc. His *new* commandment enjoins us, not merely to refrain from sinful conduct, but to purity and holiness of heart. To hate, even though conduct is scrupulously right, is to commit murder in the sight of God, our Father. Paul states that "Love is the fulfilling of the law. And how are we to love? "*As I have loved you*, that ye also love one another" are the words of our blessed Master. This is a sacrificial love; a love that will lay down its life for the brethren; that will spend and be spent in the service of the New Creation. Oh may we, in the year before us, give diligence that our every thought, word, and deed may be in full accord with *the new* commandment of Lord.

Thus it is seen that to every member of the New Creation, *all* things have become *new*. We need to remember, however, that we are God's workmanship; that he, is working in us to will and to do of his good pleasure in order that this New Creation may be brought to completion. Then there is a further work to be completed before "he that sits upon the throne" shall say, "Behold I make *all* things *new*." There is yet to be a "*new* heaven and a *new* earth" to take the place of the old, which is even now passing away. The *new* Jerusalem, the faithful Church, adorned as a bride, together with her Lord is to have full control of earth's affairs. Under, the guidance of a *new* and better priesthood, there is to be a *New* Covenant. The stony hearts are to be removed, and God's law written in the renewed hearts of his people, Israel. Then will commence a *new* and great missionary movement, not then "to take out a people for, his Name," but to bring all mankind to a knowledge of the Lord. There is to be a *new* spirit operating in the renewed hearts of men; then tears will be wiped away, death itself will be destroyed; there will be "neither sorrow, nor crying, neither shall here be any more pain: for the former things are passed away."

All things new! What a glorious prospect! And what wondrous privilege is ours -- called to "live and reign with Christ a thousand years"; invited to become part of that "Seed" through which all the families of the earth are to be blessed! Oh, may this grand hope set before us, be an incentive to us through the year before us, urging us on to renewed effort and cheerful endurance.

The old year has gone; the New Year lies before us. May it be the best year yet in faithful endeavor to "make, our calling and election sure."

"He came to my desk with a quivering lip
The lesson was done --
'Dear teacher, I want a new leaf,' he said,
I have spoiled this one.'
In place of the leaf, so stained and blotted,
I gave him a new one, all unspotted,
And into his sad eyes smiled --
'Do better now, my child:

"I went to the Throne with a quivering soul
The old year as done
Dear Father, has Thou a new leaf for me?
I have spoiled his one.'
He took the old leaf, stained and blotted,
And gave me a new one, all unspotted,
And into my sad heart smiled --
'Do better now, my child.

- *Edwin Allbon, Eng.*

The Crucified Life

(Continued from last issue)

[The following address is published, believing it will be of much blessing to our readers.]

Read 2 Corinthians 4:1-10.

ACCORDING TO the Lord's will, our time may be long or short, and so, the thought arises that in a world seething with unbelief, self-gratification, and general laxity, both spiritually and morally, we do well to take heed lest we should by any means fall short of the reward. As we go on each day, a day nearer the haven of eternal rest, "Let us go forth therefore *unto him without the camp*, bearing his reproach. For here have we no continuing city, but we seek one to come." *"Esteeming the reproach of Christ greater riches than the treasures in Egypt."*

How shall we know that we are bearing the reproach of Christ? How shall we know that in the crucified life we are producing the fruits and graces of the spirit? Yes, "from glory unto glory"! In a few words -- those who become real followers of the Master will reveal an increasing measure of his spirit: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance." They will no longer fashion themselves according to the former lusts, but by the faith of the Son of God they will follow in his steps, reflect his character, and purify themselves, even as he is pure. The things they once neglected and despised, they now love; the things once loved are now set aside. The vain customs and fancies of this changing world are now no more attractive. Their song is "Let my eyes see *Jesus only*," and *his loveliness will be seen in them. It cannot be hidden*. The cheery smile, the comforting word, and the hand outstretched in time of need, the practical love toward the brethren and to others -- these and other graces will give irrefutable evidence, not only of a crucified life, but also that the abiding spirit of Christ is being productive of the things which he desires to see.

Of Christ's disciples it is written, "They took knowledge of them, that they had been with Jesus and learned of him." All that he was to them, he desires to be to us. He prayed for us, and asked that we might be one with him, even as he is one with the Father. What a union is this! *If he dwells in our hearts, he will work in us* "both to will and to do of his good pleasure." We shall work as he worked; we shall reveal the same spirit, and thus, loving him and abiding in him, we shall "grow up into him in all things, which is the head," even Christ."

Let there be no mistaken thought that the crucifying of the flesh is a process of gloomy, sorrowful suffering. Far from it. If any man had cause to be oppressed by gloom or sorrow, Paul was such a one. His experiences, from the Damascus road onward, were far from those which would tend to gladness and satisfaction. Misunderstood and slighted by some of the brethren, ignored and persecuted by others in these and other things he says, "As sorrowful, *yet always rejoicing*; as poor, *yet making many rich*; as *having nothing*, and *yet possessing all things*." Again he (says, "Troubled on every side, *yet not distressed*; perplexed, *but not in despair*; persecuted, *but not forsaken*; cast down, *but not destroyed*." Then too we have his word which show to us his personal application of the cross: "I am crucified with Christ"; and "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom *the world is crucified unto me and I unto the world*." The words of the old hymn come to mind,

"When I survey the wondrous cross
On which my blessed Savior died,
All earthly gain I count but loss;
How empty all its show and pride!

"I would of seek in earthly bliss
To find rest apart from thee,
Forgetful of thy sacrifice
Which purchased life and peace for me.

"I'm not my own, dear Lord to thee
My every power, by right, belongs;
My privilege to serve I see,
Thy praise to raise in tuneful songs.

"And so, beside thy sacrifice,
I would lay down my little all.
'Tis lean and poor, I must confess;
I would that it were not so small."

The writer of these words must have known something of the cons crated life and what that life entailed. Paul, in site of the rebuffs and opposition from without and within, overrides it all and says,

"Rejoice in the Lord alway: and again I say, Rejoice." These are of the words of one to whom the appointed way is dull and dreary. No, they are the word, s of one who could say, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." In Paul we see what the spirit of God can do in a heart which is *spirit filled*. *This may, and must, be our portion too*. Let us, then, with, a clearer vision, with a new meaning sing the words from our hearts:

"Lord, I would follow thee
In all the way
Thy weary feet have trod;
Yes, is I may.
Help me the cross to bear,
All thy air graces wear,
Close watching unto prayer,
Following thee.

"All that I am and have
Thy gifts so free
All of my ransomed life,
Dear Lord, for thee!
And when thy face I see,
Thy sweet 'Well done' shall be,
Through all eternity,
Enough for me."

Dear friends, there could be no sweeter, no more satisfying subject for one's last message than, ""I am determined to know nothing among you save Jesus Christ, and him crucified." For is it not the only message of joy and hope and grace to the Church? Outside of it we have nothing tangible, nothing on which to build, and no refuge from life's cares and trials. And without a crucified Christ, we should have no message of hope for an unbelieving, sin sick world. But because of our faith in the merit of a crucified and risen Christ, we are happy to speak to others and to tell them that the solution of the world's troubles lies not along the path of some new ideology but *along the old familiar path which leads back to Calvary*. Every professing Christian

should listen attentively to the exposition of God's Word as though it were to be his last opportunity to do so. Would that all the ministrations of the Church were marked with the singleness of endeavor and earnestness of purpose which characterized the ministry of Paul, he who first spoke the words of our subject.

With a loving spirit we may perform life's humblest duties as "to the Lord." *if the love of God is in the heart, it will be manifested in the life.* The sweet savor of Christ will emanate from us, and our influence will elevate and bless others. We are not to wait for great opportunities or yet great abilities before we go to work with God. We need have no thought even as to what others may think of us. If our daily lives are testimony to the purity and sincerity of our faith, and others are convinced of our desire to benefit them, our efforts will not be wholly lost.

The humblest and poorest of the disciples of Jesus can be a blessing to others. They may not realize that they are doing any special good, but by their unconscious influence they may start waves of blessing that will widen and deepen, the blessed results of which may not be known till the day of final reward. We are not required to weary ourselves with anxiety about success. As we go forward, quietly doing whatsoever comes to hand, doing faithfully that which is assigned to us, our lives will not have been in vain. We shall be growing more and more into the likeness of Christ, "workers together with God" in this life, and thereby being fitted for the higher work and the unshadowed joys of the life to come.

As we grow more like our Lord, and reflect his character, it may be that others will get a better conception of Christ and his service. Some of the grandest sermons have been preached silently in the lives of men and women who in their daily round showed what the grace and power of God can do with a contrite heart and humble mind. 'Of this world's goods their store may have been small. With a contented mind and a trusting heart, with a faith that is anchored within the veil, they have been able to say with Paul, "As leaving nothing, and yet possessing all things." Their steady tread, their cheery smile and word -- oh, how these things have encouraged many a tired, faltering brother or sister.

Not all can be Pauls or Peters, and not all may possess their measure of the spirit and opportunities of service. But by the oneness of purpose which was theirs, the limitations of that measure can be, and will be, removed, and the "fulness of God" spoken of by the Apostle, be an actual possession. From such spirit filled lives will shine a beauty of unspeakable loveliness, a beauty that shall never fade. And in the afterwards, when rest has come, what joy will be theirs who, in their love for their Lord and Savior, have in this short life "counted all things as loss," as they fixed their gaze and desire upon the crucified One?

Let us, then, urge one another by precept and practice while it is yet within our power. Tomorrow may be too late. The Apostle's words of Romans 13:11-14 are particularly applicable to us in these latter days. "The night is far spent, the day is at hand"; and we see in his following words the underlying thought of our theme today, "Jesus Christ and him crucified." "Put ye on the Lord Jesus Christ, and *make no provision for the flesh, to fulfill the lusts thereof.*"

As I have tried to say a little on a text that is quite clear and which, to the child of God, has yet many implications, I have felt my own limitations, my own sense, of shortcomings in regard to living the "crucified life." I have realized the need of plain speaking, rather than the use of platitudes and "smooth things." I feel, however, that understanding minds and largeness of heart will make for the acceptance of such plain speaking in the spirit which prompts it. For, beloved, I can truly say with Paul, "Even as it is meet for me to think this of you all, because I have you in my heart." How else could I claim to have the Master's spirit, love, and peace?

The lack of the Apostolic plain speaking is evidenced in the Church of our times, although one notes a measure of its return. To "speak the truth in love," and by "not handling the Word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God," we have but one object in thus speaking, that those to whom we speak "may grow up into him in all things, which is the head,, even Christ." Time limits our thoughts on a subject which is not only rich in material but also imperative to all who seek for glory and immortality for does this theme not hold "the unsearchable riches of Christ"? Does it not hold "the depth of the riches both of the wisdom and knowledge of God"? Does it not open up to the believer "what are the riches of the glory of this mystery among the Gentles; Christ in you, the hope of glory"? And, dear friends, with such a hope, such a vision, such redeeming grace, shall we not follow the dear Master along the path which alone *will* lead to that for which our hearts yearn, life in its fulness, life *in* its grandeur, of which, as yet, we have but a little conception. "Eye hath not seen, nor ear heard, neither have entered into the (heart of man, the things which God hath prepared for them that love him." And shall we add, "But God hath revealed them unto us by His spirit."

No last sermon or address would be complete without some reference to love, for God is love; it was love which trod the lonely path from Jordan to Calvary. It was love which by its steadfastness and faithfulness enabled our Lord to victoriously pass through and above all which those three and one -- half years held in the way of sorrows and sufferings. Truly "greater love than this, hath no man." And so, "We love him, because he first loved *us*." If faithful in our love, "God dwelleth in us, and his love is perfected in us." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God"! "Beloved, *now* are we the sons of God, and it doth not yet appear what *we* shall be: but we know that, when he shall appear, *we shall be like him*; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." Love and grace! -- wonderful love and grace! -- that this high, unmerited honor should be ours.

May we so live that with Paul we can say, "I live; yet not I, but Christ liveth in me." Present day indications point very definitely to the end of the Age, to the end of our probation. Peter's words are, therefore, words to be heeded: "What manner of persons ought ye 'to be in all holy conversation and godliness"? Such as yet remain of the Church of God have every cause to "lift *up* their heads," and to rejoice *in* "the hope set before us," *a hope* which will, *if we are faithful*, find us soon in the company of our Lord and the saints who have gone before. Then we shall have no greater joy than the one of being used in the Restitution blessings which are to come to all mankind. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Finally, brethren, let us not look lightly on the call that is ours; let us accept, with trusting and thankful hearts, all 'that is entailed in our text, "I am determined to know nothing among you, save Jesus Christ, and him crucified."

In closing may I commend you and all who are hoping for, looking for, *and reaching for* the larger and more enduring life, the life that *is* "hid with Christ *in* God," to him who has called us to glory and immortality.

-- *W. Wainwright.*

Old Fashioned Revival Wanted in Wall Street

From "The Bible Students Monthly" New York City,
Vo1. III, No. 10

"Righteousness exalteth a nation, but sin is a reproach to any people." - Prov. 14:34.

MANY BESIDES ourselves surely were astonished to read the following extract, from the *Wall Street Journal* [circa 1912], under the caption, "What America Needs":

"What America needs more than railway extension and western irrigation, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind father and mother used to have piety that counted it good business to stop for daily family prayers before breakfast, right in the middle of harvest; that quit field work a half hour earlier Thursday night, so as to get the chores done and go to prayer meeting. That's what we need now to clean the country of filth, of graft, and of greed, petty and big, of worship of fine houses and big lands, and high office and grand social functions."

This reached the eye of Bishop Candler, whose comment is so appropriate that I cannot do better than quote it here:

"This editor is right in calling us back to more earnest forms of life than all these things involved. He wants religion in the home; he calls for lives of prayer; he insists that we need the most earnest type of religion to save the country from moral wreck. And he is right. but can we get that sort of religion under the spur of the motive to which he appeals? Hardly."

"We cannot get a revival of religion by *seeking* a revival of religion. Nowhere in God's Word are men admonished to seek religion or to seek a revival of religion. They are always urged to seek God. All the revivals of religion which have blessed the world in the history of the past have come when men have undertaken to seek God. None have ever come otherwise. We cannot deify even a revival of religion. God must be the supreme object of our love and desire."

MEN CALLED PREACHERS HAVE EXPLAINED THE WORD OF GOD

"Herein is our trouble We have lost God. Men called preachers have explained away the Word of God, making it no longer a sure word of prophecy, but an antique for the critics to analyze and discuss. The moral law has been lowered. The ten commandments have been reckoned as a piece of Mosaic plagiarism applicable to the moral needs of ancient nomads in the wilderness, but have no more than a qualified bearing on the life of today. The Sermon on the Mount has been treated as 'An iridescent dream. '"

"The Lordship of Jesus Christ has been denied, while treacherous compliments have been poured out upon his name, as that of a great teacher and a noble martyr. His teachings have been defied or set aside wherever they have stood in the way of a rampant worldliness or an insurgent rationalism. The outcome of it all is that multiplied thousands have lost all knowledge of God in their souls. To all intents and purposes God is dead to them. They take no account of His will in any of their plans and doings, but live as if there were no God. They are atheists without taking the trouble to declare formally the atheism which they have inwardly accepted."

"The people must now be called to seek God. He is a real, living Person, and He will be found of those who sincerely seek Him. But He must be sought as the supreme need of the lives of men. He must be sought for His own sake. He will not be found of men who seek Him simply to remedy a bad commercial situation, or to cure social and political ills. He will not consent to be used as a sort of celestial and omniscient chief-of-police to help us suppress grafting and stealing and licentiousness."

"It is quite true that if all the people turned to God they would be turned away from every evil thing. But they will never turn to God until they feel that the worst disaster in life is that one should fail to know our Heavenly Father. They must be made to feel the sorrowfulness of the orphanage of the soul until, like the prodigal of the parable, they begin to say each within himself, 'I will arise to go to my Father. '"

"We have had already too great a disposition to try to use God for all sorts of social ameliorations, moral reforms, and political renovations. It is time now we sought Him for Himself alone. It is time we began to cry with the Psalmist, 'Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee. 'Then indeed we shall find Him, when our hearts pant for Him, as the hart panteth after the water-brooks."

DIFFICULTIES IN THE WAY

The words of the *Wall Street Journal* respecting the need of the old-time religion are along proper lines. The Bishop sees clearly what I also have so frequently pointed out, namely, that the so-called New Theology, Higher Criticism and Evolution theory have so undermined faith that it would be folly to look for a return of the pious earnestness of the past, which was built upon a living faith, even though it was not the pure faith, "once delivered unto the saints." (Jude 3)

We do not admit that none today are pious; that none are what St. Paul styled "sanctified in Christ Jesus" (1 Cor. 1:2). We claim that there are as honest, as upright, as loyal children of God today as ever lived in the world. But they are few. The vast majority, under the false teaching mentioned by the Bishop, have utterly lost the "faith once delivered to the saints." The great majority of professed Christians are drifting. Long ago they gave up the creeds of the "dark ages," and, believing that the Bible taught the same things as the creeds, it also is being abandoned as too absurd for present-day intelligence. Higher Criticism (another name for infidelity and opposition to the Bible) Evolution, Christian Science, Theosophy, and Atheism have swallowed up the majority of the intellectuals of the Churches, and the mediocre masses are rapidly following them into the outer darkness of unbelief and godlessness.

It is impossible for an honest man who has lost his faith in God, and in the Bible as the Word of God, to take a real heart-interest in prayer-meetings, in Bible study and in attempted holy living. He finds nothing substantial for his faith to rest upon. He scorns to be a hypocrite. Hence the old time religious life is not to be generally expected.

MODERN REVIVALS UNSATISFACTORY

Modern revival methods (slangy talk, clownish actions and a pretense that rising to one's feet in a public assembly means Christian reformation and spirit-begetting) is too foolish for thinking people of the class represented by the Editor of the *Wall Street Journal*. It is not for us to say that absolutely nothing is accomplished, and that all fall away who, under excitement, stand up to be prayed for, or to indicate that they prefer to spend eternity in bliss rather than in torture. We do, however, mean to say, that such persons are bewildered, if no worse, and a year after, we fear, are

as bad or worse than the year before. This is because they are not really converted because they have no real foundation for faith given them, and have no faith to put upon such a foundation. They are not even what St. Paul styles "Babes in Christ" (1 Cor. 3:1), for only the spirit-begotten belong to that class.

WHAT IS REALLY NEEDED

The revival really needed should not be looked for nor expected amongst worldly people. They have nothing of Christianity to revive. It should begin with Christians who have not yet lost all their faith in God and in the Bible. These should become awakened to the fact that spirituality and faith are at a low ebb. Their prayers should ascend to God, and their Bible should be studied as never before. They should make use of present-day helps in their Bible study and become fervent and revived of spirit through a better understanding of the Scriptures. They must see that the Bible was not properly represented in the creeds of the past; that it is in direct opposition to many of the doctrines of the past which have justly become repulsive to intelligent minds.

When once they get the proper focus on God's Word, one passage illuminating another, their faith in God and in the Bible will become a living one, a moving one, and, with this spirit, faith and works will come Christian zeal, fervency of spirit in the service of the Lord. With these in turn will come activities in helping one another, activities in family worship, in Bible classes, in prayer and testimony meetings, etc. Then, as the Master said, they will let their light shine and the worldly will see and be influenced by these living epistles, known and read of all. (2 Cor. 3:2)

MOST IMPORTANT POINT

It is useless for any to attempt to believe, or to attempt to teach others that God is great, and just, and loving, while at the same time teaching that He prepared, before the foundation of the world, an immense torture chamber in which thousands of millions would be forced to spend eternity. How our forefathers could believe this and yet believe somehow or other that God is Love we do not understand. It was their faith in God's Love, and not their faith in eternal torment, which constituted the power of God working in them for good and which offset the errors of their creeds to a large degree. But no one of today who is at all awake can any longer think of worshipping a God inferior to himself. A God unjust and unloving, or unkind and powerless, can no longer be worshiped in spirit and in Truth.

What the World needs, and what first of all the Church needs, is to get doctrinally straight in respect to the Almighty's character, and in respect to His purposes for His human creatures. As soon as that condition of mind shall have been reached there will be no need to pray or ask for revivals of religion they will follow irresistibly.

But what do we see opposing any such desirable denouncement? We see two hundred thousand Protestant ministers and Sunday-School superintendents working against such desirable results. We see about two-thirds of them advocating Higher Criticism Infidelity and one-third of them striving to hold the people in ignorance respecting the teachings of the Bible concerning man's future seeking, by inference at least, to uphold the atrocious doctrines of devils foisted upon God's people by the great Adversary during the "dark ages." It is a sad picture. Has it no silver lining?

THE CLOUD'S SILVER LINING

There are still a saintly few in the world who are not bowing their knee to Baal, not worshipping the golden calf of mammon, but wandering, not seeking to prove that they are descendants of monkeys, not seeking to figure God out of creation and to say that nature is God. In this time, when others are going into outer darkness, these children of God, feeding upon His Word, are being blessed and refreshed in spirit as never before. To them God's Word is shining more brightly as the days go by; the rough places are becoming smooth and the dark places clear. To them the glory of the Divine character is being revealed. The secret of the Lord is with them. He is showing them His Covenant and making them to understand many of the deep things of His Word, which the natural eye has not seen, nor the natural ear heard, neither have these things entered into the heart of the natural man things which he hath in reservation for them that love Him.

These are now seeing that the Kingdom for which He taught us to pray is not a myth; these are seeing that it did not come at Pentecost, nor when Papacy was established, nor with the establishment of any of the sects of Christendom. Consequently they are now praying from the heart, "Thy Kingdom come, " and waiting for the glorious Messiah, promised to begin His great work of blessing natural Israel and through Israel all the families of the earth (Acts 15:14-17; Acts 3:19-23)

These see that the Kingdom of God's dear Son is to be one of "power and great glory; " that before it, in a time of trouble, every other religion and influence will crumble to dust; that Satan shall be bound, and for a thousand years the most blessed influence favorable to righteousness will be brought to bear upon mankind.

CHURCH AND WORLD STANDARDS

During the "dark ages" the fact that the Church is a specially called, chosen, faithful class (and only "a little flock"), was seen and preached to some extent. But that this lofty Church standard was difficult of application to the world, and the world's hope, and under a different standard, was not seen. It clarifies our minds greatly when we recognize that the elect few are intended by God to be the world's instructors and helpers by and by, when the world will be granted an opportunity of rescue from sin and death not to heavenly conditions, but to earthly Restitution of all that was lost by Adam's transgression and Redeemed by the Great Sacrifice of Calvary. (John 3:16; Isa. 35)

After learning that the hell to which the world goes in death is the grave, and that it is an unconscious condition, a "sleep, " the next lesson is the resurrection of the dead-" Many that sleep in the dust of the earth shall awake, . . . some to shame and lasting contempt." (Daniel 12:2) Mankind fell asleep with experiences only with unrighteousness and very indistinct glimpses of holiness and saintship. When awakened they will recognize the glory, honor and immortality of the saintly Bride of Christ and be recipients of her loving care and blessing, in proportion as they respond to the blessed privileges of that time. As the Restitution work will progress, and they obediently rise from their degradation, their shame and contempt will gradually disappear, and eventually perfection of human nature may be attained in an earth also attaining perfection, as the Garden of the Lord.

Intelligent people no longer believe the God-dishonoring doctrine of eternal torture, nor even the doctrine of purgatorial suffering. Having lost these, they are doubting every religious teaching. What they need is to see the Bible's presentations. They should see the "high calling" now

extended to the faithful, saintly few and should sit down and count the cost before undertaking so great a contract as to become members of the Royal Priesthood.

If they do not accept this, the only call now extended, they should have in mind that there is a general Law of Retribution operating expressed in the terms, "Whatsoever a man soweth, that shall he also reap." They should understand clearly that every thought and word and act of theirs will have to do with their future conduct and affect them more or less favorably in the resurrection, when Messiah's Kingdom will provide to every man a full, gracious opportunity of Restitution to human perfection in a world-wide Eden.

To the Kingdom of Messiah belongs the promise, "Righteousness exalteth a nation." His will be a reign of righteousness, and, by Divine direction, will have control of the whole world for the uplifting of all mankind redeemed by the precious blood of Calvary. At present, in every kingdom under heaven we see exemplified the latter part of our text, "Sin is a disgrace to any people" to the whole world. Let us accept the direction of God's Word and set our faces toward righteousness with greater zeal than ever to attain Divine favor, either by the "high calling" of this present time or by the blessed Restitution times soon to be ushered in. (Acts 3:19-23)

Pilgrim Service

Classes desiring Pilgrim Service but finding that they have 'no way of entertainment for the brother need not hesitate to make request on that account. If other conditions are favorable for the supplying of this service, the Institute will b glad to provide for the entertainment[of the Pilgrim Brother during his visit.

Again we would remind the friends that Classes failing to make Pilgrim requests may thus be depriving other, brethren of a similar service, since one more request from that territory might be sufficient to make a trip through that district worth while. Nor is it necessary that there be more than one or two individuals in a community in order that a request be made. The arrival of the Pilgrim will provide the necessary "two or three," that the blessing of the Lord may be claimed.

Does the Bible Teach Future retribution?

There is nothing covered, that shall not be revealed; and hid, that shall not be made known. -- Matt. 10:26.

Every idle word men shall give account thereof in the day of judgment. -- Matt. 12:36.

Nothing is secret that shall not be manifested, neither hid that shall not be known and come abroad. -- Luke 8:17; Mark 4:22.

As Paul reasoned of righteousness and self -- control and the judgment to come, Felix trembled. -- Acts 24:25.

The Lord will bring to light the hidden things of darkness and will make manifest the counsels of the hearts. ---1 Cor. 4:5.

Be not deceived; God is not mocked; for whatsoever a man sows, that shall he also reap. -- Gal. 6:7.

Some men's sins are open before, going to judgment; and some they follow after. -- 1 Tim. 5:24.

They speaking evil of you, shall give account to him that is ready to judge the dead. -- 1 Pet. 4:5.

God shall bring every work into judgment, -- with every secret thing, whether good or evil. -- Eccl. 12:14.

The Son of Man shall come -- and shall reward every man according to his works. -- Matt. 16:27.

Behold, I come quickly and my reward is with me, to give every man according as his works shall be. -- Rev. 22:12.

He that searches the heart, knows the mind of the spirit. -- Rom. 8:27.

All things are naked and opened unto the eyes of him with whom we have to do -- a discerner of the thoughts and intents of the heart. -- Heb. 4:12, 13.

I am he that searches the reins and the hearts, and I will give every one of you according to your works. -- Rev. 2:23.

I, Jehovah, search the heart, I try the reins, even to give every man according to his ways, according to the fruit of his doings. -- Jer. 17:10.

Jehovah searches all hearts and understands all the imaginations of the thoughts. -- 1 Chron. 28:9.

The eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect toward him. -- 2 Chron. 16:9.

His eyes are upon the ways of man and he sees all his goings. -- Job 34:21

For thou, even thou only, knowest the hearts of all the children of men. -- 1 Kings 8:39.

If I regard iniquity in my heart, the Lord will not hear me. -- Psa. 66:1

Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? -- Isa. 29:15.

Can any hide himself in secret places that I shall not see him? saith the Lord. -- Jer. 23:24.

The eyes of the Lord are in every place, beholding the evil and the good. -- Prov. 15:3.

"God has an unerring and inescapable publicity department." - R Sockman.

"If men would consider that a time of reckoning, a time of judgment is coming, that God will not forever permit evil to triumph, it would undoubtedly save them many sorrows and chastisements in the Age to come." - C. T. Russell.

-- E. K. Snyder.

Practical Hints for Our Spiritual Life

"Give diligence to make your calling and election sure." - 2 Pet. 1:10.

[Further copies are available upon request. - Postage 2 cents per copy.]

THE DIFFICULTIES which impede our spiritual growth are of three kinds: the distractions and cares of this life which disturb our spiritual practice and encroach on our studies; the conflict with our natural tastes and desires; and, the direct assaults on our minds by the Adversary.

Character is the sum total of our habits -- good habits create good characters.

"Seek ye *first*" -- *first* in *time* as well as importance. Begin the day with unhurried prayer and communion. Let us make time for this, our "daily bread," as we do for our temporal food. It is more essential. Beginning the day in the presence of God will ease its load and lighten its care.

1. *Regularity in prayer and meditation* -- Introduce regular times in addition to morning, evening, and meal times. For example:

(a) At fixed times during the day when it will be possible to break away briefly from ordinary occupations. It is often only our own "busyness" which makes us think that we can not find time for regular "breaks during the day. Test the possibilities carefully for a day, and see how many occasions can be used, including occasions when to others you may be occupied with something quite different -- you may appear to be reading a book.

(b) Before commencing every new task or occupation during the day.

2. *Reminders* -- little cards or objects can be used in the home, office, or workshop to remind you (and you alone) -- a small card bearing a "key" word, or a note on the edge of a blotter. One sister wrote the Greek word "*agape*" on a card on her desk as a reminder of the need to live a life of Christian love. Reminders usually need changing or renewing regularly if their message is to remain effective.

CONTROLLING OUR THOUGHTS

1. *Unwanted thoughts* -- Our thoughts will be greatly influenced by the use of our "leisure" time: what we read; what we talk about; and where we go. "My meditation *all* the day." By perseverance and study become "saturated" with 'God's thoughts as revealed in his Word. We cannot think upon two things at once. It is helpful to have some "right" thoughts ready at the back of our minds (or have a note of them in the pocket for handy reference) and use them -- to replace unwanted thoughts. One effective type of alternative is to think of a particular brother or sister for whom you have a special regard. If the circumstances are particularly trying, remember Paul's injunction: "Whatsoever things are true . . . honest ...just ... pure ... lovely ... of good report: if there be any virtue and if there be any praise think on these things." - Phil. 4:8.

2. *Thinking in relation to work and other activities* -- The Apostle urges us to do our daily tasks "heartily as unto the Lord:" This often tends to fill our minds with new earthly cares or interests. Some brethren have found an effective way to counteract this is to contents to on the excellence with which they, *do* their work but resist any tendency towards interest in the work *for its own sake*. In other words, *diligence* towards our earthly masters, but *devotion* to the Lord.

(a) *Applying Christian standards to all our actions.* Most of us are accustomed to ask, "What would Jesus do?" Another helpful standard is to ask ourselves if we would act in such and such a way if Jesus were visibly present and looking on.

(b) *Thinking in pictures.* Our work may take all our concentrated attention, but often there is room for idle thoughts. In place of them it is possible to picture a particular brother or sister, or a favorite Bible narrative or to build spiritual "castles in the air" for example, imagine what you would say if you were allowed to broadcast.

(c) *Thoughts that harmonize with our occupation.* There are occasions when a routine job can provoke spiritual thoughts -- washing, digging, or cleaning windows, can all provoke thoughts on particular Scriptures. One saintly sister used to say that whenever she was thirsty she thought of Psalm 42:1.

3. *Concentrating* (apart from full study).

(a) With a pen in hand, read Scriptures for the purpose of marking special passages -- copy out particular passages -- mark the Bible from Scripture selections such as the High Calling booklet and the Manna, reading the context meanwhile. Copy out texts (suitable for use as Scriptural messages to add to personal letters. After reading a chapter, summarize it, briefly, quoting special references and recording associated thoughts prompted by the passage. If a chapter divides into more than one series of thoughts, summarize at the end of each group of verses". Another way to concentrate is to take a key word for example "faith," turn to each reference in a concordance and try to classify the various aspects such as "*saved* through faith"; "*Christ dwells* in our hearts through faith"; "faith is *a shield* against fiery darts of the wicked" and so on.

(b) Reading aloud helps concentration -- read convincingly as though the words were your own.

(c) Prayer -- Praying aloud is also helpful. Brother Russell wrote: "We advise that any who have difficulty in keeping the mind concentrated while in prayer should intensify and shorten their petitions It is best to think in advance what you desire of the spirit."

4. *Memorizing* When we say that we can't remember something, it is usually because we never really knew it or have not given it conscious thought for a long time. The rules for memorizing are: *first*, consciously absorb what we wish to remember; *second*, bring it to mind again as frequently as possible; and *third*, convert the subject matter or words into a mental picture.

If we wish to remember anything, it is necessary to do more than merely read or listen intelligently. The following memory aids will help to insure that the memory consciously absorbs knowledge in a way that will help it to be recalled later on. They are not memory "tricks" but aids which have proved helpful to others and will also assist in a fuller understanding of God's Word:

(a) *Consciously associating the knowledge with something already known.* For example, in 1 Peter 5:1, 2 it would seem that Peter was thinking of Christ's crucifixion and of his first meeting with his resurrected Lord. (John 21.) This association will firmly identify these verses with Peter - the "new" Peter of the epistles, and thus help one to remember where to find them.

(b) *Identifying the subject matter and style of the various writers.* The individuality of the writer can often be recognized, as, 1 John 4:16 bears signs of John's distinctive style and subject matter, while 1 Cor. 9:24-27 is identified with Paul.

(c) *Recognizing the place of a passage in the writer's theme.* If when reading "Casting all your care upon him, for he careth for you" it is recognized that this is part of Peter's closing exhortation, it helps to locate it in the *last* chapter of his First Epistle.

(d) *Memorizing in pictures.* This is probably the most important memory aid: Associate an extract from the Epistle to the Romans with any mental picture which conveys an impression of Rome to your mind.

(e) *Memorizing chapter numbers.* It is not necessary to memorize verse numbers. If we can remember chapter numbers, the verse can easily be found. Think of some familiar thing with which the figure can be associated. Think of a familiar association with the figure -- bus route number, a friend's home number, etc., or any other association which comes prominently to mind. Think of it clearly for a moment and then link it with the mental picture of the verse. The reference may have a prominent numerical characteristic: 1 Cor. 6:2, where the core of the verse is in the *six* words, "the saints shall judge the world." Numerical features, however, are useful only if they are very obvious to you..

(f) *Memorizing hymns, spiritual verses, etc.* Scriptural passages easy to memorize include extracts from many Psalms, the Beatitudes, 1 Cor. 13; Isa. 35; 53:1-7, etc., as well as individual verses.

Most brethren agree that it is best to be selective in the memorizing of Scripture, concentrating on "key" quotations. Writing the words down always helps.

CONTROLLING OUR SPEECH

Sometimes this seems the most hopeless of tasks, but it is probable that we often attempt the impossible by trying to make sure that our words are pure and loving before we have tried to control the act of speaking. The Apostle James in the third chapter of his Epistle seems to emphasize control of speech as a new habit to be acquired. Irrespective of the actual word, we use, have we control of our tongue? Do we always think before we speak, or are we accustomed to thoughtless rejoinders, spontaneous jokes, etc. If we practice thinking before speaking, even in every day trifles, it will help us enormously to control what we say. We may have time only for momentary thought, but we can at least ask ourselves "Is it necessary?"

STUDYING WHEN WE ARE TIRED

There are many passages of Scripture which can be profitably absorbed as spiritual food when one is too tired for concentrated study -- whenever possible read them aloud.

Examples:

1. *Narratives which provoke spiritual thoughts.* Gen. 22:1-19 -- The "sacrifice" of Isaac; Gen. 24 -- Rebekah; Gen. 18:20-33 -- Abraham pleads for Sodom; Judges 6 and 7 -- Gideon's army; Dan. 2 -- Nebuchadnezzar's dream; Mark 14, 5 -- Christ's last days on earth; or longer ones like Gen. 37 and 39-46 -- Story of Joseph; Ruth; 1 Kings 17-19 -- Elijah and the prophets of Baal. Prepare references of others to have at hand for reading when you are tired.

2. *Logical reasoning* (read with emphasis preferably from 20th Century, Weymouth, or Moffatt version.): Readings include Hebrews 7, 8, 9, 10, 11, 12; Rom. 4, 5, 7, 8; 1 Cor. 15.

3. *Meditative* -- *Lead* slowly, meditating on each phrase. Choose the passages which best suit your mood. There are, of course, many more to choose from.

Psalms -- Note -- In almost every case where the word "law" is used it means "teaching or direction" not "statutes." The word "heart" in O. T. epitomizes the whole conscious, thinking being. Psa. 1, 23, 27, 45, 46, 51, 84, 90, 91, 96, 103, 119 (Section by section), 121, 139, 145; Isa. 35, 40, 53, 55, 61; Matt. 5:1-16, 6; John 14, 15, 16, 17; 1 Cor. 13; Phil. 3 (preferably in 20th Century, Weymouth or Moffatt Versions). 1 John 4; Philemon.

- L. B. -- Eng.

Interesting Selections

The Lord is My Shepherd

I shall not want *rest*, for He maketh me to lie down in green pastures.

I shall not want *refreshment*, for He leadeth me beside still waters.

I shall not want *preservation*, for He restoreth my soul.

I shall not want *guidance*, for He leadeth me. I shall not want *peace*, for I shall fear no evil.

I shall not want *companionship*, for Thou art with me.

I shall not want *comfort*, for Thy rod and Thy staff they comfort me.

I shall not want *sustenance*, for Thou preparest a table for me.

I shall not want *joy*, for Thou anointest my head with oil.

I shall not want *anything*, for my cup runneth over.

I shall not want *happiness now*, for goodness and mercy shall follow me all the days of my life.

I shall not want *glory hereafter*, for I shall dwell in the house of the Lord forever.

-- R. L. Moyer.

Prejudice

Prejudice is pre-judgment. It is forming an opinion without examining the facts; it is hastily accepting a conclusion without investigating the evidence upon which it rests; it is allowing ourselves to be hoodwinked and deceived, when the slightest reflection would keep us from such a mistake; it is being satisfied with common opinion, when we should demand the proof; it is rejecting everything at first sight, which does not confirm our former convictions or suit our former tastes or agree with our preconceived ideas; it is a revolt against the unpalatable and distasteful, it is a deep-seated reluctance to part with that to which we have been accustomed -- a persistent hesitation to accept as true what we have not hitherto believed; a wicked unwillingness to admit that we can be wrong and others right. It favors or condemns upon the slightest pretext; it recoils or embraces as it is moved by caprice.

It is of limited to persons -- hence its influence is extensive, and its evils manifold. **Prejudice does not hold opinions; it is held by them.** Its views are like plants that grow upon rocks, that stick fast, though they have no rooting. It looks through jaundiced eyes; it listens with itching ears; it speaks in partial and biased accents, It lings to that which it should relinquish and relinquishes that to which it should cling. When beaten it remains defiant; when disproved and vanquished it is sullen and obstinate. There s nothing too low for its love, or too noble for its hatred; nothing is too sacred for its attacks, or too deserving for its aspirations. It is cruel as it is universal; as unjust is as it is relentless; as unforgiving as it is conceited and ill-formed.

-- Anon.

The Best Order

A man of high character but ordinary education was addressing a room full of school children, and he said to them: "All of you know the verb which says, 'I am, thou art, he is,' and all of you know that verbs in English, French, German, Italian, and Latin run in that way. But do you know that it is a very bad way for a verb to run? Do you know that the old Hebrew people arrange their verbs the other way round -- 'He is, thou art, I am'?"

Then he added: "That is the way to look at life. Say to yourself, looking up is God, 'He is.' Then look at your neighbor, and say, 'Thou art.' Last of all think of yourself and say, 'I am.'"

One who heard this story was so struck by it that he sought! out a Hebrew scholar and asked him if it were true that the Hebrew verbs were conjugated in that way.

"Yes," said the scholar. "But why do you ask?" And when told what the man had said to the children, he exclaimed: "Well, I have been studying Hebrew for forty years, and it never once occurred to me that Hebrew verbs have that wonderful and beautiful significance."

That is the way to think and to live. First God, then your neighbor, then yourself.

-- *Peoples Paper*, Melbourne, Aus.

Recently Deceased

Sister Anna B. Engren, Warren, Conn. -- (November).
Sister M. A. Falconer, Ludlow, Mass. -- (November).
Sister J. Graham, Springfield, Mass. -- (November).
Sister Amelia Iannaccon, Buffalo, N. Y. -- (November).
Brother Porter. Landis, Torrance, Calif. -- (November).
Brother W. H. Mills, Moore Haven, Fla. -- (November).
Sister V. Montgomery, Janesville, Wis. (1952).
Sister Mary Perrow, Washington, D. C. -- (December).
Sister -- Annie H. Stewart, San Antonio, Tex. -- (October).