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Thanksgiving

"Oh give thanks unto Jehovah; for He is good; for His loving-kindness endureth for ever." - Psa. 136:1.

TO THE Christian, every day is a day of thanksgiving. The Psalmist expresses this attitude: "O Lord... we Thy people and sheep of Thy pasture will give Thee thanks for ever." "Giving thanks always," says the Apostle, "for all things in the name of our Lord Jesus Christ unto God, even the Father." - Psalm 79:13; Eph. 5:20.

The appointment by the head of the nation of a special Day of Thanksgiving is profitable to the Christian, however, for it prompts him to an enumeration of his many and infinite blessings. When we attempt this we are impelled to exclaim with Paul: "Thanks be to God for His unspeakable bounty" -- which is just another way of saying "The half has never been told." "Unspeakable" here means not something which cannot be spoken of, but that which has not been fully spoken or declared.

For the gift of Jesus, our Savior; for the "peace with God which comes as a result of His sacrifice; for the further "grace wherein we stand" -- the great High Calling to the Priesthood -- as a result of which "we rejoice in hope of the glory of God": for the daily experiences, testings, trials, and for the daily supply of grace which enables us to benefit eternally by these temporal afflictions -- all these are but a part of His "unspeakable bounty." Eternity, and the cumulative capacity of "all saints" will be required to realize and to tell the complete story of our Father's munificence. - 2 Cor. 9:15; Eph. 2:18.

Not the least of our present and particular blessings is that of living under a civil government that assures to every citizen complete liberty of religious assemblage, worship, and expression -- in speech and in print. For such a government we may well heed the Apostle's words: "I exhort, therefore, first of all, that thanksgiving be made for . . . kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity." - 1 Tim. 2:1, 2.

The Apostle Paul made what might be described as the first general Thanksgiving proclamation, on the Areopagus, or Hill of Mars, in Athens. After gracefully complimenting the philosophers on their regard for religion, he referred to the altar he had observed in passing through their streets, inscribed "*To an unknown god*," and continued:

"Whom . . . ye ignorantly worship, him declare I unto you... . He is the Lord of heaven and earth ... He giveth to all life, and breath, and all things. . . . All nations of men ... should seek the Lord ... for in him we live and move and have our being.... And ... he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained - Acts 17:23-31.

The God that Paul declared is almost as "unknown" to the modern world as he was to the ancient Athenians. The Apostle did not attempt to enlighten the Athenians in respect to God except in regard to the three broad generalities about him: He is the Creator, he is the Preserver, he is the Restorer, of man's life. The modern world shares the skepticism of the Athenians regarding the third of these affirmations-the doctrine of the *resurrection*. While the modern religionist, like the ancient, is willing to grant that God (through some partly understood scientific laws) was the Creator, and, in a vague and secondary way, is the preserver or helper of those who "help themselves," when it comes to the future life, he seems to find it easier to believe in something intangible and visionary than in the simplicity of the Scriptural Resurrection. To believe in *that* he must *believe* in God! The idea of man coming back, through a resurrection, to solid earth and veritable flesh and blood is as absurd even to the majority of professed Christians as it was to the ancient Areopagites, who "mocked when they heard of the resurrection of the dead."

Today the true Christian stands, as alien as was Paul in Athens, in the midst of another and greater Mars' Hill -- a world preponderantly committed to reliance for safety and well being upon force of arms, and the god of war. Few indeed hear the Voice speaking behind them, saying: "Yet have I set My king upon My holy hill of Zion. Ask of Me and I will give thee the nations for China inheritance, and the uttermost parts of the earth for thy possession. Thou shalt rule them with a rod of iron!" - Psalm 2.

This prospect fired the minds and hearts of the Hebrew bards and seers of old. Like the angel Israfael, of whom legends say, "his heartstrings are a lute," the heartstrings of the "sweet singers of Israel" were swept by the glorious vision, and they broke forth in rhapsodies of praise and thanksgiving.

"Oh sing unto Jehovah a new song:
Sing unto Jehovah, all the earth.
Sing unto Jehovah, bless His name;
Show forth His salvation from day to day.
Declare His glory among ""the nations,
His marvelous works among all the people.

"Say among the nations, JEHOVAH *reigneth*:
The [new] world is established that it cannot be moved.
He will judge the people with equity.
Let the heavens be glad, and let the earth rejoice.
Let the sea roar, and the fulness thereof;
Let the field exult, and all that is therein;
Then shall all the trees of the wood sing for joy
Before Jehovah; for He cometh,

For He coneth to judge the earth:
He will judge the world with righteousness,
And the peoples with His truth.

"Mercy and truth are met, together;
Righteousness and peace have kissed each other.
Truth springeth out of the earth!
And righteousness hath looked down from heaven.
Yea, Jehovah will *give* that which is good;
And our land shall yield its increase.
Righteousness shall go before Him
And shall make His footsteps a way to walk, in.

"Praise ye JEHOVAH!" - Psalms 96 and 85.

- H. E. Hollister

Israel Today

"I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." - Ezekiel 36:24-28.

Jerusalem, September 23, 1959

What are the people like who have "come into the land that is brought back from the sword"? In which way do the Israeli differ from the Jews of the Diaspora? Is there a change of heart manifest among Jacob's posterity regathered in the land of their forefathers?

Now that we have spent more than a full year in the Land of Promise on our present stay and have *lived* among the Israeli, we would like to convey some of our general impressions of the people here. In the first place, one cannot type the Jews here, as they have been regathered in this small country from all over the world. They have brought with them characteristics of the peoples among whom they were born. Therefore one can note readily the conglomeration of customs and habits that prevail. The saying, "Oh, he is a typical Jew," heard so often in Gentile circles in America and elsewhere, certainly loses all its meaning here. You do not have to be in Israel very long to ask, "Just what is a typical Jew?" after studying the people who tread the soil of the Jewish homeland. Nine out of ten whom one sees on the streets of Israel are Jews, but comparatively few have what Gentiles term the typically Jewish look. This is a revelation to tourists, and often one hears the exclamation from a Gentile who visits this country, that few of the people look typically Jewish. As a matter of fact, one Jewess now residing in Israel, passed as a non-Jew in Europe during part of Hitler's regime, and was classified by the Nazi doctors as a perfect specimen of the Aryan type.

COLOR-BLIND

There is virtually no color bar in Israel. Something that is going on very steadily and increasingly is the intermarriage of Jews from Europe and other Western countries with Jews from the Middle East and the Far East. It is of interest that recently the Tel Aviv municipality gave a reward of a substantial gift of money to all newly married couples who hailed from the East and West.

The Yemenite Jews are rather dark skinned, coming from a country that is plenty hot, Yemen being 1500 miles south of Israel, yet the 50,000 Yemenite Jews are frequently referred to here as "the darlings of Israel." They are loved by the whole populace. They have very fine features and are admired because of their devoutness and their gentle kindness as well as their quality of being hard workers. Many of them have settled on the soil.

If the son of European Jews falls in love with a Yemenite girl and they marry, hardly a soul here would give it a second thought as far as discrimination goes. If anything, it would be looked upon with a large measure of admiration.

Recently one of our neighbors, a Jewess who came to Palestine from Germany in the '30's, told us with considerable satisfaction of an experience she had with her young daughter after visiting one

of her schoolroom classes. "Who is the little dark-skinned girl in your class?" she had asked young Naomi, upon their return home, but Naomi was puzzled-she did not know to whom her mother referred. "My daughter had never noticed any difference in her schoolmate's skin color," our neighbor proudly explained.

UNITED THEY STAND

The Israel Army serves as a marvelous instrument in welding the nation. Time and again it has been stated that there is no discrimination whatsoever in the armed forces of this country. It is truly a people's army in every sense of the word. The officers are not aloof from their men, but mingle very freely with them. The better educated men are thrown in with the less educated deliberately, so as to raise the standards and to prevent any feeling of segregation on the part of those who came from the more backward countries.

ONE FOR ALL AND ALL FOR ONE

There are any number of people in Israel who have voluntarily thrown themselves into the job of lifting up their less-privileged brethren. One of these is Mr. Y. Maimon, the well known inventor of Hebrew stenography, who had undertaken a mission to help in the transformation of immigrants into Israelis through a common language, Hebrew. In speaking of his work, Henreitte Bentovim of Jerusalem says:

"A good part of these immigrants are illiterate and must be taught even to sign their names. Teaching them requires a special effort which is being made by Mr. Maimon and his disciples. Every day Mr. Maimon sets out from Jerusalem for the corridor villages with a group of volunteers, and he appoints one to stay and teach at each home. In this way, thanks to him, many thousands have learned to read and write Hebrew. Mr. Maimon does his job steadily and tirelessly, without expecting any reward from anybody. On the contrary, he spends half his meager salary on this enterprise. Every one of us who knows this man can always see him in a hurry, summoning people to volunteer and to help their brethren to learn', --

THEIR ROOTS ARE STRIKING DEEP

Without a doubt the outstanding bastion of idealism in Israel is the "kibbutz" movement-the communal agricultural settlements where Jews go voluntarily and labor with their hands in the fields without receiving any remuneration other than their food, clothing, shelter and other basic needs. None of these thousands of agriculturalists working in a collective manner are paid wages. They dedicate their time and strength to the work of redeeming the land, and a large percentage of these farming settlements are purposely established in very vulnerable spots, near the borders, so as to serve not only the purpose of tilling the desolate soil and providing the food rations of the country, but also as fortresses of defense. Young people are now banding themselves together and going into the Negev, the south land wilderness of Israel, where they are establishing new settlements in hot, desolate, and dangerous territory.

This is what amazes the average non-Jewish tourist-seeing Jews work with their hands by the sweat of the brow, so contrary to the adage, "The Jew works with his head but not with his hands." Here manual labor is exalted.

BLESSED IS HE THAT CONSIDERETH THE POOR

In view of the fact that we are living in a world where a vast percentage of the human race is merely subsisting on a starvation ration, it is indeed heartwarming to see what has been done in Israel for the poor and needy. Few could be said to be starving here. This is proved by the fact that the average life span in Israel is just as high as that of any other civilized country, standing at approximately 70 years for men and women.

While there are still about 19,000 of the newcomer families living in substandard dwellings, there is no complacency about this. Mr. Y. Braginsky, Head of the Jewish Agency's Absorption Department, recently said that this is "a burden on our conscience." Mr. A. Cyger, Director of the Department, stated that some 6,000 families at present living in sub-standard dwellings would be re-housed in the next six months, and in 15 month's time the number of families still in "ma'abarot" (immigrant work camps) and temporary dwellings would be reduced to 9,000.

It is certainly wonderful to note this effort when one considers the millions of people in the prosperous U. S. A. who are living in slum conditions. And it is gratifying to see what is being done here to raise the living standard of all the inhabitants. While much remains to be done, yet on the other hand much has already been accomplished in these eleven years of Israel's statehood.

IT IS HARD TO FORGET

The abominable crimes that were committed against the Jews in Europe by the Nazis, culminating in the death of 6,000,000 of Jacob's posterity, are not easily forgotten. These 6,000,000 who perished represented two-thirds of the total Jewish population of Europe.

It is surprising how little one hears in Israel of hatred for the Germans, in spite of the hideous things that were committed against the Jews under Hitler.

At this season of the year, when short-sleeved garments are worn, one very frequently sees concentration-camp numbers branded on the forearms of men and women here. This draws on one's sympathy, and our hearts go out to these people who have suffered so much.

The attitude of many of the victims of Nazi cruelty is well expressed by Dr. M. Marcus of Tel Aviv in a letter written to the Editor of *The Jerusalem Post*:

"Sir: -- A decision of the Tel Aviv branch of the Israel Medical Association, to the effect that the organization would not play host to a group of German physicians expected here, since the German doctors had participated in Nazi crimes by experimenting on human beings, has recently been made public.

"That German doctors did carry out such crimes is an established fact; it is certainly well known to me. But I also know of German doctors who did not hesitate to help Jews; I know of Jews who were hidden and thus rescued by German doctors at the peril of their lives. There may be some of those physicians among the said group-is this the way to show our gratitude?

"I should advise the local doctors who arrived at the above decision to look at our Holy Books, Genesis, Chapter 18. This is the magnificent story of Abraham pleading, even haggling, with God, because of His decision to destroy Sodom and Gomorrha:

"Wilt thou also destroy and not spare the place for the fifty righteous that are therein?"

"Abraham bargains for 45, for 40, for 30, for 20 and at last:

"And when ten shall be found?" "And finally:

"Wilt thou also destroy the righteous with the wicked?"

"Much to my satisfaction, I have heard of quite a number of physicians who, like myself, do not wish to be identified with the decision of the Tel Aviv Medical Association."

CHARITY GETS TIPS

A tourist walked into the airport building here with a hatful of bills and coins and asked where the Ilanshil Polio contributions box was. When it was pointed out, he dropped the contents of the hat into it. He told curious onlookers that he was one of a group of British pilgrims who arrived here from Jordan via Mandelbaum Gate. The money had been intended as tips for the Egged Bus Company guides who showed the party around the country, but the guides had declined the cash and suggested it be given to charity instead. The group left for Britain shortly afterwards aboard a chartered plane.

WHAT A CONCLUSION

Speaking in Jerusalem recently Prof. Edgar Dale of Ohio State University, first emphasizing that his evaluation of Israel was given as from a rational and sophisticated person such as he considered himself, went on to say that his visit in this country had been the "most dynamic and vigorous experience" of his life.

(Foregoing is the twelfth report from the Land of Promise, from Brother Casimir Lanowick, Editor of Jews in the News. Ed. Com.)

Our Master

No fable old, nor mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years; --

But warm, sweet, tender, even yet
A present help *is* He,
And faith hath still its Olivet,
And love its Galilee.

The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

O Lord and Savior of *us* all!
O blessed Christ Divine!
We own Thy sway, we hear Thy call,
We test our lives by Thine.

We faintly hear, we dimly see,
In various phrase we pray;
But, dim or clear, we own in Thee
The Light, the Truth, the Way.

Our Friend, our Brother, and our Lord,
What may Thy service be? --
Not name, nor form, nor ritual word,
But simply following Thee.

To do Thy will is more than praise,
As words are less than deeds,
And simple trust can find Thy ways
We miss with charts of creeds.

- *J. G. Whittier.*

Happy Memories of a British Pilgrimage

"Deep calleth unto deep at the noise of thy waterspouts." - Psalm 42:7.

HOW difficult it is and how inadequate are words to describe an experience upon which meditation causes the heart to warm and the eyes to mist!

The happy prospect of another visit to Britain was suggested in January. From then until the day of our departure from O'Hare Airport in Chicago was a period of increasingly joyful anticipation.

The BOAC plane took off thirteen hours late, due to engine repairs; otherwise the twelve-hour flight was uneventful.

It seemed but a short while and we were landing in Shannon, impressed as on our previous trip by the wonderful green of the Emerald Isle, especially as seen from the air.

Our flight resumed, we arrived at London Airport about 10:30 p.m. (4:30 p.m. Chicago time).

Our delayed arrival had caused us the loss of the first day's fellowship at the "Bank Holiday" Convention, sponsored by several London Classes. But Sunday morning, August 2, found us entering the familiar doorway of Conway Hall. What joy to renew acquaintance with so many brethren, some 150 present. One wishes for space to at least name beloved brethren whose many years of faithful service to the Master diffused his fragrance in our midst. How sweet to join again at the meal tables in singing:

"Be present at our table, Lord.
Be here and everywhere adored.
These mercies bless, and grant that we
May feast eternally with Thee."

In addition to the privilege of listening to deep spiritual discourses, we were again impressed by the atmosphere of reverential decorum. A notation on the Convention program may be of interest:

"Five minutes before the commencement of each session the warning chimes will be sounded in the vestibule, and brethren are desired immediately to pass into the hall and take their seats in quietness.

"One minute before the commencement the chimes will sound inside the hall to signal a minute's silent prayer before the chairman announces the hymn, and the doors will be closed during that minute. The doors will open as the hymn commences. Let all brethren thus honor the Father in the spirit of reverence."

The Convention ended all too soon, and late in the afternoon of August 3, Brother Allen drove us the hundred odd miles north to his home in Leicester. We stopped on the way to visit briefly Brother and Sister Andrews in Northampton; dear ones who commenced their walk in this Way some sixty years ago. God bless and keep them, and all thus isolated by infirmity and age.

Sister Allen received us with truly warm hospitality, extending every possible courtesy. The next morning we walked about the beautiful lawn admiring the gardens surrounding their fine home.

One never ceases wondering at the profusion of flowers which add so much to Britain's charm. Our happy fellowship with these dear ones was augmented by two meetings in their home that day. About twenty-five brethren attended, including, to our joy, Brother and Sister Couling, who came from Rugby. "Tea" (an experience which grows upon one) was served between the meetings, and how blessed is the memory of "speaking often one to another." It was with sincere regret that we parted, not knowing when, in the flesh, we might meet again.

The next morning, August 5, Brother Allen kindly drove us to the home of Brother and Sister Holmes in Melton Mowbray.

Having been in Melton before, we knew the blessing of fellowship which awaited us, and were not disappointed. It is always a privilege to partake of others' rich spirituality. We especially appreciated Brother Holmes' account of his visits to Germany.

Our stay in Melton was enhanced further by a visit to the home of Derrick and Margaret Nadal. We also enjoyed conversations with Brother John Thompson, who was visiting here at the time and who accompanied us to Nottingham for the evening's service. About twenty brethren were there present, including Brother and Sister Shawyer from Leicester.

The next day Brother and Sister Holmes drove us to Lincoln, passing by the way, as wherever we went, beautiful landscapes, interspersed with lovely old mansions and even occasionally, a thousand-year old castle. As we approached the city we could see its famous Cathedral loftily situated and visible for many miles, a thrilling sight in itself.

Awaiting us in the hall were some eighteen friends. Two meetings were held, separated by a happy "tea" period on the premises. We shall long remember the sweet faces about that table. We had never met before, but our kinship was unmistakable.

Afterwards our new hosts, Brother and Sister Poole, drove us to their country home, their living being derived from his horticultural activities. Of the hospitality we experienced, it need only be said it was not exceeded anywhere. Our few hours together endeared them to our hearts forever.

After some minor complications in transport (it took three trains) we arrived at the hall in Dewsbury, our first visit. Here were held two meetings, and the "tea" between, with all gathered about one table, a most joyful period. Though late in the afternoon, some photographs were taken to enrich our albums. Again, and increasingly so, it was most difficult to part with the Lord's people. How wonderful the love of Christ which constrains us! We meet as strangers, fellowship but a few hours, and then find our necessary parting (which may be in this life) almost unbearable.

"Blest be the tie that binds
Our hearts in Christian love;"

And blessed be He who has joined us in eternal bonds!

Brother and Sister Thurman, our new hosts, took us to their home. Our 9 p.m. meal there was the more delightful because of the presence of Brother and Sister Boyce. Four new flowers for the garden of our hearts. How happy were those few precious hours spent with these beloved brethren in Christ!

The next day Brother Thurman saw us nearly to Leeds for the train to Glasgow.

We arrived in Glasgow in the late afternoon and were met by Brother and Sister Ballantyne, whom we had learned to love dearly from our previous visit. We drove to the home of Brother and Sister Kirkwood, where we were to stay the next two nights. What joy to see these dear faces again! Our cup, by now, was continually overflowing. There is an indescribable sense of spiritual well-being from just being in the presence of the spirit-begotten. Of this we became even more conscious when we were joined the next day at the dinner table by Sister Petrie, who lives nearby, and by Sister Shuttleworth, who came some eighty miles from her home in Perth. That little gathering remains with us as one of the most precious privileges of the entire trip. One could not help but dwell upon the blessed prospect of eternity spent with these beloved children of the Lord.

"O that I may be one found worthy!"

There were three meetings during those two days with the average attendance at each about forty-five brethren. Memory lingers over the sweet fellowship and kind reception granted us. We gave out, but we received abundantly more. Here were men and women who had been in this Way fifty and sixty years, who needed no teacher; at most but a "stirring up of pure minds by way of remembrance." Conscious of our own insufficiency we prayed the Father's presence through the spoken word. We remain grateful for the privilege of ministry to brethren mature in Christ and who, so long before us, had tasted of the Lord's graciousness. May their mutual love for him who died for all constrain to ever-increasing brotherly love. The time that remains is now so short.

In their extended greetings of love to others, the Ecclesia selected 1 Corinthians 15:58 and 1 Peter 1:22:

"Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

"Seeing ye have purified your souls in obeying the truth . . . unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

Once again, parting; how difficult even were it from their homes. But no, a "committee" must wrench our hearts (yes, and flame them to increased love) by being at the station when we left for Warrington. We see them yet -- Sister Petrie, Brother and Sister Ballantyne, and Brother and Sister Kirkwood -standing by the train window. Or more accurately, we saw but dim outlines, for our eyes blurred as the train drew away. "God be with you, till-." It was some time before we could take note of the lovely scenery during our long journey of several hundred miles south.

We arrived in Warrington in mid-afternoon, to be met by Sister Quennell for a three-day stay at their home where three years before we had enjoyed hospitality, as have all their frequent guests, which could be no warmer were we royalty itself.

At the evening meeting (about fifty present) we were impressed by the number of brethren in their eighties walking with canes who nevertheless climbed two flights of stairs to be present. May the Lord bless them for their love and zeal for his Truth. Needless to say we, on our part, enjoyed the fellowship immensely.

The next day the Quennells drove us and other brethren they gathered from here and there to the evening meeting in Liverpool. The service was held in a lovely church with the regular organist playing our hymns. This, plus the reverential chairmanship of our dear Brother Hulse, and the

fellowship of the forty eight brethren present, made the evening a notable one to us, as well as a personal blessing. We can still recall the solemnly beautiful postlude, "It is well with my soul."

The following evening we were driven to Manchester, where some seventy-five friends assembled. What a privilege indeed it was to grasp the hand of each of these dear ones and to look into their smiling faces! How fleeting the brief hour of Christian fellowship!

The morning of August 13, Brother Quennell saw to it that we boarded the proper train for Coventry, ninety miles away. There we were met by Brother Burge and driven to his home to receive again the kind of welcome which had warmed us everywhere, this time from Sister Burge. Here we spent two days, one evening serving at the regular hall (about forty present, among them our beloved Chilvers and Couplings) and the next joining in a profitable study with nine other brethren in the Burge home. Sister Burge very kindly took us about the city during our spare hours, and we marveled at the phoenix-like regrowth of Coventry, which had suffered so in the last war. A magnificent new Cathedral is nearing completion. It is located adjacent to the famous old one whose skeletal remains (result of the blitz) are being preserved as a memorial.

Brother Burge's employment prevented his accompanying us to the station, so it was left to our Sister to bid us farewell. Her dear face (like ours, sad and tearful) was our last glimpse of our Coventry brethren as the train drew away, bound for the Reading Conference.

For us this proved a truly "Unity Convention" and filled with blessings. About 140 brethren, united in the "love [of] his appearing," ate, slept, talked, listened, worshiped, and sang together, oblivious to the outside world's activities. The dominant theme was the "blessed hope" of being soon gathered "to meet the Lord in the air, a burning hope which in these final days is thrilling the hearts of all God's remaining saints everywhere. Some seventeen brethren, well-known and capable indeed, served with discourses. There were several fine panel discussions; also study, question, and prayer meetings. We particularly enjoyed the pre-breakfast and close of the evening devotional meetings. And one must not omit mention of the delightful intervals for "tea with their fellowship opportunities. Truly it was a "mountain-top" experience and the week all too short.

Our hearts warm at the recollection of personal blessings received. We would find in our room gifts of fruit, candy, and fruit drinks, placed there by unknown hands. Also there were mailed to us here precious letters, lovely poems, and personal photographs, reminders of the past several weeks' service among the friends. We endeavored to reciprocate these so many kindnesses, but confess we are hopelessly in debt and have learned afresh the verity of our Master's words, "It is more blessed to give than to receive." *May* the blessings have been a rich portion to our brethren who have been so kind to us.

A delightful interlude one morning was breakfast at the home of Brother and Sister Packman in nearby Twyford, where we also enjoyed our brother's playing on their magnificent organ, as well as a stroll about the lovely gardens, gorgeous in their blooms. An additional treat was a half-hour visit to our brother's business establishment. Though we had to hurry back to the Conference session, we are grateful for this added privilege of sweet fellowship with these dear ones in the Lord.

On August 22 we turned our faces westward, and our new hosts, Brother and Sister Shephard, took us in charge to drive us to their home near Cardiff. The weather was beautiful (had been so all during our visit), the ride delightful, and the scenery most charming. We paused briefly in Swindon to visit Brother and Sister Stratton. Our brother (bed-ridden now for over thirty years) through his extensive correspondence is known to many even in America. We found him, as three

years before, an example of true faith, submissive in his affliction and confident in the Lord. His dear wife also patiently helpful, as always. Our fellowship was short but sweet, and after prayer by our brother, there at his bedside, we parted confident in the Lord's abiding presence with these dear ones.

The Shephard home is situated at the base of a magnificent mountain. We enjoyed the environment but even more their Welsh hospitality. Sunday morning we drove to the ocean shore for a spectacular view of the coast of Wales and then hurried back to Cardiff for the two meetings for the day. But first, we were all, the dinner guests of dear Brother and Sister Rees, at the Angel Hotel. How happy indeed was that precious hour together!

The two meetings were attended by about thirty brethren. And how glad--we were that Brother Marquand was able to be present, though infirmity required his being carried up to the hall. What a joyful period we had in renewing acquaintanceship with all these, our brethren. And, needless to say, the "tea" provided still more opportunity. By now we had learned to look forward to these delightful intervals and keenly enjoyed each one.

The Ecclesia, in extending its Christian greetings through us, asked to be further remembered by 1 Thessalonians 3:12:

"The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you."

The next morning Brother Shephard took us to the train for our journey to Yeovil. By previous arrangement we alighted at Bristol, where Brother Fox, having driven sixty-five miles, awaited us. Then began a most delightful trip which took us to the "Rock of Ages" near Burrington, the thrilling cliffs and caves of Cheddar, the world-famous Cathedral at Wells, and then for a brief visit with Sister Moore, who with her sister and brother-in-law live near Yeovil. Finally we arrived "home" to be most warmly welcomed by Sister Fox.

At the evening meeting in a hall, eighteen brethren gathered. We shall never forget the warmth of our reception and the happy hour spent with these dear ones in Christ. Our visit to Britain was rapidly ending, and the consciousness of our soon departure for home so far away, made our brief fellowship almost painfully precious. How warm was their vote for our expression of their love to all, to which they joined Philippians 1:3-6:

"I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellows up in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

The next morning saw us at the station for the journey to London. How difficult indeed was it to part with dear Brother and Sister Fox! But on we must go, and some hours later were happy to have meet us in London, Brothers Jennings and Lodge.

Then to the evening meeting, the last of our pilgrimage. Gathered in Caxton Hall were about 110 brethren, representative, we understand of every Ecclesia in London. We have no proper words to describe our feelings as we faced these beloved brethren with our final message, our joy conmingled with sadness. For before us are those we loved, whose hearts were united to ours in the one eternal Hope.

There was little sleep for us that night. Early the next morning we were driven to the airport by our farewell "committee."

The plane took off smoothly and in the brilliant sunshine passed westward over the beautiful English landscape, providing us with a splendid view of Windsor Castle like a final reminder of the land we had come to love. Shortly afterward we watched the shore of England fade away, then that of Ireland, and we were over the vast blue - ocean, deceptively placid four miles below, with ships but mere specks, barely discernible. The flight was uneventful except that midway across, our pilot announced the eastward passage of the President's plane about three miles above us.

We must acknowledge a thrill as the shores of America became visible. "This is my own, my native land." And yet our hearts kept turning back to Britain and our British brethren, now recalled as if in some joyful but sad dream. But Boston was before us and the plane landing, and soon we were made more than glad by the "committee" of greeting-Sisters Orrock and Webster, together with our daughter and son-in-law and three grandchildren. How joyous the welcome which "officially" ended our British Pilgrimage. But even as we drove away from the airport, we sensed the void in our hearts which can never be filled except by those loved ones so far across the sea.

As we did dutifully convey "over there" the love and greetings from the many brethren here, so we now ask that through these words all who read may accept that of our brethren in all the Ecclesias we served. We only wish that each could see the other's uplifted hands and smiling faces.

There remains only a fervent prayer to Him who seeth in secret that He reward openly in His time the beloved brethren, known and unknown to us, who have broken alabaster boxes on our behalf and whose prayers so often ascended for our blessing. Be assured, beloved, that God did bless us as never before. We in words cannot express our gratitude to him and to you, but await his time when we shall be able to do so in the united presence of both yourselves and those to whom we did minister.

"O! how sweet it will be in that beautiful land,
So free from all sorrow and pain,
His songs on our lips, and his work in our hands,
To meet one another again."

- *W. J. Siekman.*

The Completeness of the Body

"Now ye are the body of Christ, and members in particular." - 1 Corinthians 12:27

THE Church is the "one body" of Christ, and all Christians are individual members of that body. No one liveth to himself, no one dieth to himself; when one member suffers all members suffer with him. It is one of the sins of a self-sufficient age to deny the unity and completeness of Christ's body, and to set up tests of unity other than those which he has appointed. In the natural body each member united with the head has vital union with every other member connected with the same head. The basis of true Christian unity is union with Jesus Christ who is the head of the body. Men lay down as the basis of their unity, union with some human leader through the doctrines which he has proclaimed or the forms which he has instituted. They are united by external observances, by laws, forms, rites, and hands. Their union is the union of staves in a barrel; Christ's union is the union of branches in a vine. Their union is that of bones in a skeleton, joined and wired together, but destitute of vital energy; the union of Christ and his people is the union of the members of a body, joined together by those ligaments which every joint supplieth, and pervaded by the energy of a common life. The unity which Christ inaugurated embraces the whole family of God. It includes every man who has vital connection with the great head of the Church. Men's schemes are too narrow for this, and include only those persons who coincide in opinions, who agree in forms, who are trimmed according to a certain pattern, or shaped in conformity to certain human standards. Christ bids us to receive one another as he has received us. The fact that we have passed from death unto life, and we are united to Christ the living head, is proof that we are united to his people. If our fellowship is with the Father and with the Son Jesus Christ, it is also with one another. Men, however, restrict their fellowship; and hence, while Christ's Church is inclusive and wide-reaching, their churches are narrow, and shut out more Christians than they shut in. The results of this are grievous to God's people who are thus excluded from union with saints, but still more grievous to those who exclude them. How often we see churches crippled and helpless for lack of the labor and sympathy of Christian brethren who stand by their side ready and willing to be helpers in their toils, but are excluded by some party Shibboleth, or by some unscriptural name or form. How often we see men shut away from their proper field of Christian effort, simply because they cannot accept the unscriptural statements and arrangements, which men presume to impose before they receive them to their fellowship. Men toil in weariness, and bring themselves to the borders of the grave, that they may do work which others would willingly and wisely do, who are not permitted to participate in the labor. Thus men virtually say to God's children: "You may be members of Christ's body, but we have no need of you or your services."

The Apostle has taught us that no member of the body can be spared from its place and its proper work, without serious injury. No man can separate himself from the body of Christ without harm; nor can any portion of Christians separate themselves from others who love the Lord, or exclude other Christians from their fellowship, without doing themselves great injury.

The union of true Christians springs from a higher than human source; and their adaption to each other for mutual helpfulness is so complete and perfect that any separation must work harm both to those who cause it and to those who endure it. The feet may say, We are strong, we have no need of the eyes, we carry the body, and the eyes are mere useless gazers. But when the eyes are gone, and the feet are groping and floundering in the ditch, the folly of this decision is most manifest. So whenever any of the Lord's children in their inexperience and self-sufficiency think themselves able to dispense with the presence, the service, and the loving fellowship of others of

the children of the Lord, they may find sooner or later, by their weakness, inefficiency, and a thousand calamities and troubles that may come upon them, they have overestimated their own powers, and have put away from them those members which God hath set in the body, that they might abide together in the unity of love and in mutual helpfulness. Our Savior's parting prayer for his disciples, that "they all may be one," and the hearts of the truly regenerate yearn and long for this unity. Deeper than the names and forms and creeds of men, throbs that inward, divine and universal life which Christ imparted, and which makes his children one.

- *Selected*

Glad World

*We, according to his promise, look for new heavens and a new earth,
wherein dwelleth righteousness. - 2 Peter 3:13.*

Glad world, I see you daily in my vision,
A righteous world; dear land of equity,
Where greed has given place to love of brother
And truth lies deep as waters of the sea.
The lame man leaps, the deaf ears opened, listen,
The blind behold, the stammerers declaim,
The very trees are clapping hands in gladness,
All nature praises Him who once was slain,
Each man is under his own vine and fig tree.
The fruit hangs ripe and none to make afraid,
The yawning grave spreads o'er her shame earth's flowers,
No more are old or infant in her laid.

O happy land where neither sighs nor dying
Find any place, for joy has come to stay
And prayers before they're uttered find an answer
And faces shine, all tears now wiped away.
My heart runs far ahead and has outreached me,
I hear the shouts of joy on every shore --
They drown earth's present groaning and travailing,
Thy kingdom, Lord! How could we ask for more!

- *Grace M. Harris*

The Privilege of Prayer

"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." - Psalm 37:5.

IN THIS *Herald* we conclude our meditation on "The Privilege of Prayer" which we began in the October issue.

It will be recalled that at the close of our reflections last month we were particularly impressed with the Savior's reminder that "your Heavenly Father knoweth", and that he exercises individual care of us, his children.

There are times, of course, when the Lord may see that it will be better if he should for a time ignore our petitions on certain subjects, that thus we may become more earnest, and perhaps increase our faith and appreciation of the blessing we desire. With us also the Lord sometimes makes a test of humility before responding to our requests. Are we sufficiently humble? Have we faith enough to believe in the Lord? Can we trust him for his grace? Do we realize ourselves as nothing before him and with no merit of our own to plead with him? If so, we may be sure that the Lord will appreciate our demonstrations of faith by our holding on to his loving hand.

HEZEKIAH'S EXPERIENCE

We have an illustration of these matters in the life of Hezekiah, king of Judah, as recorded in 2 Kings 19. Sennacherib, the Assyrian king, had sent his representative to Hezekiah with letters full of boastings about his conquests already made and demanding the full surrender of Judah.

Hezekiah decided to take the line of least resistance and became a vassal of Sennacherib, paying annual tribute and sending him presents of gold, silver, and ivory, including ornaments from the Temple. In spite of this, the Assyrian power put pressure on Judah, whereupon Hezekiah did what he should have done at the beginning. He, after consultation with Isaiah, laid before the Lord the letter received from Sennacherib and asked the Lord for mercy and guidance toward his covenanted people. The answer was that Sennacherib was completely in the Lord's power and that Israel should not be afraid.

We must never lose sight of the fact of the Lord's power on our behalf, no matter how threatening or dark the evil which assails us. How sad when any Christian purchases peace with things consecrated to the Lord-to compromise the truth. For example, when threatened with the disfavor of friends, or neighbors, or employers, how many are willing to conciliate such adversaries by a more worldly course, subtracting time, influence, means consecrated to the Lord, considerable portions to be given to worldly service, or to secure domestic peace or social advancement, or commercial prosperity. Upon such of the Lord's people who so do will he permit to come the very difficulties which they dread and seek to avert by such compromise.

THE COST OF PRAYER

Let us consider now the cost of prayer. To be successful in prayer involves not only the general preparation of good living and right thinking, but it also involves special preparation. (Eccl. 5:2.) Is it not true that sometimes we rush into and out of the presence of God with rash hastiness, unprepared thoughts, preoccupied minds, and unexamined hearts? Contrary to the recommendation of the Apostle in Philippians 4:6-8?

In our approach to the throne of grace there must be the vivid realization of the presence of God. Without this consciousness there is a sense of futility, as though one were speaking in the dark to nobody, while yet supposing a friend was in the room. The practice of God's presence is not so simple as words sometimes make it seem. And yet the Lord did say: "Blessed are the pure in heart, for they shall see God." - Matt. 5:8.

It is possible, of course, that the unreality of God's presence in our praying may arise from our moods. Some pray because they think of it as a duty to be done, not realizing that such an attitude robs them of life's supreme privilege -- Sonship with the Father. To others, prayer seems commonplace, because we can pray at any time and "in every place." Perhaps through sheer negligence, and the deceiving influences of good but weak intentions, we lose the benefits of communion. Then, again, impatience may account for failure in prayer. The individual may make some fitful attempts at prayer, and, seeing no immediate results, conclude that prayer is of little importance.

In Philippians 3:7-9 St. Paul tells us that to obtain the "excellency of the knowledge of Christ Jesus my Lord" involves the counting of some things loss. There are things in this life which the true child of God must give up, if he is truly to pray. There is the constant need for self-discipline in thinking. Sometimes a fine building project has had to be held up for months merely because one property owner refuses to let go his hold on a little piece of ground in the center of the plot. What is the name of the piece of ground in your mind which is holding up the great building of character for which God has the plans and the means ready?-Phil. 4:6-8.

In the matter of prayer the Scriptures indicate that each child of God should be allowed to pray in his or her own way. Some pray in the fields (Gen. 24:11, 12); on the hillside (Gen. 28: 18-20); silently, like Hannah (1 Sam 1:13); on the battlefield (1 Sam. 7:5); sitting, like David (2 Sam. 7:18); in the temple (2 Kings 19:14); in bed (Psa. 63:6); standing, like Jeremiah (Jer. 18:20); aloud, like Ezekiel (Ezek. 11:13); in privacy (Matt. 6:6); prostrate, like Jesus (Matt. 26:39); by the river side (Acts 16:13); kneeling, like Paul (Acts 20:36); on the seashore - Acts 21:5.

A study of these incidents will reveal that our Father ministers his blessings to us through our own capacities to receive and appropriate them. But it must ever be borne in mind that God is seeking us, and this takes place before we search for him. Consider our Lord's statement in Luke 14:17 about our Heavenly Father sending Christ to seek for such as would appreciate and respond to his Gospel Age call. - 1 John 4:12; 2 Cor. 6:16; Rev. 3:20.

Moreover, the Christian must clearly distinguish between "faith in prayer" and "prayer in faith." The former may be presumptive and clamorous; it may present petitions to God demanding his agreement. Prayer in faith, on the other hand, asks everything in entire submission to the will of God, and becomes meaningful because our Father is free to do what he will in connection therewith.

UNANSWERED PRAYER

Let us consider now the complaint about unanswered prayer. The Bible is full of such prayers. See Habakkuk 1:1-4, 13; 2 Corinthians 12:7-9; James 1:5-8. In other Scriptures we find Moses desirous of entering the promised land, but dying on Mount Nebo. (Deut. 34:1-4.) The Prophet Jeremiah voiced his disappointment in Lamentations 3:44, and in a similar manner did the Prophet Habakkuk (Hab. 1:2.) St. Paul had to make the best of his missionary work while suffering from a physical handicap. - 2 Cor. 12:9.

Prayer takes on many forms, and in these forms sets forth aspects of prayer -available to the New Creation. One of these is adoration (Psa. 103: 1); another, confession (Ezra 9:6); another, thanksgiving (Psa. 30:1-12); another consecration (Psa. 119:33, 34); another, communion (Psa. 139:17, 18). The most important phase of prayer is petition, and here we have many explicit and confident expressions about the value of petitions. In Jeremiah 33:3 we read: "Call upon me, and I will answer thee." Matthew 7:7: "Ask, and it shall be given you." Matthew 21:22: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matthew 18:19: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them by my Father."

In view of these Scriptures it is rather puzzling to meet with the repeated denial of our requests, unless we recognize that "No" is as real an answer to prayer as "Yes." When we consider the partialness of our knowledge, the narrowness of our outlook, our inability to foresee the consequences of our desire, it becomes apparent that our Father must speak to us as Jesus spoke to Salome, "Ye know not what ye ask." - Matt. 20:22.

PRAYER AND WORK

Again, sometimes the Lord's people said: "Lord, *show us* the Father, and it sufficeth us." (John 14:8.) There is something pathetic in the very words of this prayer, suggesting the natural desire of the human heart to enter into conscious relationship with God. It was not unbelief that prompted Philip's difficulty, but slowness of understanding. How gentle is our Lord's rebuke: "Have I been so long with you, and dost thou not know me, Philip?" (John 14:9.) He had been before Philip day after day, and yet Philip had not recognized the Father's character and love exemplified in Christ. And this makes us think of our own spiritual obtuseness insofar as recognizing the character of Christ in one another. The finer one is, in temperament and character, the more readily is such an one misunderstood or neglected. It is not only in Judea that men have stoned their prophets and then raised monuments to their memory when dead. Our minds are so preoccupied with our own concerns, or so thoughtless, that we easily make a mistaken judgment of another, or sometimes hardly think it worth passing judgment on him, until afterwards, when it is too late, we realize what opportunities we have missed.

DIVINE GUIDANCE

'We can understand thus better that pathetic word of the Prophet describing the unregarded love of God: "I taught Ephraim to walk, holding them by the arms, but they knew not that it was I who healed them." (Hosea 11:3.) The impotent man at the pool who waited fruitlessly for the moving of the waters had a visit from Jesus, who came and went, "and he that was healed wist not who it was." (John 5:13.) He only learned afterwards when Jesus found him in the Temple. How often we have learned "afterwards" the truth of the words: "I guided thee, though thou didst not know me." (Isa. 45:5.) All the mercy and goodness and lovingkindness which have followed us, we do' not know even now, but shall know hereafter. There have been experiences. and providences to the meaning of which we have been blind, and we have wakened up to them as Jacob did at Bethel, saying: "Surely the Lord was in this place, and I knew it not." (Gen. 28:16.) There is comfort in the thought that though we may be blind to Christ,, though we are intermittent in our endeavor to achieve by prayer that which can be attained only by effort. This is illustrated in the case of the Israelites in their journey out of Egypt. At one point in their journey they faced the Red Sea with the Egyptians right behind them. Moses prayed to Jehovah for deliverance, and the reply must have seemed startling: "Wherefore criest thou unto me? Speak unto the children of Israel that they go forward. " - Exod. 14:15.

In the days of the rebuilding of Israel under Nehemiah there was a happy coordination between supplication and work, as, for instance: "I prayed unto the God of heaven. *And* I said unto the king." (Neh. 2:4, 5.) Again, "We made our prayer unto *God, and* set a watch against them day and night." (Neh. 4:9.) "Remember the Lord . . . *and* fight." (Neh. 4:14.) These texts represent to us how we must ever keep our lines of communication open to the throne of grace, but at the same time keep working on our problems until the answer to our petition becomes apparent. Not many have the urgent, earnest, persistent prayer represented by Jacob while wrestling with the angel: "I will not let thee go, except thou bless me. - Gen. 32:26.

While it is true that "No" and "Yes" are answers to prayer, there is yet another answer, and that is "Wait." For more than nineteen centuries the Church has prayed, "Thy Kingdom come" (Luke 11:2), and still she awaits fulfillment of the promise. Our Lord taught us to pray for the unity of the members of his Body, "that they all may be one" (John 17:21), but for that most desirable condition the answer has been "Wait" -- all of which but emphasizes that when we have prepared and proved our new creature by persistent prayer, then our Father can grant us our requests. It is for this reason that our Lord placed the searching condition on all our petitions. - John 14:13; John 16:23-26.

When Christ began to prepare his disciples for his departure, he was met with the natural difficulties of unprepared minds. We do not consider enough our Lord's wonderful patience in training them. They had been content with the present. They looked to him with such simple trust, loyalty, and love, that the future had for them no fears or doubts. But they did have hearts that were slow to believe further. We remember the incident when Philip thought of him, and fickle in our love, yet he is the same yesterday, today, and forever.

Pursuing this thought further, we think of our Lord's words: "He that is not with me is against me." (Matt. 12:30.) All through his earthly ministry our Lord asked people to wait, to consider, to count the cost. He wanted us to realize that we are judged by our personal attitude toward him. There is an old Jewish tradition that the manna which fed the Israelites in the desert had not one uniform taste, but tasted according to each man's mouth. Thus we think we are balancing and weighing truth, when in reality truth is evaluating us. Christ sifts us as wheat is sifted from chaff. Even when we think ourselves neutral or indifferent to issues, by that *very* fact we have made a decision and are being judged thereby.

This spirit of indifference is but another name for neutrality, and when we refuse to commit ourselves, or speak about keeping an open mind, it can be only that we do not understand the importance of the issue and see no need for a decision. We are not against Christ -- we simply are not for him.

If we open our lives to the guidance of God, we encourage the receptive mood. The most far-reaching consequences for us come when we sit down with our Father and have our eyes opened to the privileges and blessings of our lives as the Sons of God. (Psa. 81:8, 11-13.) Prayer opens our lives that God's will may be done in and through us. Slowly we develop the habitual attitude of being willing to do whatever God wills. (John 7:17.) As we approach our Father with a mind intent upon receiving that which he is more willing to give than we are to receive, prayer becomes to us the taking hand, and consciousness of his love destroys our fears, removes our uncertainties, and enables us "to trust him where we cannot trace him."

- A. L. Muir.

Christ in You, the Hope of Glory

"My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now and to change my tone; for I stand in doubt of you." - Gal. 4:19, 20.

THE wealth of God's wonderful favor to the Church of Christ is briefly comprehended in that one expression of the Apostle Paul, "Christ in you, the hope of glory." (Col. 1:27.) Christ in you, dear ones, is the only Scriptural foundation for that good hope of the prize of our high calling of God in Christ Jesus. If Christ be not formed in you, then indeed is your hope vain, no matter how much truth or how many advantages you may possess. The object of giving the truth is not to satisfy mere idle curiosity, but to sanctify us wholly; and if it does not accomplish this result, the knowledge of it is only the stronger condemnation against us.

In writing to the congregation of believers at Colosse who had received the truth from Paul with gladness and all readiness of mind, the Apostle, as the above text indicates, was obliged to change his tone or manner of expression toward them, because their vacillating course since receiving the truth proved to him that the spirit of Christ, the spirit of the truth was not yet formed in them. And therefore he here represents his work among and for them as that of a mother in the first stages of gestation, travailling in painful and laborious effort until the new being is formed. When the "new creature" is once definitely formed, the process of development, as illustrated in the development of the natural fetus, is less laborious and distressing; yet there is labor and anxiety all the way to those whose *care* over the Church, like Paul's, is akin to that of motherhood, until the new creature is actually born at the resurrection. After the new creature is formed, if there be no mishap, no miscarriage, there will in due time be the birth of a glorious being, of the divine nature, in the likeness of our glorious Head; and great will be the joy then of all such as have taken the motherly interest in the formation and development of the Christian character of these called and faithful and chosen.

There comes a time during the period of natural gestation, shortly after the formation of the new creature, when life begins to manifest itself in activity. This manifestation of activity is called the quickening. If this quickening never takes place, the sure indication is that whatever of dormant life there may have been is becoming or has already become extinct, and the birth of the new living creature will therefore never take place unless the dying embryo can in some way be resuscitated and brought to the quickening stage.

This is precisely what Paul was endeavoring with much carefulness and painstaking to do for the Church at Colosse. They had received the truth with gladness, and Paul was for a time greatly beloved among them as a messenger of the truth. But very soon after, they lost confidence in the truth and were speedily drifting into error—the error of trusting to the Law Covenant of God for salvation instead of humbly depending on Christ alone, who is "the end of the law for righteousness to every one that believeth" -- that trusteth in him.

The cause of this instability and sudden turning away from the truth on the part of the Colossian Church is clearly intimated in the above text. It was because Christ was not formed in them. Although they had been begotten by the word of truth, the new germ of spiritual being had not yet progressed even to the definite formation of Christian character which manifests its existence and life in activity; they had not reached the quickening stage, although it was high time that such indication of life should appear in them. Therefore said the Apostle, "I desire to be present with you now, and to change my tone; for I stand in doubt of you." Ah! instead of the joyful tone,

proclaiming the good tidings of the grace of God to them, as formerly, it must now be the tone of reproof, of warning, and of exhortation.

But let us inquire more particularly what it is to have Christ formed in us. It is not merely to have a knowledge of Christ and of the divine plan which God is working out through him; it is not merely to have an admiration for his character and glory, or a desire to share his glory in the day of his manifestation; it is not merely to talk loudly of the truth, nor to make long prayers, nor to wear solemn faces and make loud professions of holiness. This is the negative answer to the question, but what is the affirmative? We answer, It is to have a Christ-like character distinctly formed in us as a result of the begetting power of the truth and of the exceeding great and precious promises inspiring in *us* love to God and to all his creatures; *faith* in his sure Word of promise and in his ability and willingness to accomplish all his purposes; *obedience*, or full consecration to the will of God at any cost to self, and a fixed determination ever to abide by his expressed will; and *zeal*, which makes manifest this disposition of heart in activity for the accomplishment of the purposes of God, in so far as the Scriptures inform us that human agency can affect them. These fundamental principles of Christian character—love, faith, obedience, and zeal -- must be *established* before the new creature can be said to exist at all. And if they are thus established, God has provided the conditions necessary to their gradual growth and development until, in due time, the new creature is born into full perfection and glory of the divine nature.

If these principles of the Christian character are not definitely formed, or fixed in us, we will always be vacillating in our faith and obedience, and lacking in love and devotedness to God; and we can therefore have no good hope of the reward of the faithful. If we have merely a little love for God which appreciates but slightly his blessings and promises, and a little faith which indolently says: This good news seems to be true, but I do not exactly know; many smart men read the Bible quite differently and arrive at opposite conclusions; it is difficult to discover which is right and I shall not trouble myself trying to find out, so I have a general charity for all and am *no bigot*; and if we are willing to obey God only so far as it suits our convenience, to trust him as far as we can trace him, and to advance his truth only so far as our indolence will permit us to discover it, and as our temporal interests may be served by it -- if such be our condition of heart, then *the Christ character is not formed in us*. And though we may have been begotten by the exceeding great and precious promises to a good hope of life in Christ, the germ of the new life is in a dying condition and will never come to the birth unless it can be resuscitated and developed to the actual formation of the Christ character, which always manifests itself in loving zeal for the Lord's cause -- for the advancement of his truth and the upbuilding of his consecrated ones.

How important, then, that each of those who hope to have a share with Christ in his Kingdom sees to it that his hope is founded upon the fact that Christ is now actually formed in him, and that as evidence of this he has manifestly reached the quickening stage in the process of development, when love, faith, and obedience are all full of activity and zealous in seeking and improving every opportunity for the service of God. If we hear the truth and merely say that we consecrate ourselves to God, and then go on living just like the rest of the world, spending all or nearly all of our time and our means merely for our stomachs, our backs, and the temporal interests of our families and the business pursuits of the present life, what evidence have we that we are quickened, that the Christ character is formed in us, or that the hope of glory is ours? Many seem to make this mistake, and the evidences of the shipwrecked faith of many such, lie all about us; but, thank God! the evidence of faithfulness--of the actual formation and development of Christian character -- is also apparent in the quickened zeal of many. And it is a noteworthy fact that those whose mortal bodies are thus quickened in the service of the truth have the clearest perception and discernment of truth, and the Evil One is unable to touch them with the shafts of error.

Let all who aspire to the inheritance of the saints make sure that they have the Christ character *formed* in them, that the principles so notable in Christ's character are established in them. Let us each see that we do not hinder the development of this character by giving our time, our vitality, our means, etc., to the pursuit of the things of this world. Have you *love*? Is it manifested in fervent zeal for the honor of God, the spread of his truth, and the blessing of his children? Are you seeking and finding opportunities for thus showing the Lord how much you love? Have you *faith*? Is it unmistakably manifested, not merely in profession, but in bold and definite acts of faith? If a million dollars were promised to any man who would walk from Pittsburgh to Buffalo, and a dozen men professed faith in the promise, and yet only one actually started out and walked, the natural and correct inference would be that the other eleven did not have the faith. If they had the faith in such a promise, it would rouse them to activity. And just so, any man who appreciates fully and believes the exceeding great and precious promises of God to the Church, will make haste and run for them; and he will closely observe the directions, too, that he may not run in vain.

And if Christ be formed in him, those established principles of Christian character will hold him firm and steady in the midst of temptations and error, and he will not be easily moved either from the practice of righteousness or from sound Scriptural doctrine. He will demand a "Thus saith the Lord" for every doctrine, and on that sure Word he will dare depend. And the language of his heart as expressed in his daily life will be, "My heart is fixed, O God, my heart is fixed. I will praise thee, O Lord, among the people." "Thy testimonies have I taken as an heritage forever; for they are the rejoicing of my heart." "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord God of hosts."- Psalm 57:7,9; Psa. 119:111; Jer. 15:16.

While such must be the personal condition of every heir of the Kingdom, the special work of every such one should be to help those begotten by the Word of truth to arrive at this condition of *fixed* and *quicken*ed Christian character. Be not satisfied, beloved fellow laborers, when those within the range of your influence are merely begotten by the Word of Truth, but, by instruction, example, and assistance, labor diligently to have Christ formed in them, the hope of glory; and then, so far as possible, minister also to their further development, that they may eventually be born in the glorious, divine nature.

- C. T. Russell, Reprints R1273, R1274

Recently Deceased

Sr. Emma Schopfer, St. Louis, Mo. - (Sept.)
Sr. Bertha Strom, Minneapolis, Minn - (Sept.)
Bro. J. Szenher, Millers Falls, Mass - (Sept.)