

THE HERALD OF CHRIST'S KINGDOM

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The Pentecostal Message

"Received ye the spirit?" - Galatians 3:2.

WAIT for the promise of the Father, which ye heard from me, for John indeed baptized with water; but ye shall be baptized in the holy spirit not many days hence.... Ye shall receive power when the holy spirit is come upon you." It is Jesus who has been speaking to the disciples, having "led them out until they were over against Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven." (Luke 24:50-53. A. R. V.) A cloud received him out of their sight, and at the bidding of an angel the little company wended its way over the three-quarters of a mile back to Jerusalem, passing Gethsemane, where forty days before, the One they had just now seen ascend into heaven had first been "lifted up from the earth." There is no record left us of the many questions that were raised in that short journey and in the *days* that followed. But we do read that they "all with *one accord* continued steadfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren." "And when the day of Pentecost was now come, they were *all with one accord in one place*. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder [Margin: parting among them, or distributing themselves], like as of fire; and it sat upon each of them. And they were all *filled with the holy spirit*." - Acts 2:1-4.

FORETOLD IN TYPES

"In the passover, we have the death of Christ," Brother Mackintosh writes, "in the sheaf of firstfruits, we have the resurrection of Christ; and in the feast of Pentecost, we have the descent of the holy spirit to form the Church. All this is divinely perfect. The death and resurrection of Christ had to be accomplished, ere the Church could be formed. The sheaf was offered and then the loaves were baked. And, we observe, 'They shall be baken *with leaven*.' Why was this? Because they were intended to foreshadow those who, though filled with the holy spirit, and adorned with his gifts and graces, had, nevertheless, *evil* dwelling in them," and soon that fact came to light in their association.

The power of the holy spirit did not remove sin, but the blood of the slain Lamb atoned for it, and henceforth there has been before God's view not our sinfulness but Christ's perfection, the perfection of him who was "made sin for us." With the loaves were offered a kid of the goats for

a sin offering, and two lambs for peace offerings, making the leavened bread "holy, acceptable." In this arrangement we have a vivid demonstration of true love, the love of Christ and of God, a primary element of the "spirit of holiness." "Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odor of a sweet smell." (Eph. 5:1, 2.) Jesus gave one of his parables for the explicit purpose of showing what he and the Father think regarding the conduct of one who willingly accepts mercy for himself, but is not willing to grant it to others, thus demonstrating his lovelessness. - Matt. 18:23-35.

The brethren who received the outpouring of the holy spirit at Pentecost were those who had become followers of the Lord Jesus before his sacrifice, and therefore before he had appeared in the presence of God for them, and thus before they could be begotten to sonship. John testifies: "The spirit was not yet given; because Jesus was not yet glorified." (John 3:39.) While they walked with Jesus he could say to them, "The spirit of truth dwelleth *with* you"; but could promise additionally, "and shall be *in you*," not merely "with" and "upon" you, as was the case with the prophets of the previous Age. (Luke 2:25; John 14:17.) What a misfortune for them and for all of us if he had heeded their desire and stayed with them for the establishment of a merely fleshly government. "It is expedient for you that I go away," are his words; "for if I go not away, the comforter will not come unto you; but if I go, I will send him unto you." - John 16:7.

EVIDENCES OF BEING POSSESSED BY THE SPIRIT

The fact that the spirit had been given was made so evident that even the multitude that came together were confounded. Dwellers in many parts of the earth, speaking many languages, heard in their own tongue, and, as Peter pointed out to them, this is properly explained as connected with the prophecy in the second chapter of Joel: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will show wonders in the heavens above and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before the day of the Lord come, that great and terrible day. And it shall be that whosoever shall call on the name of Jehovah shall be saved."

EVIDENCES OF POSSESSING THE SPIRIT

The miracle of Pentecost was intended in part to attract the attention of the people in Jerusalem, and to convince those who were in heart condition to believe, as well as to give confidence to those who were already disciples. Evidently the need for such miracles passed with the passing of the Apostles and those upon whom they bestowed the gifts of the spirit, but the need for "full assurance of faith has never ceased. It is therefore of great importance for us to be able to find a convincing statement as to how we may know whether we have been called, have been begotten (have, received the spirit), and are being developed, all by "the self same spirit" that operated both on and in the early disciples. Is it still true that "the manifestation of the spirit is given to every man to profit withal"? (1 Cor. 12:7, 11.) While we cannot hope to add anything to the material given in the ninth chapter of Volume Five of the "*Studies in the Scriptures*" on this subject (a re-reading of which we heartily recommend) perhaps it will repay us to look at a few Scriptures bearing on the point.

Brother John writes: "We are of God: he that knoweth God heareth us; he who is not of God heareth us riot. By this we know the spirit of truth, and the spirit of error." (1 John 4:6.) Attention to the Word of Truth as it came through the Apostles is then a fundamental test as to whether one

is being guided of the holy spirit, "the spirit of truth, which the world cannot receive." We can let our light shine upon them, but we cannot give them our oil.

Long ago it was promised that the spirit would have the effect of obedience to the Lord's commands: "I will put my spirit within you [when the stony hearts are removed], and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them." (Ezek. 36:27.) Not the ways or the thinking of our own flesh or of any other natural man will be our guide, for "as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you [any human intellect, such as the philosophers to whom he refers]; but as his anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye abide in him." (1 John 2:27.) Since the spirit cannot contradict itself, the "any one" not needed as a teacher must be outside the Body of Christ, for the spirit had revealed that God had set teachers *within* the Body for its edification. They only can speak according to the spirit, and *should* speak only according to the spirit, as Paul intimates in 1 Corinthians 2:12 and 13: "We received not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the spirit teacheth; comparing spiritual things with spiritual." "Ye are not in the flesh [or dependent on the flesh] but in the spirit, if so be that the spirit of God dwelleth in you." - Rom. 8:9. See Vol. V, S. S. pages E285-E287.

We can know assuredly that his spirit does not dwell in us to use us as his temple if ours is not the spirit of reverence, devotion, holiness; separation from the things of the outside world and the ways of the flesh. "Know ye not that ye are a temple of God, and that 'the spirit of God dwelleth in you?'" And that temple will have no "parish house" attached where provision can be made for the flesh to satisfy the desires thereof.

A primary step toward the receipt of the holy spirit is repentance, a regret for our former association with things of the world and the flesh and a turning from them with a positive determination they shall no more be permitted to control our lives. The story Brother Blackburn used to tell illustrating this is a very apt one. It was the definition a small child gave: "Repentance is being so sorry, you will never do it again." The message of the early Church was: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the holy spirit," (Acts 2:38) "the spirit of adoption whereby we cry, Abba, Father." Doubtless thousands who had no right, to do so sent up that cry, but in the context the Apostle indicates what are the credentials of those who can legitimately so address him: "The spirit itself beareth witness with our spirit, that we are children of God." "For as many as are led by the spirit of God, these are sons of God." (Rom. 8:14-16.) The direction of its leading is "into all the truth." (John 16:13.) That leading should be a continuous process until that which "is perfect is come" beyond the veil. Then we shall know fully even as we are now fully known by the Father. (1 Cor. 13:9-12.) However, conformity to the spirit's leading can this side the veil have the sealing of the spirit, the stamp of its approval. Paul calls this being "sealed with the spirit of *the* promise, the holy spirit which is an earnest of our inheritance unto the redemption of the acquisition; unto his glorious praise." (Eph. 1:13, 14, *Rotherham*.) It is easy to know this precious promise and to talk fluently about it to every willing ear, and many an unwilling one, too-for this is that promise that takes in "all the families of the earth." But to acquire its spirit is quite a different thing from just talking about it. Having its spirit means to have a love broad enough to take in all the world, our enemies, and all the brethren.

BEGINNING A NEW LIFE

The story of man's creation is simply told: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath [wind, spirit] of life; and man became a living soul." (Gen. 2:7.) Did the spirit inspire this record so that it would fitly represent how lifeless humans, dead in trespasses and sins, are given life by putting his spirit within them? "Of his own will begat he us with the Word of truth." The result is a spiritual new creature, for "Thy words are spirit and they are life." Such creatures need have no fear of the second death, if they are entirely dependent on that Word as their source of strength, for they have been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth." (1 Peter 1:23.) Having been begotten "through the Gospel" (1 Cor. 4:15), "the Gospel preached beforehand unto Abraham," if its work is permitted to continue in us, we will daily have more of its spirit until, marked with its sealing power, the image of our heavenly Father will be indelibly impressed upon this new creation of his. Our Pentecost then will have "fully come" and passed.

PERSONAL KNOWLEDGE OF GOD NECESSARY

As God created a son "in his own likeness, after his image, so the new creation "which after God hath been created in righteousness and holiness of the truth," "is being renewed unto knowledge after the image of him that created him." (Eph. 4:24; Col. 3:10.) Knowledge that does not work to that end will be detrimental, puffing up instead of building up.

This all makes it very clear why the Bible lays its great stress on knowing God, and how irreparable the loss to those who are content just to know about him and his Plan. Also it is clear that the distinction between the two classes will be that the one will be sealed with his spirit, while the other company are those who are marked with Babylon's method of thinking, following the guidance of the intellect instead of the spirit, and contented to rely upon works instead of growth into his likeness.

Jesus finished his course at the cross. We begin ours there. Before the cross our condition was "dead in sin since the cross, "dead unto sin, but alive unto God in Christ Jesus." (Rom. 6:11.) Babylon and its, spirit hopes for life because of penances, book selling, and other substitutes for the cross on which Christ died for our sins and on which the world is crucified unto us and we unto the world. But this is not accomplished without the guidance and assistance of the spirit. "If ye through the spirit do mortify the deeds of the body, ye shall live." (Rom. 8:13.) "Walk in the spirit and ye shall not fulfill the desires of the flesh." That is the "law of the spirit of life in Christ Jesus that hath made us free from the law of sin and death." - Rom. 8:2.

"The God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire without blame at the coming [Literally: in the presence] of our Lord. Jesus Christ," 'to "present you faultless before the presence of his glory with exceeding joy." - 1 Thess. 5:23; Jude 24.

- P. E. Thomson

Our Inheritance in the Psalms and Sacred Songs

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." - Col. 3:16.

To those who seek "the old paths" (Jer. 6:16) the Scripture at the head of this article is significant, for from it we learn something regarding the worship of the Church in the days of the Apostles. Our text not only proves that congregational singing was a part of the worship of the believers, but it gives a brief description of the hymnody of the Apostolic Church -- that it consisted of "psalms, hymns and spiritual songs."

The writer proposes to first give a brief history of Christian hymnody, in order to show how the Apostle's admonition has been followed (and disregarded); then to point out our rich legacy of songs -- the inspired as well as those of human composition -- and finally to offer a few practical thoughts on our text.

HYMNODY OF THE EARLY CHURCH

In the New Testament the references to singing are not numerous but they are interesting. Only from the familiar words: "When they had sung an hymn" (Matt. 26:30; Mark 14:26) do we know that our Lord himself sang, though we would expect him to follow the custom of the Jews, who sang some of the Psalms in their temple worship and at the Passover meal. In the prison at Philippi Paul and Silas "sang praises unto God" at midnight (Acts 16:25). St. James *says*: "Is any cheerful? Let him sing praise" (James 5:13, RSV). To the church at Corinth St. Paul writes: "When ye come together, every one of you hath a psalm" (or one of the other spiritual gifts)-i Cor. 14:26. The psalm sung on that occasion was evidently not congregational singing, but a solo rendering of an inspired hymn, for it would not require a special gift of the Spirit to sing (or recite) a Scripture Psalm. We realize, of course, that with the passing away of the "charismatic gifts" that kind of psalmody would cease, though such "psalms" (or some of them) may have been preserved for use in the Church.

The hymnody that remained in the Church is that described by the Apostle in our text. As to manner, we infer that the singing was congregational and in unison. As to subject matter, it consisted of "psalms, hymns and spiritual songs." The "psalms" were doubtless some from that cherished heritage of the Jewish church, the Book of Psalms, mainly the inspired work of David, "the sweet singer of Israel." In the Hebrew these would be familiar to Jewish Christians, and others would likely use the Greek version of them in the Septuagint. The Greek word rendered "psalm" literally means "a striking of musical strings" (ABBOTT-SMITH), while the original Hebrew word means "praise." According to its Greek derivation the word "hymn" also denotes a song of praise (to God). The third word used by St. Paul, "song" (or ode), is a general word for any kind of song, but the Apostle qualifies it by the word "spiritual," restricting the meaning to sacred song. Unlike the Psalms, which were Scripture, the "hymns and spiritual songs" were human compositions, but since these were "offered to Christ" they were germane to the new dispensation, and from the first age of the Church had their rightful place in the Christian hymnody. They were needed to supplement the Psalms; for a new salvation called for "a new song."

IN THE MIDDLE AGES

In the writings of the Greek and Latin Fathers there are many references to singing in the church and the composing, of hymns. One of the earliest of these, Clement of Alexandria, who wrote 'in the latter half of the second century, is thought by some to have been the author of the hymn appended to one of his writings. If true, this is possibly the oldest Christian hymn extant.' The ancient Latin doxology GLORIA IN EXCELSIS, which is still in use," is ascribed to the third or fourth century. From all accounts that have come down to us, there was in those early centuries no lack of hymns and for about three centuries the common people' had the right to sing them in the church service. Then the night began to set in.

The" Synod of Laodicea in the year 363 decreed that (a) "Psalms composed by private men" must not be used in the church, and (b) "None but appointed singers shall sing in church." Eventually these two rules became virtually the law in both branches of the Catholic Church. Toward the end of the fourth century Ambrose (bishop of Milan) composed some hymns in Latin, which had limited use; for four centuries they were not accepted at Rome in spite of their considerable merit. The circumstances that the Psalms were commonly in Greek and Latin effectively barred the "laity" from singing them.

IN THE REFORMATION

When the Reformation of the 16th century dawned each of the leading reformers was faced with such questions as: What about singing in the church? and, What is there for the people to sing? Each reformer solved the problem of the hymnody in his own way; for they were divided on the question.

Martin Luther was best equipped to cope with the problem, for he was both a poet and a musician. He loved the Latin Psalms but he wished to give the people songs in German. Accordingly, he wrote the stirring "Eine feste Burg" ("A Mighty Fortress") and other hymns. The Lutherans did not wait long for a serviceable hymnbook; their great leader saw to that. Luther retained the Latin Psalms of the Catholic Church, but also translated some of their metrical hymns, and in addition he composed others. He gave as his authority St. Paul's words of our text, and the practice of the early Church.

John Calvin handled the matter differently, in his position as leader of the Swiss reformation at Geneva. His language and that of his followers was French, so he provided metrical versions of the Psalms in French. For this undertaking he enlisted the services of the French court-poet Clement Marot, who translated most of the Psalms for Calvin's hymnbook. Unlike Luther, Calvin used only the Psalms in his book; also he banished the organ from the church. Luther liked singing in part-harmony; Calvin insisted that the singing be in unison. At that time a musician named Louis Bourgeois was living at Geneva; to him the Reformer turned for help, and Bourgeois composed most of the tunes for the GENEVAN PSALTER of 1551. One of the melodies in that famous old hymnbook was the deservedly popular chorale tune now known as "Old Hundred," to which is sung Wm. Kethe's metrical version of the hundredth Psalm, which he composed in the middle of the sixteenth century. In the GENEVAN PSALTER, however, that tune was used with the 134th Psalm.

Another prominent Swiss reformer, -- Zwingli, dealt drastically with the problem of church hymnody; he ruled out all singing in his church at Zurich -- even the singing of the Psalms !

Strangely enough, this able and zealous leader contended that preaching and hearing are the only proper worship, and he allowed little else than that. This attitude can only be understood as a strong reaction to Catholic practice, in which music had displaced the ministry of the Word.

HYMNODY OF ENGLISH AND SCOTTISH CHURCHES

In the British Isles the influence of Luther and Calvin inspired similar efforts to provide a Psalter and a hymnbook in the English language. As a result the Psalter came first, with its metrical versions which were provided with such tunes as were available, most of which would probably in our day be considered quite dull. The Genevan melodies had become popular in other European countries, but they had been composed for the French meter and *they* were found difficult to adapt to the English metrical Psalms, which explains the little use made of them. The English Psalter was soon followed by editions of "hymns and spiritual songs," this enlargement marking a new era in English hymnody. Although this era was inaugurated amid much controversy and disruption, it brought great enrichment in the sphere of sacred song to succeeding generations of Christians, including ourselves.

The first great name appearing in the history of this movement is that of Isaac Watts, an Independent minister of great talent who became prominent at the beginning of the 18th century. In bodily stature Dr. Watts was a small man (little over five feet), but he was a giant among the writers of sacred verse. Not satisfied with existing conditions this bold spirit called for a "new deal" in English hymnology, and offered his talents in its service. Watts thought it wrong to use only the Psalms in the hymnody and he proposed a new "System of Praise," which would include "psalms, hymns and spiritual songs." He put the matter to a test; his own published hymns found acceptance with the people, and the battle was won. It was the viewpoint of Luther versus that of Calvin. Luther's won. Many of Dr. Watts' hymns are still in general use, and as they are so well known it is not necessary to list them here. Among the most famous of them doubtless are "O God, our help in ages past" and "When I survey the wondrous cross."

Isaac Watts was "the father of English hymnology," but he was the first of an illustrious group of English hymn writers of the 18th century. Of these the limits of this article will allow only the briefest mention, but they all made important contributions to our hymnody.

Charles Wesley was the great hymnist of the Methodist movement. He is said to have written over 6500 songs, some among the finest in our language. Some of the best loved of them are: "Love divine all love excelling," "Hark, the herald angels sing," and "Jesus, Lover of my soul." Of Wesley's great talent for verse it has been said that Charles and his brother John came from 'a remarkable family; they were reared in the very atmosphere of poetry. It seemed to come naturally to them.

A noted contemporary of the Wesleys was Augustus Toplady, a Calvinist minister and poet. Toplady's best contribution to our hymnbook was his "Rock of Ages," a hymn that ranks with the most popular of all time, and has been translated into many languages. It has been said that Christians in Armenia have gone down singing this inspiring hymn when they were slaughtered by the Turks. There is food for thought in the fact that though Charles Wesley and Toplady were poles apart on the doctrine of election (and even engaged in controversy over it), this did not prevent these sincere men from using their great talent for the blessing of all Christians everywhere.

Two other hymn writers of that period must be noticed in even such a brief sketch as this. Wm. Cowper and John Newton together produced the "Olney Hymns," among which were some gems, such as Cowper's "There is a fountain" and Newton's "How sweet the name of Jesus sounds."

BROUGHT TO THE NEW WORLD

When the Pilgrim Fathers landed at Plymouth in 1620 they brought with them the best of English hymnody as it was at that early period. Hymns have always given solace and strength to the persecuted and these Puritans were a singing people, as described by Felicia Hemans in her well known poem:

"Not as the flying come
In silence and in fear: --
They shook the depths of the desert gloom
With their hymns of lofty cheer."

What were their hymns? What hymnbook did the Pilgrims use? Certainly not our hymnal, for this was fifty years before Isaac Watts was born! We cannot doubt that the hymns used were the versified Psalms in the STERNHOLD AND HOPKINS version, which was used in England at that time. This, then, was the foundation of Christian hymnody in America, which here too, as elsewhere, was enlarged in after years by the addition of "hymns and spiritual songs," though not without controversy and opposition particularly from those who held to the practice of Calvin.

OUR HYMN BOOK

Christians of our day have indeed a rich legacy in their hymnbook. The typical hymnal contains a cross-section of the best in sacred verse that sanctified and talented men have written -- from Isaac Watts down -- and even earlier, for the familiar "Doxology" is ascribed to Thomas Ken who died in 1711.

Our hymnbook is the work of many men -- and of many women too. Though in the Lord's arrangement women have been shut out from some fields of service, this is certainly not true of Christian hymnology for so many of our most popular and spiritual hymns are the work of talented women. Only a few can be mentioned here; Adelaide Pollard's "Have Thine own way, Lord"; Elizabeth Prentiss' "More love to Thee, O Christ" and the many fine hymns of the blind poetess, Fanny J. Crosby, such as: "Jesus, keep me near the cross," "Blessed Assurance," and "Thou my everlasting portion."

Catholics as well as Protestants are represented among our hymn writers, as J. H. Newman who wrote "Lead kindly Light," and F. W. Faber to whom we owe "There's a wideness in God's mercy" and "Faith of our fathers" the latter revised considerably by Protestant editors.

And finally, although the words of our hymns are most important, we realize that without the tunes we could not sing them, therefore we must give credit to those who have given us the melodies. It is evident that the development of melody has kept pace with the improvement in verse, for in our hymn tunes there are reminiscences of the "plain song" commonly used in the medieval church service, and of the stately chorales which Luther did so much to develop-along with the more modern type of hymn tune.

OUTWARD AND INWARD SONG

In our text St. Paul says: "Let the Word dwell in you *richly*"; we ought not to be content with a smaller measure. In whatever other respects we might suffer from poverty, in the word of Christ we can be rich. Another lesson given is that our hymns can be a vehicle of instruction, as well as of admonition. To be a suitable means of instruction our hymns need to be free of error; this would seem to justify the rather common practice of revising the original text of some hymns. This practice ("hymn tinkering" some call it) has no doubt been to some extent a source of annoyance, and its ethics have been questioned. But it would seem to this writer that here the end justifies the means, and that many a fine hymn has had a wider use in the Church because an objectionable word or phrase was changed.

If the Word dwells in us richly it will find spontaneous expression in song-in the meeting and in the home. God's people are a singing people. In Eph. 5:19 St. Paul writes: "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." From these words we see that when the true Christian sings there are in reality *two songs* -- *the* outward song upon his lips and the inward song in his heart. An unbeliever, if he has a fine voice, may sing a hymn beautifully but in that case the inward song, the "melody in the heart" will not be there. The least musical Christian, on the other hand, though he may sing a hymn a bit off key or have trouble following the rhythm of the tune, will, if living up to his privileges, have in his heart that melody of thanksgiving and praise to which the Lord listens.

- *W. A. Eliason*

Israel Today

"Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou halt drunken the dregs of the cup of trembling, and wrung them out. Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou halt laid thy body as the ground, and as the street, to them that went over." - Isaiah 51:17; 22, 23.

So much has been reported in the national daily press about the Eichmann trial at we have felt it unnecessary to take up space in this column on the subject. However, an interesting observation on the trial from the pen of Joseph, Isakoff of Jaffa, Israel has come to our attention which we believe will be of special interest to Herald readers. Joseph, Isakoff is a Jewish Protestant pastor who hails from Bulgaria. In "Israel My Glory" Pastor Isakoff has this to say in an article entitled, "Two Trials in Jerusalem"

"It is amazing how people are inclined to think in generalities. Most anti-Semites think that all Jews are bad. Many Jews think that all Germans are Jew haters. Those who have suffered anguish and persecution often make no distinction between the individual and a whole nation. They think in generalities and, as a result, their conclusions are inevitably wrong.

"Here is a sample of such thinking which one often meets in Israel: Those who persecute the Jews are bad people. The Germans persecuted the Jews. The Germans are Christians. Therefore the Christians are bad. Both the simple minded Jew and the simple minded Gentile are victims of such wrong thinking.

"So many Jews lack elementary knowledge about the true nature of Christianity. To them Eichmann is a Christian. Even the court in Jerusalem made this mistake and inadvertently gave offense to sincere Christians by asking Eichmann to swear by the New Testament that he would tell the truth. Fortunately for Christians, Eichmann refused to do this, and openly declared that he does not consider himself a Christian.

"I am continually asked by people, 'What do you think of Eichmann?' I have been asked this question so many times that as a matter of self-defense I have arrived at a kind of standardized answer, both for friends and opponents. It goes something like this

"An important trial is now going on in Jerusalem. A man is accused of having participated in the murder of millions of helpless Jews. This man happens to be a German. He is held in the court in a glass cage to protect him from the wrath of his victims. The man does not believe in Christ. This man apparently found pleasure in the torture and slaughter of innocent human beings.

"However, at this point I digress from the original inquiry Some two thousand years ago another great trial took place in Jerusalem. It was the trial of Jesus of Nazareth. Do you know his story? He often called himself the Son of Man, thus identifying himself with all humanity. He was born in a Jewish home, of a Jewish mother. He loved his Jewish people and said, 'My Father has sent me to save: the lost sheep of the house of Israel.' He instructed his disciples to go to the same people, to heal the sick, to cleanse the lepers, to cast out demons and to raise the dead, and to do it without money or any charge.

"This Jesus was gentle and humble of heart, and full of compassion toward all men. He came to bring rest to the weary and the heavy laden. He restored the sick. Great multitudes gathered around him, eager to hear his heavenly words of faith, hope and eternal life. He loved children and blessed them. He was the love of God personified. His purpose was to reconcile man to God.

"Now some evil men betrayed him to the Roman rulers, and accused him of aspiring to become king of the Jews. He was sentenced to a cruel death on the cross. His executioners mocked him and put the inscription on his cross, 'Jesus of Nazareth, King of the Jews.'

"But look what happened! The Roman Empire which nailed him to the cross has long since vanished and crumbled to dust. But the crucified and risen Christ -- Messiah still rules in the hearts of countless millions. Two thousand years of history bear testimony that Jesus was indeed a king and that his kingdom will never end.

"The Holy Scriptures bear record that he was the Messiah of Israel and the Savior of the world. He gave his life for the salvation of all who repent from sin so that they may receive new and abundant life.

"In Philippians 2:6-11 we read: *'Who, being in the form of God, thought not by robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Messiah is Lord, to the glory of God the Father.'*

"You asked me, what do I think of Eichmann who was a destroyer of human life? Now I am asking you, what do you think of Jesus who was the giver of abundant life?

"These two trials which took place in Jerusalem represent two ways. One was God's way, the way of love. The other was Satan's way, the way of hatred, destruction and death. These ways are far apart So are the impulses, the motivations and the actions behind these ways. Which of these two ways do you prefer?

"People are often struck by the comparison and by the fact that both trials took place in Jerusalem."

DECEMBER 25 IN ISRAEL

The Mt. Zion Reporter of Jerusalem records the following: "We have been asked the question if Israel celebrates Christmas like they do in the U.S. We answer that the only celebration of Christmas in Israel is carried on by Catholics and Protestants, but as there are many of these in all large cities, we see the Christmas trees in these places, near their churches, etc. Many young Jews attended services all over Israel this past Christmas, which brought forth censure by the Jewish religious publications. The leading Hebrew religious paper made an unusual statement, that the young people of Israel showed more interest in Christianity than Judaism."

EXPEDITION TO SEEK GATH

The National Jewish Post and Opinion tells of a new archeological endeavor in Israel. It states: Excavations are scheduled to begin this year at the site of Gath, one of the great centers of Philistine culture in the eighth century B.C. from which the giant Goliath went forth to his fateful battle with David. *The Negev Biblical Excavations Inc.*, with headquarters at Berkeley, California, will conduct the expedition which will be the first one dedicated to the task of uncovering the relics of Philistine culture.

"Gath lies on the western bank of the Wadi Hasi, midway between Jerusalem and Beersheba in Israel. From this city, Goliath stormed out to meet the forces of King Saul and fell before David's slingshot. David himself escaped the wrath of the people of Gath by acting insane. Later, David returned to Gath with an armed force. The history of Gath is frequently interwoven with the history of ancient Israel. The site of the city *is* now covered by the mound of Tel Najila.

'Expedition leaders have mapped out a five year program. Each year, field operations will cover a period of approximately two and one-half months with a staff of about 22 and a work force of 80. The remainder of the year will be devoted to classifying the findings and publishing the results of that year's work. The leaders have also outlined a summer archeological seminar in connection with the excavation which will be attended by college professors, school teachers, post-graduate and under-graduate students.

"Many leading academicians, business and professional men and philanthropists throughout the country are serving the project in a directorial and advisory capacity. The Israel Government is giving the project full support. It is estimated that the five year program will cost in the neighborhood of \$265,000 of which it is hoped \$65,000 may be raised in the United States. Efforts are under way to raise \$200,000 in Israel.

The inspirational impact of Biblical archeology on the thinking of the Israeli can hardly be over-emphasized. The interest of the people of Israel in the testimony of the mute witnesses is simply overwhelming. For instance, not so long ago the S. S. *Artza* sailed from Haifa on a 24-hour "Biblical-historical" cruise along the Israel coast from Rosh Hanikra, the northern most seacoast point in Israel today, to Ashkelon, the southernmost point. The 400 participants in the cruise were accompanied by *a* team of experts. The cruise was organized by the Central Office of Information, the Histadrut (labor federation of Israel) Cultural Center, and the Bible Study Society. The stones are crying out in the Land of Promise today and their message *is* being heard by the restored sons of Jacob.

FIRST JERUSALEM BIBLE

The first complete Bible to be set in Jerusalem made its appearance in early April, so states *The Jerusalem Post*. Mr. H. Gvaryahu, Chairman of the Bible Research Society, announced this at the first national conference of Bible study groups. He was addressing 365 delegates representing thousands of members of Bible study groups all over Israel. In a message to the conference, Prime Minister Ben-Gurion said the Bible is the "spiritual and historical identity card of the Jewish people. The Jewish people has two homelands, Israel and the Bible, and from them we draw our national spirit."

Mrs. Rahel Ben-Zvi, the wife of Israel's President, told of the Bible study group held at the President's house and called on women to join the study groups. The deepening interest in the Bible on the part of the Israeli goes from the top down. Often utterances made by the leaders of

Israel indicate how deeply the prophetic message is etching their thinking. Mr. Ben-Gurion is spearheading the drive to impress upon the Israeli their Divine mission. In a recent issue of *Look* magazine, Israel's Prime Minister gave his image of the world in 1987, 25 years hence. Among other things Israel's leader said, "All armies will be abolished, and there will be no more wars. In Jerusalem, the United Nations (a truly *United Nations*) will build a Shrine of the Prophets to serve the federated union of all continents; this will be the seat of the Supreme Court of Mankind, to settle all controversies among the federated continents, as prophesied by Isaiah."

When Mr. Ben-Gurion spoke to the Israel Bar Association recently, he urged them to change Israel's legal system in order to achieve "a legal system based on the prophetic mission of the nation."

- *Casimir Lanowick*

God's Anointed Son--His Work

Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things." - Mark 6:34.

AS SHEEP not having a shepherd"! Can words better describe the condition of humanity today? On every hand evidences continue of fearfulness and perplexity as, to quote a current writer, "the world drifts toward catastrophe." Multitudinous voices are being heard in pleading warning endeavoring to infuse into a bewildered people some panacea to end mankind's ills. Since the advent of the atomic bomb, grim apprehension has settled itself in thoughtful minds. The destructive power now possessed by imperfect man defies his imagination while it raises ominous forebodings for the future. Men's hearts are indeed "failing them for fear and for looking after those things which are coming on the earth." (Luke 21:26.) There is increasing realization that only in a world-wide spiritual rebirth, a transformation within, can man hope for the solution of his problems.

General MacArthur summarized it in his speech at the time of the Japanese surrender. He said, "We have had our last chance. If we do not now devise some 'greater and more equitable system, Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our' almost matchless advance in science, art, literature, and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."

President Truman in a recent address said, "The last five years have produced many awesome discoveries in material things. But it has been truthfully said that the greatest discoveries of the future will be in the realm of the spirit. There is no problem on this earth tough enough to withstand the flame of a genuine renewal of religious faith. And some of the problems of today will yield to nothing less than that kind of revival. If the world is long to survive, the gigantic power which man has acquired through atomic energy must be matched by spiritual strength of greater magnitude. All mankind now stands in the doorway to destruction-or upon the threshold of the greatest age in history. Only a high moral code can master this new power of the universe, and develop it *for* the common good. When the sages and the scientists, the philosophers and the statesmen, have all exhausted their studies of atomic energy, one solution, and only one solution, will remain -- the Substitution of decency and reason and brotherhood for the rule of force in the government of man. If men and nations would but live by the precepts of the ancient prophets and the, teachings of the Sermon on the Mount, problems which now seem so difficult would soon disappear.... Unless it is done we are headed for the disaster we would deserve. O, for an Isaiah or a St. Paul to reawaken a sick world to its moral responsibilities!"

Thus have two world-figures forcefully and dramatically expressed themselves in a diagnosis which few will dispute. As Bible students we recognize that these statements are in accord with God's Word with the exception that the Scriptures preclude any possibility of human effort availing in this, the dying stage of the present evil order. Neither secular nor ecclesiastical organizations, yea, neither an, Isaiah nor a St. Paul can rescue humanity from their straits. One and only One, is "mighty to save," even He who shed his blood on Calvary. He is the world's destined ruler. Him hath God anointed and set as "king upon his holy hill of Zion." In Christ alone is there hope for the future. "Neither is there salvation in any other: for there is no other name under heaven given among men, whereby we must be saved." (Acts 4:12.) As He once long ago taught the shepherdless "sheep" in the land of Judea, so now again, in the glorious near future, shall all nations find in him the same compassionate Shepherd of their souls. - 1 Peter 2:25.

OFFICE OF CHRIST

Twenty-seven centuries ago, the Prophet Isaiah (Isa. 61:1-3) described the mission of the Messiah and the manner in which he becomes a light to the nations; of his condescension and compassion in ministering to the humble, the lowly, the sin-bound and the heart-broken. Some of these magnificently expressive words were chosen by our Lord at Nazareth for the solemn introduction of his public ministry. (Luke 4:16, 17) He opened the Book of Isaiah, found this passage, read the first six clauses, and then added: "This day is this Scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth."

What a marvelously fitting text, and what a wonderful sermon that must have been! It is a matter of certainty that, in the judgment of the ancient Jewish Church, the person spoken of in all these passages was the Messiah; so that, in applying to himself that particular passage, Jesus must have been perfectly understood by those present to advance the claim to be the Messiah of the Jewish Prophets. And of all that had been spoken concerning him by the Prophet Isaiah, there is not a passage to be found that could more fitly have been appropriated by Jesus, as it describes him in respect to the whole reach and compass of his divine commission, with all its restorative energies and beneficent results. We see as well the wisdom of the selection as the justness of the application. He is this Anointed One, and his work of mercy in preaching glad tidings to the poor, then begun, must be completed, for "he shall not fail nor be discouraged, till he have set judgment in the earth." - See Isa. 42:1-7.

Let us linger over these words so fittingly chosen by our Master that thus we may have a fuller vision of the glorious work of Christ, for in it we too, if faithful, shall share. Let us consider each clause, its partial fulfilment at his first Advent, and the future complete fulfilment at his second.

THE WORK OF CHRIST

We hear him say: "The spirit of the Lord God is upon me." Why, Lord, is the spirit of God upon thee? "Because Jehovah hath anointed me to preach good tidings unto the meek." And what tidings the Master did preach! Were sweeter words ever uttered than those we find in John 3:16, the "little Bible"? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." A message of hope and of love such as was never heard before. "Never man spake like this man." That message will yet reach into the hearts of all mankind for he has promised to draw all men unto himself. - John 12:32.

Again the Master speaks: "The spirit of the Lord God is upon me." And again we ask, Why, Lord, is the spirit of God upon thee? "Because He hath sent me to bind up the broken-hearted." The Polish rendering is, "to bind up the wounds of the contrite-hearted." How wonderfully did Jesus reveal his commission in this respect! One has but to recall the account in Luke 7:37-50 to appreciate this: The despised woman creeping into the Pharisee's home to kneel at Jesus' feet, to wash them with her tears. Here was an example of broken-heartedness that required the touch of the Master Healer. Who knows how many wayward souls have since read this touching record and been moved to the same contrition and received the same blessing from Him who is "the same yesterday, today and forever"? For it is still true that "the sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." (Psa. 51:17.) And still does the voice of the Anointed One come down through the Gospel Age as it will also be heard throughout

his Millennial reign: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." - Matt. 11:28.

We continue. "The spirit of the Lord God is upon me." Why, Lord? "Because He hath anointed me to proclaim liberty to the captives." Prisoners in the great prison house of death! Who can proclaim to them liberty but He who has the "keys of death and hell"! (Rev. 1:18.) How marvelous were his demonstrations of this God-given power in the awakening of Lazarus and others! Only Christ can say, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:25.) The near future awaits the glorious fulfilment of his promise to raise all from their graves. (John 5:25-29.) Then indeed will liberty be "proclaimed throughout the land unto all the inhabitants thereof." - Lev. 25: 10.

The Master speaks. "The spirit of the Lord God is upon me because He hath anointed me to proclaim the opening of the eyes to them that are bound." (A. R. V.) Blessed were the literal blind eyes that felt that healing touch, but far more blessed were and are and shall be those whose blind "eyes of the heart" are restored to sight. "Darkness covers the earth and gross darkness the people" (Isa. 60:2) but here is One who can say "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.) Ah, yes! Not only light (illumination of mind to dispel the darkness of ignorance) but a special light, the *light of life*; the knowledge which illumines the mind and simultaneously invigorates to life and growth. Christ alone possesses such "light," and therefore God's Word has termed him "the Sun of righteousness who shall arise with healing in his wings" to bless all the nations. - Mal. 4:2.

Again, "The spirit of the Lord God is upon me because He hath anointed me to proclaim the year of Jehovah's favor." (A. R. V.) And so it is written: "As many as received him, to them gave he power [authority] to become the sons of God, to them that believe on his name." (John 1:12.) Now is the Gospel Age of favor, during which "by a new and living way [a "narrow" way] which he hath consecrated for us," the followers of Christ have "boldness to enter into the holiest," even the presence of God. (See 2 Cor. 6:1, 2; Heb. 9:8; 10:19, 20.) Such are "elect according to the foreknowledge of God the called according to his - purpose-holy brethren, partakers of the heavenly calling." (1 Pet. 1:2; Rom. 8:28; Heb. 3:1.) Unspeakable grace! Hidden until revealed by the Son of God! "Of his fulness have all we received and grace for grace." Wherefore brethren, "walk worthy of God, who hath called you unto his Kingdom and glory." - 1 Thess. 2:12.

Having read thus far from Isaiah's prophecy, our Lord paused, and only later added the warning of "the day of vengeance." (See Matt. 24, Luke 21, Mark 13.) We would also pass by this clause with the one remark :that there is *a year* of favor but only *a day* of vengeance. Thank God that "His anger endureth not forever."

Returning to the prophecy we read, "The spirit of the Lord God is upon me because Jehovah hath anointed me to comfort all that mourn." Christ, the Comforter! What a glorious title and work! How well exemplified in the record *of* the three railings from the dead. They were those of the only son of a widowed mother, the only daughter of two fond parents, the only brother of two affectionate sisters. And in each case there was something singular in the tenderness of our Lord's conduct toward the mourners. He knew beforehand how speedily the anxiety would be relieved, the sorrow chased away but the "Weep not" to the mother before he touched the bier; the "Fear not, only believe," to the agitated father; the tears that fell before the grave of Lazarus -- what a testimony do they bear to the exquisite susceptibility of the Savior's spirit to the quickness, the fulness of his sympathy with human grief! Halleluiah! What a Savior! He shall yet wipe the tears from every eye.

Yet once again the Master speaks: "The spirit of the Lord God is upon me -- to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called the trees of righteousness, the planting of Jehovah, that he might be glorified." Here we have summed up the work of Christ on behalf of his faithful footstep followers, they who shall share the throne of the Kingdom. Who shall measure what Christ has done for each true Christian?

"I stand all astonished with wonder
And gaze on the ocean of love."

Read with glowing heart these old familiar Scriptures in this order-Isa. 64:6; 1 Cor. 6:11; 1 Pet. 2:9, 10; Isa. 61:10; John 15:11. Then let us sing anew that song of joy and thanksgiving: "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord: O Lord, I beseech thee, deliver my soul. Gracious is the Lord, and righteous; yea, our God is merciful. The Lord preserveth the simple: I was brought low, and he helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living." - Psa. 116:1-9.

THE EFFECTS OF CHRIST'S WORK

Thus walked God's Anointed Son and "manifested forth his glory." But the "greater works than these" remain to be done, and the "time is at hand." Already the effects of Christ's work begun in Galilee long ago are even to the unbeliever indisputable and historical. Farrar has well said: "It expelled cruelty; it curbed passion; it branded suicide; it punished and repressed an execrable infanticide; it drove the shameless impurities of heathendom into a congenial darkness. There was hardly a class whose wrongs it did not remedy. It rescued the gladiator; it freed the slave; it protected the captive; it nursed the sick; it sheltered the orphan; it elevated the woman; it shrouded as with a halo of sacred innocence the tender years of the child. In every region of life its ameliorating influence was felt. It changed pity from a vice into a virtue. It elevated poverty from a curse to a beatitude. It ennobled labor from a vulgarity into a dignity and a duty. It sanctified marriage. It revealed for the first time the angelic beauty of a Purity of which men had despaired and of a Meekness at which they had utterly scoffed. It created the very conception of charity, and broadened the limits of its obligation from the narrow circle of a neighborhood to the widest horizons of a race. And while it thus evolved the idea of humanity as a common brotherhood, even where its tidings were not believed-all over the world, wherever its tidings were believed, it cleansed the life, and elevated the soul of each individual man."

The living, life-giving Christ! That is our sole and sufficient theme. Christ, the Sacrifice for sinners; Christ, the Teacher of the ignorant; Christ, the King of faithful souls; the Emancipator of moral slaves; the Consoler of the sorrowing; the sure Hope of the multitudes of earth; my Christ, your Christ, humanity's Christ! In his devotional spirit, in his holiness, in his exertions to promote the divine glory, in his tenderness for sorrowing souls, in his zeal to do those around him good, in his self-denying perseverance, in his tender charity, his generous love, his meekness, his patience, his forgiveness of injuries -in these and all other moral excellencies of his character, he stands before us for our study, our admiration, our imitation. Though we cannot work miracles like he did, we may imitate his acts of mercy, his prodigies of benevolence; though we cannot prophesy, we may yet proclaim his truth and make known his salvation; though we cannot forgive sins, we may yet pardon affronts and injuries; though we cannot die a ransom sacrifice for the sins of

those around us, we may yet make many sacrifices for their sakes; and we may imitate -his patience, his meekness, and suffer what befalls us for his sake, in the spirit in which he suffered.

EARTH'S COMING GLORY

Now we stand in the "latter days." The Kingdom of Christ is soon to be established, in *which* he *shall* finish the wonderful work for which he has been anointed. The nations know not the day of their visitation-that there stands One at the door able and willing to take charge of the affairs of earth, with a salvation greater than men have dreamed of. God is hastening the time when not only the doctrine of popular liberty, but the greater and inclusive doctrine of a divine redemption, enunciated through a purely taught Gospel, shall become the open faith of mankind. And for the furtherance of this blessed result, how wondrous the work of God's providence, wrought through these later years in compacting the nations of the world, in multiplying the facilities for their mutual intercourse, and in the transmission of thought in common to all. Into how few centres is he concentrating political power, and into what close relations and sympathies is he bringing all nations! Through the marvelous communication means of this day, not only the doings of men in every nation, the transactions of government and commerce, are instantly known in every other, but what is of vaster moment far, the world itself has become a great whispering gallery for the interchange of thought and opinion among its varied peoples. And for what purpose are these facilities of intercourse, this exchange of thought, to what end this binding of the nations together, this making the world one, save that predicted by the Prophet concerning the time of the end, "that many should run to and fro, and knowledge," the knowledge of a Redeeming God, "shall be increased"; "that the knowledge of the Lord may cover the earth as the waters the seas"; nay more, that all flesh may glory in the coming of the Lord, and all nations accept his sovereign sway!

"There is a Stranger in the council hall
Where nations meet to plan the peace again.
He sits unnoticed by the farther wall,
His eyes upon the leaders among men.
His ears attend their clearly laid designs
For living in tomorrow's homes and marts,
As though beneath their spoken words and lines
He hears the inner voices of their hearts.

"But when the delegates of all the world
Have cried their million wants, and lists are long,
And after blueprints, charts, and plans are hurled
In varied protest at the core of wrong,
He is our hope; he is the peace, we seek.
O listen, world, and let the Stranger speak."

- *W. J. Siekman*

Prayer, Purpose, and Power

Brother Walter N. Wainwright ended his earthly career in January. (See March-April Herald, page 31) The following article, contributed by him and published in the April 1951 Herald, is reprinted here, as a special tribute to his memory. - Directors and Editors

IT IS not the thought in presenting the following remarks on prayer that any new thing should be brought out, but rather that our minds may be refreshed and stimulated as the things which have always been essential to the fuller prayer life are again being considered.

Prayer is perhaps the best means which is at our disposal. It has been said that "prayer does not bring God down to us, but lifts us up to him." The element of faith enters largely into the matter of prayer; for if faith be lacking, how shall we "ask, believing"? And it *may* be said that the one whose faith is the greatest, will realize and use the privilege and enjoy the blessings which prayer affords: for it has always been, that every-day work requires everyday grace, and every-day grace requires every-day asking. So with James, we "ask in faith, nothing wavering." Our prayers are to be constant, instant, confident and expectant: knowing that a "prayer answering God" hears the prayers of the humble and contrite heart, and that according to his wisdom and understanding, his answer is sure: not always as we might prefer, but always with a view to our ultimate blessing, and the glory of the Father and Son.

We might ask, What has prayer done in the lives of others and in your own life? Prayer has raised the dead. Prayer has healed the afflicted, restored sight, unstopped the deaf ears, restored withered limbs, given renewed hope and courage, and strength to a countless number of people. And, yes, prayer has overthrown nations, and in innumerable other ways proved its efficacy when offered in an acceptable way. And each one who in faith and trust has used this means of closer fellowship with the Father in the joys or in the sorrows has never failed to obtain a measure of peace -- rest -- the peace and rest which is theirs only, who know the blessedness of the words of the old hymn:

"Lord lead me to a faith like this,
Through trial though it be:
For O! the rest of faith is bliss,
The bliss of rest in Thee."

The purpose of prayer is manifold. Without it the Christian life will be a barren one. Our Lord and his Apostles knew this, and accepted its privileges, and shared in its untold results. When prayer is made in the proper spirit and attitude, the spirit of love, the spirit of faith, of praise, and supplication, with a reverential attitude, acknowledging always the merit by which only, prayer may have an answer--the merit provided through Jesus Christ, then, prayer is mighty, for persevering prayer in this manner reaches, like Jacob's ladder, into heaven itself, to the throne of God.

Throughout the pages of Holy Writ, we see the golden thread of prayer. And in all the varying circumstances in which we note the use of prayer, there is no mere formal way in which it is to be offered. But there must be a desire that is accompanied by a purpose which has as its motivating objective, a fuller indwelling of Christ and his love, with the consequent moving onward and upward, "from glory to glory." Paul says, "Pray without ceasing." The parable of the importunate widow suggests the need and efficacy of continued prayer. Our heavenly Father wants to bestow

upon us the fullness of his blessing. It is our privilege to drink deeply at the fountain of boundless love. What a wonder that we pray so little! None of us pray too much, nor perhaps enough. If we would grow in faith and Christian experience, the prayer life is necessary. Peter says. "Watch unto prayer." And the Master said, "Watch and pray."

Do we take him at his word: "What things soever you desire, when, ye pray believe that ye receive them, and ye shall have them"? The assurance is broad and unlimited, and he is faithful who has promised. Again let us say, not always when, and as, we prefer, does the answer come, but always -- yes, always -- in due time, and according to his will and purpose concerning us. God is too wise to err, and too good to "withhold any good thing from them that walk uprightly." We may not always see his purpose in this or that, but, in the afterwards, we "shall know as we are known," and then we shall see and understand the heights and depths, the lengths and breadths of divine love, grace, and power.

The purpose and power of prayer can be seen only and attained by persistent usage of prayer. Lose no opportunity to enter into this greater communion with God. Each day brings its measure of cares, its trials, its perplexities, and its problems. And in these days, in which, strange to say, with all the ever increasing means toward an easier and less turbid life, there is undoubtedly a decided trend which leaves less and less time for meditation, prayer, and Christlike effort. To us who hope for, to us who look for, the more abounding life, both now and hereafter, to us first things must be first.

We should, where it is possible, *pray* in the family circle. Above all, we must not: forego secret prayer. It is impossible for the soul to flourish while prayer is neglected. Family or public prayer is not sufficient. In the quietness of some secret place the heart and mind are free from other influences and excitements. Calmly, yet fervently, the heart reaches out to its God, and sweet abiding will be the influence emanating from him who seeth in secret, and whose ear is open to hear the prayer of the humble, contrite heart. Those who thus pray, in the quiet room, and as they go about their daily tasks, those whose prayers go out in faith and confidence, those will find the answer to prayer in new strength, new courage, and yes, new hope. It has been said that, "We live too much in the lowlands when we should be on the mountain tops." And while, "lowland" experiences may be necessary to our development, it may be that there is much truth in that statement. There is hardly any time or place in which it is inappropriate to offer up a prayer. In the crowds, in the various duties of daily routine, communion with God is always possible. And, beloved, when the heart and mind is thus centered on God and his love, as we see it revealed in and through Jesus Christ, then, Satan cannot overcome us, for, resting in confident faith, we too can say with Paul, "Who shall separate us from the love of Christ? Shall tribulation, distress, persecution, famine, nakedness or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, life, angels principalities nor powers, nor things present or yet to come: nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Though we may live in a sin tainted atmosphere, we need not breathe its miasma, but may live in the pure air of heaven -- a holier atmosphere, if you will. Let our souls be drawn out and upward that this pure air might be to us that which it was to our Lord and his Apostles -- the breath of God. Nothing is too large, or yet too small, for him to see and note. Nothing that concerns our peace escapes his notice. There is nothing in our daily experiences too dark for him to read. No perplexity too hard for him to unravel. "He healeth the broken in heart, and bindeth up their wounds." The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share his love and care, not another soul for whom he gave his beloved Son! Of course, we recognize that the all-covering, all-dominating, all-inspiring

principles of the Christlike love, is just that -- love. When love for God and his dear Son so fills our hearts that it controls us as it should, and as it can do, then, as we "hunger and thirst after righteousness," we shall see in the gracious provision of prayer, along with all that his grace affords, a purpose which by the same grace will ultimately bring glory and honor to him who has given all, that we may have all.

We need to praise him more for his goodness and for his wonderful works to the children of men. Our prayers are not to consist wholly in asking and receiving. We are the constant recipients of God's mercies, and yet how little gratitude do we express. He is a tender, merciful Father, and it should be a pleasure to love him, to serve him, and to obey him. To love him is to so live that the all covering commandment laid down for us by our Lord, shall be our daily contemplation, our daily incentive, our daily theme and purpose, as, in a world of sin and unbelief, our steps follow more and more closely in the steps of the Master-always onward and upward, toward "higher ground." And in this, we continue to pray, "Thy Kingdom come, Thy will be done in earth, as it is in heaven," We too, like the disciples to whom those words were spoken, say, "Lord, teach us to pray," and "Lord, increase our faith." Let us recall the words of 1 Peter 1:2-9, and in them find that which shall stir us to a deeper and a fuller sense of understanding regarding all that is essential to that which Peter says is "the end of your faith, even the salvation of your souls."

Jesus said, "Ask and ye shall receive, that your joy may be full." The hand of faith is extended higher and higher, with the mighty argument, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Among the last words of Jesus were these, "Lo, I am with you alway, even unto the end of the age." What do these words mean to us, to you and to me? Much in every way. The union of Christ and his disciples was to be a much closer one than when he was personally with them! The light, love, and power of the indwelling Christ shone out through them, so that men, beholding, "marveled: and they took knowledge of them that they had been with Jesus." All that he was to them, he desires to be to his followers today: for in that last prayer of his, he said, "Neither pray I for these alone, but for them also which shall believe on me through their word." Jesus 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! As we think of this, and the fulness of divine love and grace, can we not exclaim with Paul, "O, the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" "For of him and through him, and to him are all things, to whom be glory for ever."

What is this to us, to you and to me? It is surely, "joy unspeakable and full of glory." For with Christ abiding in our hearts, with his spirit in control, with a peace and rest that the world can neither give nor yet take away, he will "work in us both to will and to do his good pleasure." We shall work as he worked. We shall manifest the same spirit: the spirit of love, patient humility, forbearance, kindliness, serenity of mind, tolerance, mercy, benevolence, and obedience, and thus, loving him and abiding in him, we shall "grow up into him in all things, which is the Head, even Christ."

As you and I have learned, this is no easy thing to do. Besetments from within and without have hindered our progress, and, looking back over the path that lies behind, we see in its wake much in the nature of things which reveals a measure of weakness, and yes, defeat. But, thank God, through his grace we see too, amidst the errors and failures, a measure of progress, a measure of growth, and victories which have been gained, "through much tribulation." And again we use Paul's words: "Thanks be unto God which giveth us the victory through our Lord Jesus Christ." From time to time our experiences have brought home to us our utter dependence, our utter need, and, in these things, our faith in the words, "*My grace is sufficient for thee: for my strength is*

made perfect in weakness," as we recall the precious promises of our promise-keeping God, such as, "Thou wilt keep him in perfect peace whose mind is stayed on Thee," then, has it not been that even in our greatest sorrows, the Master's words have been to us a never failing means of a larger faith, a more sublime rest, a comfort, and a serenity of mind, all of which have been a proof that his words have not been in vain. "Let not your heart be troubled: Ye believe in God, believe also in me.... I go to prepare a place for you, . . . that where I am, there ye may be also." And so he says, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

O, that, men and women would see the need, the power and efficacy, of a prayer life! Would that the daily prayer was, "Teach us, Lord, the value and blessedness of habitual, constant communing with thee in prayer through him that gave his life for us." And again, "Lord of our life, grant that we may ever keep thee and thy will in all our planning. For Jesus' sake, do thou graciously so order our lives that by growing more and more like him we might, by thy grace, enter into the joys and service of the life that is promised to the faithful." While this *may* not be the attitude of the great majority, it must be ours. To us, to you and to me, has been given the inestimable call to a station in which the chosen are to be joint-heirs, with Christ! Amazing grace? Yes. Boundless love? Yes. And so, are we not constrained to recall and use Paul's words, "Thanks be unto God, which always causeth us to triumph in Christ."

And, finally beloved, what might well be the sum total of what has been said? The Christian who would live the life that counts, must not only spend much time alone with God in prayer, but must make the most of that privilege. And this entails co-operation with God and an earnest "watching" for God's answer.

"God answers prayer. Sometimes, when hearts are weak,
He gives the very gifts believers seek:
But often faith must learn a deeper rest,
And trust God's silence when he does not speak;
For He, whose name is Love, will send the best!
Stars may burn out, nor mountain walls endure;
But God is true: His promises are sure
To those who truly seek."

Yes, faith brings the resources of heaven within the reach of the humblest petitioner. We exercise faith in temporal things, and *yet* we often lack faith in regard to the things which relate to our spiritual life. How strange that this should be so!

"O, what peace we often forfeit!
O, what needless pain we bear!
All because we do not carry,
Everything to Him in prayer."

Let us then, as we, too, follow in his steps, continue "instant in prayer, "praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints," knowing that,

"A thousand tests meet every life,
In the course of one day's sun,
A thousand deeds are written down
As the best that could be done
In firm defense, or bold retreat:

"And, Comrades, yours are counted on
In the sum of some one's life,
Your smiles, your words, your heart and hand;
Somewhere, in some secret strife,
Are marking victory -- or defeat"

"Victory or defeat"! Yes, each of us in his or her sphere of life may be to others an influence for good or for evil. This seems to be a most profound thought, although it is no new one. Paul says, "No man liveth unto himself." The thought is obvious. We may, each of us, be a blessing to others. We may not be aware of this; and not until afterwards shall we know what our lives have meant to a brother or sister. We are not to be unduly anxious in this matter, but rather, go on in faith and trust doing faithfully the work that God's providence assigns, and our lives will not have been in vain. For, as the Christian obeys the Master, "Follow thou me," as his life conforms more and more to the life of Jesus, there will be in such a life an ever-increasing measure of the likeness of Christ. He will be working together with God in his life.

The Master said, "If ye know these things, happy are *ye* if ye *do* them." May the all-powerful means of prayer enlarge and bless our purpose as we endeavor by God's grace to practice the things by which, if faithful, we may be accounted worthy of a place in the Kingdom of our Lord and Savior, Jesus Christ.

"Be not too busy with thy work and care
To look to God; to clasp thy hand in His.
Miss thou all else, but fail not thou of this:
Thou must not all alone thy burdens bear;
Listen and wait: Obey and learn his will,
His love and service all thy life shall fill."

- *W. N. Wainwright.*

Recently Deceased

Sr. Esther Cedarburg, Minneapolis, Minn. - (Mar.)
Sr. Ruth I. Galbraith, Brooklyn, N. Y. - (Apr.)
Br. Michael J. Kelly, Roanoke, Va. - (Feb.)
Sr. Vida Kincaid, Deer Park, Wash. - (Mar.)
Sr. Leona M. Marshall, Wyoming, Mich. - (Feb.)
Sr. Minnie Olsen, LaCrosse, Wis. - (Mar.)
Br. Henry Stetz, Milwaukee, Wis. - (Feb.)
Sr. Mabel Wiles, Wilton, Maine - (Mar.)
Sr. Victoria T. Yatsak, Posen, Ill. - (Mar.)
Sr. Frances K, Ziemba, Lombard, Ill. - (Mar.)