

# 1925 BIBLE STUDENTS REUNION CONVENTION REPORT

## SYNOPSIS OF BROOKLYN CONVENTION ADDRESSES

At the suggestion of some of the brethren, we are publishing below a synopsis of several of the addresses given at the recent Convention held in Brooklyn, believing they will prove of interest and encouragement to the readers of this journal.

### ADDING TO THE FAITH

Address by Brother J. G. Kuehn

*'And beside this, giving all diligence, add to your faith.' -- 2 Peter 1 :5.*

BUT some have not the full assurance of faith and therefore fail to claim all that God has promised, fail to be workers together with God, fail to add fortitude, knowledge and love to their faith; 'but are, as the Master said, "foolish and slow of heart to believe all that the prophets have spoken." All such should take fresh courage, lay hold on the precious promises, claim them for their very own, and not throw away their confidence "which hath great recompense of reward."

God having highly exalted Jesus, giving Him a name above every name, and desiring that all should honor the Son as they honor the Father, set aside a period of almost two thousand years to prepare a bride for Jesus, a fit companion to be an heir of God and joint-heir with Jesus, God's New Creation. God issued a call, inviting men here and there to this high station. He sent Jesus to purchase them from under the curse. He justified them freely from all things and accepted them in full consecration as probationary members of this Bride company He trains and develops them in the School of Christ and asks full obedience and heart loyalty even unto death. He assures them of all necessary assistance in every time of need, to bring them off conquerors and more than conquerors.

All successful candidates must become character copies of Jesus and to this end God requires us to labor together with Him. This is why we must use all diligence to add to our faith. We develop this character in the School of Christ under the providential guidance of our Heavenly Father through bitter experience, by suffering with Jesus. We "take up our cross and follow Him."

You have heard the call, and love constrained you to accept; you offered yourself in full consecration and are now being made ready for the grand consummation so near at hand. Do not falter; do not become faint-hearted; claim the promises. It is God's power working in you, and Jesus proclaims Himself both willing and able to present you in the Father's presence without spot or wrinkle, or any such thing.

God's power is manifest in heaven and on earth; yea, in every tree, shrub, and even in the tiny bit of vegetation which breaks its way through the hard, sun-baked crust which may cover it.

It was God's power that made man out of that lump of clay. We may picture the creation of man-formed out of that lump of clay, perfectly formed -- a body, legs, feet, irons, hands, eyes, ears, mouth and lungs, but still a lump of clay; no life, no motion, no power there. Enters the breath of life and lo, we have a lump of clay able to see, to do, to talk, to think; man, who even after 6040 years of falling gives evidence of being "fear-fully and wonderfully made."

Shall we say that God's power is limited in bringing about the New Creation? It is true that in Adam's case God did deal with inanimate matter, and that God, in creating Adam, did not create his character. Adam's experience developed the character. In developing the New Creature, God allows us the use of our old bodies for that very purpose, and then when that has been accomplished, He gives us the new bodies. It is in this character development in which we are workers together with God. But how does God work in us? The Scriptures answer, by His Spirit. The Master makes it plain when He states that the words which He speaks are spirit and are life. So then; if we plant the precious promises into the good ground of our hearts and water the seed, God will give the increase, and cause fruitage. We must plant and we must water, but God giveth the increase. The Scriptures assure us that if we do these, then an abundant entrance shall be ministered unto us into the everlasting joys of the Kingdom.

Brother, Sister, if you lack these things, if your spiritual life is at low ebb, examine yourself. You may be like the farmer who wished to raise a crop of corn; he had prepared the field, had plowed and harrowed, and was ready to cultivate the field and keep down the weeds. He waited, but not a sign of the growing corn. He had neglected to do the planting. Be sure to take the precious promises regarding your justification, your consecration, your sanctification. Make them your very own; plant them deeply in the soil of your heart; water that seed with constant care; and the outcome will be glorious – God will give the increase. The power of God in His Word is like the power of God in the grain of corn; plant it in good soil, water and tend it, and God will give the increase.

## WHO SHALL SEPARATE US FROM THE LOVE OF CHRIST?

Address by Brother Robert Lee Smith

*"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"*

*-- Romans 8:35*

In choosing this subject for our consideration I feel confident that you can all rejoice with me in that the great Apostle Paul was moved by the Holy Spirit to give utterance to such words, and then in the strength of the Lord and the power of His might he answers this momentous question, "Who shall separate us from the love of Christ?"

As we read Romans 8:35-39 we observe that the Apostle indeed makes a brilliant effort to impress his hearers with a sense of their security in Christ. Are we enabled, by the Lord's grace, to answer this question in the words of the Apostle? Have we reached the point in the Narrow Way where we can say, "I am **persuaded** that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things 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." It was evidently as the result of much tribulation, distress, and peril that the Apostle could say he was persuaded.

We may read what he says, and **hope** it is so; we may even **think** we **believe** it is so; but have our experiences been such that we can say, "I am **persuaded** that this is true?"

The same Apostle gives us the solution to the problem in Romans 5:1-5. After dealing with the subject of justification by faith and rejoicing in hope of the glory of God, he adds that "We glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."

Now we can see that to say, "I am persuaded," must be preceded by triumphing in tribulation, realizing that patience is gained thereby. The again, the proper kind of experiences become ours by permitting patience to have her perfect work. Hope is reached through experience, hence we become confident and strong in the Lord, and therefore the same Apostle admonishes elsewhere, "Cast not away your confidence which hath great recompense of reward." So we can bear witness to the truthfulness of the statement that, "hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." Thus we are enabled to realize that this work is progressive and, if it is truly our experience, we have the witness of the Spirit that we are indeed the sons of God. In other words, we might say that our love corresponds with God's love and then we can exclaim, "I am persuaded that **nothing** shall be able to separate us from the love of God in Christ."

Here we have a combination of faith, hope, and love: but, as the Apostle states, "The greatest of these is love."

Just think of it, dear brethren, "Who shall lay anything to the charge of God's elect? It is God that justifieth, **who is he** that condemneth?" Shall we be separated from the love of Christ because some individual, society, organization, or any other fabrication may claim the right to do so? "What shall we then say to these things? If God be for us, **who can be** against us?" And again, we can say, "Nay, in all these things, we are more than conquerors through Him who loved us and gave Himself for us."

Yes, beloved brethren, whether we be on the mountain top today or in the valley of humiliation tomorrow, we can say, "I am persuaded." And even though we walk through the valley of the shadow of death we will fear no evil, for we can say, "I am persuaded."

Let us then take the pebble from the brook, as did David of old, and hurl it at this antitypical Goliath, no matter what may be his disguise, saying, "The Lord is my Shepherd, I shall not want."

"But," says the tempter, "you may have the Lord's love now, but you will lose it later on." Oh! How glad we are that the Apostle says "neither things present, nor things to come." What more can I say for your consolation and comfort, except that I rejoice that those words were written nearly nineteen centuries ago for you and for me. Let me put it in the words of the poet:

"Brightly beams our Father's mercy  
From His lighthouse evermore,  
But to me He gives the keeping  
Of the lights along the shore.

"Let the lower lights be burning  
Send a gleam across the wave,  
Some poor fainting, struggling seaman,  
Your may rescue -- you may save."

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

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## TO KNOW HIM AND THE POWER OF HIS RESURRECTION

Address by Brother I. F. Hoskins

*"That I might know Him, and the power of His resurrection,  
and the fellowship of His sufferings, being made  
conformable unto His death." -- Philippians 3:10*

There comes before us in the context of the Apostle's words which we have chosen as our theme, St. Paul's personal testimony as to how the knowledge of the Gospel had affected him and wrought a complete change in his outlook in life. In this testimony he recounts what his earthly outlook and prospects had been earlier in life, that from the human standpoint they had been very bright and promising for the obtaining of earthly emoluments. But he declared that all these things that were, humanly speaking, of value and advantage to him he now counted as of no value, so appealing had been the Divine message, and so completely had Christ won his confidence. He had brought all and laid it at the feet of his Divine Master.

During the years since his conversion he often had occasion to tell why and how he became a Christian; though once an opponent of Christianity and a persecutor of the Church. Christ had laid hold of him and he declared that he would not be disobedient to the great truth and light which this glorious vision, this revelation of the Savior had brought him.

The great question which every Christian has to deal with since the Apostle's day has been this one involving the conditions on which one may obtain relationship with God, as His son, and of being ultimately approved of Him as fit to be exalted as a member of the spiritual Kingdom of which Christ is to be Head. The Adversary has ever been alert to mislead the Church. He has ever tried to entice Christian believers to compromise the matter of their devotion and service to God and has sought to make them believe that they should not go to such extremes of devotion and consecration to God and to spiritual things.

It is recalled that during the age of God's dealings with the Jews there were many pictures that contain important lessons; Israel was often seduced and tempted to depart from God, to compromise with the various interests and influences of idolatry. So it has been in the Christian Age with the professing Church -- the constant tendency to withhold from the Lord a measure of that which is represented in the covenant of consecration to Him. As the Adversary came to Jesus, the great Head of the Church, and sought to have him choose a more moderate and worldly-wise course, promising certain advantages and good results, so he has been appealing to the followers of Christ even unto this day to neglect their covenant of sacrifice and to permit a mixture of the world and the interests of this life and of the fleshly nature to enter in and hinder the full performance of the terms of their covenant.

Inasmuch as human tradition and the opinions of worldly and ambitious leaders in the Church have often perverted the truth and made void the Word of God, it has been necessary for the true Christian, on realizing the situation, to go back again and again to the words of Christ and the Apostles to get a clear vision of just what the will of God is concerning him and his sanctification..

We have been asked in these days to consider that a serious mistake was made in the past when it was thought that the development of Christian character was such a valuable thing. But we must decide by the Word of the Lord as to whether or not such a teaching has been erroneous. Surely when the Apostle Paul declares that God has predestined that all who shall compose the Kingdom class must be conformed to the image of God's dear Son, he is stating the prime and fundamental condition that must be met by all who will attain the high exaltation of the heavenly Kingdom. In other words, the image of God's dear Son is nothing more nor less than the character-likeness of the Master, and the thought implied in the word conformed is that of being formed, or shaped according to a certain outline,

impression, or image. One cannot study the New Testament carefully without being constantly impressed with the lesson which it brings to the hearts of the consecrated, namely that their first great commission here is to live the life of Christ, to seek such an abundant measure of the Spirit and to yield themselves with such self-abandonment and consecration to Him and to keep before their mind's that blessed image or spiritual character of Christ, as that they shall realize a gradual transforming in themselves, resulting in their becoming copies of the likeness of God's dear Son.

Whatever others therefore may claim or teach with regard to the terms of entering the Kingdom of heaven by the performance of great external works and in seeking to make a fair show in the flesh, we cannot afford to listen to any other voice, to any other teaching, than that of the divinely appointed instructors. And this is the sum of the lesson in the theme we are discussing this morning concerning the knowing of Him and the power of His resurrection. It was the character of the Lord Jesus that the Apostle Paul was seeking to acquire. He had given up all earthly prospects and was devoting himself to this great study, to this all-important theme -- Jesus Christ and Him crucified. He saw that as he went forth to faithfully perform his covenant he would know the Lord still better, he would know Him in the sense of becoming acquainted with Him, he would know Him as an ever present personal Friend, Guide and Counselor, and this knowledge would lead him to see his privilege of a share in the sufferings of the Master, as he said, "being made conformable unto His death." This is another way of stating that he was bearing the cross and was sharing in the sacrificial death of Christ. More than this, the Spirit of Christ working this transformation of character in the Apostle Paul, it was understood by him to mean that he was already living the resurrection life, that he was experiencing the power of the resurrection already, in the sense of the quickening of his mortal body and the making alive of the Spirit. He elsewhere implies this in addressing the Church-"If ye then be risen with Christ, seek those things which are above," etc. The consummation of the resurrection which he expected to experience of course was to be in connection with the Lord's return, when he with all the faithful would share in His resurrection in the last and final sense, being made like Him, and in seeing Him as He is.

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## THE PHILOSOPHY OF SUFFERING

Address by Brother A. L. Muir

*"But Thou, O Lord, knowest me; Those hast seen me,  
and tried mine heart toward Thee " -- Jeremiah 12:3.*

Surely the words of the Prophet (Jeremiah 12:3) echo the thoughts of God's people during the Gospel Age, as they have sought to follow closely in the footsteps of the Savior! That mankind have suffering experiences is comprehensible since all have been born in sin and under the curse. But that those who have accepted Jesus Christ as their own personal Savior, and have given themselves fully to Him in consecration, should, endure great afflictions is not so easily understood. If we are able to understand the philosophy of suffering, it will enable us the more easily to grasp the reason for such experiences, and will help us to profit by them to a much greater extent.

In dealing with this subject we cannot hope to say everything about it in one discourse. We wish, however, to divide the subject under three heads; that so we may, in our own minds, classify our daily experiences, and derive the utmost blessing therefrom.

Suffering comes under three heads:

- (1) Sufferings produced through activity in the Lord's service.
- (2) Suffering resulting from inherent weaknesses prior to consecration:
- (3) Disciplinary experiences.

The first class of sufferings represent the highest form, because they result from direct service to the Lord in holy things. Please do not misunderstand me; I am not speaking of salesmanship, but rather of our daily activity in knowing God and His will, and then endeavoring by His grace to put that will into practice. Our own wills run in one direction, God's will generally goes the opposite way, and thus crossing ours produces the sufferings named.

St. Paul sets forth these sufferings in Colossians 1:24. Here he reminds us that such afflictions are directly associated with those of Christ and are part of the privileges of the Christian way. You remember the same Apostle tells us that we may not only believe on Jesus, but also suffer for His sake, and in these sufferings we will surely develop a grander character than by any other means. Thus we learn that the earnest footstep follower of Christ, fully surrendered to the will of God, maintaining a faith that will not shrink, under the severest trials that come daily, due to fidelity to the principles of righteousness, will thereby rejoice in such experiences, and they will be a blessing to him as he continues serving God in singleness of heart.

The second class of sufferings, -- those dealing with our individual weaknesses, are outlined by St. Paul in Galatians 5:13-16. The most fully surrendered Christians, the longer they are in the way, bemoan the fact of their personal weaknesses and failings, and their prayers and conversations are always tinged with the thought of their own unworthiness. Alas, how often we find others parading their "mannerisms," and expecting their brethren to continually overlook and make allowance for these things. Oh, that we might all see the urgent need for mortifying these deeds of the body, and by love serve one another. How true it has been in Christian experience that those biting one another have eventually been consumed by one another, losing all interest in their "high calling"!

You will see, then, that this class of sufferings is not so valuable as the first, inasmuch as they are produced by certain weaknesses which we should be seeking by divine grace, to overcome and destroy. So, if we are enduring suffering from one another through our "mannerisms," or such things, let us take heed to our ways and not glory in these afflictions. Rather, let us seek grace to walk more closely in the Spirit and not fulfill the evil desires of the flesh.

And now the third and last form of suffering deals with disciplinary experiences from the Lord, and is mentioned in Hebrews 12:11. Some have thought that chastening from the Lord is evident proof of sonship; that experience is the only teacher. It seems to us, however, that such is not always true, for in the earthly family those children constantly trying to anticipate the will of the parents are much more beloved than those always needing to be compelled to do the same will. So we believe it is in the family of God. Those who are daily seeking to do more perfectly the will of God, who are endeavoring daily to please the Father. By willingly seeking His will to be done in them, are surely more acceptable to Him than are those who require chastening in order to do the same will. Nevertheless, we can see the fatherly care of our God, how that if we do not seek to find His will, He will not for this cause reject us, but will send us such experiences meantime causing suffering in order that in the future there might be yielded the peaceable fruits of righteousness in those rightly exercised in the sufferings.

Thus we may say that such sufferings are the lowest form, and we cannot, therefore, feel thoroughly satisfied with our attainment if we are only enduring the chastening experiences. We should, instead, be rising in the scale of Christian character, coming more fully to self-abandonment in Christ.

And so, summing up these things, we would say that all suffering is valuable to every one in proportion as we rightly understand its value. Those afflictions which come to us as a result of our fidelity to God and His Truth, which are due to having His will outwrought in us as fully as possible, these are the most valuable because they are similar to Christ's sufferings.

The sufferings brought upon us through our own neglect or carelessness, or through still exercising our "mannerisms," while valuable, will not fit us for the highest place in the Throne, and the sufferings thus produced cannot be accounted "Christ's sufferings."

And then those afflictions due to our wandering from the straight and narrow way, and sent to us by a loving Father, ought to revive in us a desire to rise higher, by His grace, so that we might not always require chastening, but instead, be willing workers together with God. May the Lord assist us to this end.

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## THE FAITHFULNESS OF GOD

Address by Brother J. J. Blackburn

*"Know therefore that the Lord thy God,  
He is God, the faithful God." -- Deuteronomy 7:9*

The element of faithfulness is beautiful wherever found. The exhibitions of faithful devotion seen even amongst the lower orders of creatures, present a pleasing sight; and this quality increases in grandeur as it may be found in all the succeeding planes of existence until it reaches the summit of perfection in God Himself. In Him we find a faithfulness made the more beautiful because exercised toward creatures so inferior to Himself. To be "faithful" implies the discharge of duty, promise or agreement, and God has condescended to bind Himself by unbreakable covenants to His earthly creatures, and in a very special way to his New Creation, the Church. And for their encouragement His inspired word abounds in reiterations of His integrity and faithfulness, and we are assured by the same Word that the great Creator, whose power and wisdom are displayed in all the far-reaching expanse of the universe, finds no greater joy than that of seeing His own glorious attributes mirrored in our characters. And He has promised us that as we "behold as in a glass," His glory, we shall be changed into the same glory and likeness "from grace to grace," by the operation of His Word and Spirit.

The inspired definition of God's character is beautifully concise, comprehending in three short words the sum total of His every grace. "God is love," and it is the exercise of His attributes that has brought into play every power he possesses. All things, animate and inanimate, are so arranged to bring the greatest good to His intelligent creatures. So we find Him "faithful in His love." And how well the poet has expressed it:

"The love of God is broader  
Than the measure of man's mind,  
And the heart of the Eternal  
Is most wonderfully kind."

Who can measure the love than can never be lukewarm, that can never be anything but intense, that "loved a world of sinners lost" to the degree of arranging their deliverance through a Plan that would involve the gift of His dearest treasure, giving Him up to humiliation, suffering, and death; subjecting Him to tests that wrung from His physical frame the bloody sweat, and from His heart the cry, "My God, My God, why has thou forsaken me."

Is it any marvel then that such redeemed ones are His peculiar care; that such as appreciate this unspeakable gift of His love become very precious in His sight? But Oh, How great that love! Could we measure His love for Jesus, then we could know His love for us, for it is written, "As the Father hath loved me, so have I loved you." And in this blessed love for us the blessed Master was, as always, manifesting the Father, for has he not said: "The Father Himself loveth you"? Has He not taught us to say, "Our Father"? And God must and will in His relationship as Father, excel in every fatherly virtue, the highest attainment of fatherhood ever known. This further guarantees to us the fulfillment of those promises wherein we are assured of His faithfulness as our "Keeper." "He that keepeth thee, will not slumber."

The godly of every Age have rejoiced in this feature of God's faithfulness, and all with one voice have declared, "There hath not failed one word of all his good promises." How blessed indeed is the one who can look through all the experiences of the pilgrim way and recount all the snares and pitfalls and dangers of the past, and say today, "Kept by the power of God," and meet every challenge of his relationship to the Lord with the inspired message of confidence: "I know Him whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." "Who

shall lay anything to the charge of God's elect?" Christ has died, God has justified, and neither death nor life, angels, principalities or powers, or any creature, can separate us from the love of God in Christ, our all in all.

He is our faithful Guide: "All the way my Savior leads me." The journey to the celestial city is intended to be educative and preparatory, hence its length and its diversified experiences. And herein we find oftentimes our greatest tests -- to follow where He leads with a faith that can firmly trust Him come what may. In His faithfulness as our Guide, He must often lead us through the valleys of humiliation and over the mountains of difficulty, for "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." And, precious thought, we know that all will work together for good, if we are rightly exercised thereby. If we humble ourselves under His mighty hand, we shall be exalted; if we ascend our mountains instead of tunneling through them, we may stand with Abraham and hear God speak a second time out of heaven, because of tests overcome. Or, we may find our trials but a mountain that separates us from all others below, to behold in transfigured glory, "none save Jesus only."

He is also faithful to forgive. "There is forgiveness with Thee, that Thou mayest be revered." How precious to the true child of God is His forgiving grace! "He is faithful and just to forgive us our sins." To properly appreciate the true basis for forgiveness and to realize a keen sense of the seriousness of our failures make His forgiveness sweet indeed. And how assuring the promise that true repentance will remove our sins from us as far as the east is from the west -- a beautiful way of telling us that we have been separated from them and they from us in such a way as to forever roll them away. From north to south would be a traversable distance, but the east is forever rolling away from the west, and so He rolls our guilt away.

But even more, He is a faithful Rewarder. He seeks such to worship Him as do so in Spirit and in truth, and nowhere encourages service merely for the sake of reward. Nevertheless, He has spread along the Narrow Way those precious promises by which He would have us know something of the rewards awaiting the faithful. Every true saint will assuredly say with David: "Surely goodness and mercy shall follow me all the days of my life." The joys and blessings of the present life well repay any service given, especially so when the imperfections of the service are remembered. But how faithful He is! "I will be thy reward." He rewards us daily by giving us much more than we merit, and when the work is all done and the stewardship finished, "eye hath not seen, nor ear heard, nether hath it entered into the heart of man to conceive of the things that God hath in reservation for them that love Him."

"Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keepeth His commandments."

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## CAST NOT AWAY YOUR CONFIDENCE

Address by Brother Ernest Whelpton

*"Cast not away therefore your confidence,  
which hath great recompense of reward." -- Hebrews 10:35.*

In worldly matters and by worldly men, the importance of confidence is recognized. Laborious efforts which yield no immediate return are long continued, because of confidence that ultimately the results will justify the efforts put forth and the hardships endured.

The people of the Lord well know that "in due season," they shall reap if they faint not; they shall, if faithful unto death, receive the crown of life. For these reasons those are counted happy who endure, and by these reflections we are made to see the vital connection between confidence and victory.

To appreciate the force of words, "Cast not away therefore your confidence," we must consider the argument which is brought to a climax in these words. Briefly yet vividly does the inspired writer describe Israel's tabernacle, explaining that though the priests repeatedly offered sacrifices, the taking away of sins was never accomplished. Then with a few quick and masterly strokes, he draws for us another picture and we "see Jesus," standing on the bank of the River Jordan.

It is the "One" who was in the beginning with God, but who had left the Father and had come to earth. He speaks and with deepest interest we listen to His words. In substance He says, sacrifices and offerings have been repeatedly made, but sin has not been taken away. Though by the sacrifice provided for in the Law your will has been **foreshadowed** it has not been **performed**.

It is interesting to note how the "Body" was prepared. It was begun by the exercise of a holy power in such a way that, as foretold in the Scriptures, a virgin conceived and later bare a son, a, holy child. Twenty-nine years of growth and the preparation is complete. He is the "Man" and the Man Christ Jesus gives Himself a Ransom for all, and thus is God's will done.

Quickly does the Apostle speak of the blessings thus secured. "By the which will we are sanctified through the offering of the body of Jesus Christ once." We are sanctified, brethren, by this one offering though none were sanctified by the many offerings which year by year for centuries have been made. Sins are really taken away by this sacrifice, and the Holy Spirit witnesses to us, and the testimony is on record in Jeremiah 31:34, that they will no more be remembered. In verse 22 of the chapter in which our text is found, we are urged by the Apostle to draw near. "Let us draw near." In the type those who drew near to Jehovah had to be typically clean. The Apostle does not overlook these important matters. He shows that a way of approach to God has been opened up. But he also points out that provision has been made for our cleansing. Therefore he says, "Let us draw near in full assurance of faith, having our hearts sprinkled from a consciousness of evil, and our bodies washed with pure water." It is as if he had said the time was when we could not draw near to God. We had sins and they could not be taken away. No sacrifice which would secure atonement was ever made or could be made. But now all is different; Christ has come and both a "way" of approach, and also means whereby we may be cleansed having been provided, we may with a true heart in full assurance of faith "draw near."

It is interesting to note how this "way" was opened for us. As the priest in Israel's tabernacle service went year by year into the Most Holy, he passed through or under a veil. His going in did not open a way for others. As he came out, the veil dropped down as it had been before. As the sacrifices thus offered could never take away sin, so they could never open a "way."

Let us look now at the crucifixion scene. Jesus has for several hours been hanging upon the cross. The voice which was heard three and one-half years ago saying, "I come to do Thy will," is heard from the

cross of agony this time saying, "It is finished." Evidently the moment that He yielded up His spirit the vail in the Temple was rent from top to the bottom.

In Hebrews 9:12, the Apostle declares that Jesus by His own blood has entered in once into the Holy Place. The fact that when He died the vail in the Temple made with hands was rent, must surely be intended to signify that a way is **open** into the Temple not made with hands. The inspired writer says that this way is for us. At what a cost to Him was this new and living way opened for us! What a cost to **Him**, but free to **us**! We may come to the Father by Him, in His name. Precious name! How we can appreciate that there is no other name **given under** heaven and that there need be no other since He is able to save to the uttermost all who come unto God by Him.

The living one is now introduced to us as High Priest over the house of God, and thus after we have been made to see Him as a **sacrifice** for us, we are made to see Him as a Priest over us. And such a priest -- holy, harmless, kind, sympathetic, etc., one who having suffered, being tried, is able to succor them that are tried. With what profit we may consider Him who "**endured**" to the end.

What assurance should be forming in our minds as the divinely inspired Apostle three important and closely related truths. How our hearts respond to His appeal. "Let us draw near with a true heart in full assurance of faith."

But not yet has this earnest pleader reached the climax of his argument, nor yet is he ready to say, "Cast not away **therefore** your confidence." He has still something to present, which will add to the force of his "there-fore," when he shall use it.

He turns to this other side of the case as he says, "Call to remembrance the former days, in which, after you were enlightened, you endured." Does he suggest a connection between their enlightenment and endurance? Let us see. An enlightened child of God knows of the promise -- if we suffer with Him, we shall reign with Him; that if we be dead with Him we shall live with Him; that if faithful unto death we shall receive a crown of life. Now, says the Apostle, knowing these things look back upon your lives since you were enlightened. Have you been reproached for the name of Christ? Then happy are you. You have that as an evidence of a vital relationship with that great One, who died to redeem you, and who as your great High Priest even liveth to make intercession for you.

It is a time of trial, a time for shaking everything which can be shaken. Many are falling, and the work of many others are being burned. Those who are quiet and confident are strong. A clear grasp of the great basic truths presented here by the Apostle is a basis for this confidence and strength. Such dwell in the secret place of the Most High, and are covered with His wings. No evil shall befall them, nothing shall by any means hurt them.

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## OUR GREAT BURDEN BEARER

*Address by Brother H. A. Friese*

*"Cast thy burden upon the Lord, and He shall sustain thee." -- Psalm 55:22*

Resting on this Labor Day from our usual tasks, we are very glad to be permitted to meet so many of the Lord's children in the sweet fellowship of this Convention. Jesus offers to be our great Burden Bearer. Have we burdens? Yes -- so has the world. Since the disobedience in Eden the world has been full of heavy burdens. But in the midst of the sorrow and turmoil, we hear Jesus saying, "My peace I give unto you." Our dear Brother Kihlgren, now passed beyond the veil, told of a little bird serenely singing from its nest between the two great falls of Niagara, unafraid of the mighty roar of the cataract, peaceful in the security of its dwelling. So we may have His "perfect peace" in the midst of life's storms, for "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (Psalm 91:1) -- shall be completely protected by Jehovah. And we know the "secret place of the Most High" is the condition of full consecration to Him -- a dwelling place secure where no enemy can enter, no foe can injure.

Before leaving home in Springfield this morning we read the "Manna" text -- "There shall no evil befall thee" -- and Sister F. said: "Leave the book open there for me. That Scripture is good for you to take with you and for me to reread while here at home."

St. Peter comforts with: "Casting all your care upon Him for He careth for you" (1 Peter 5:7). All your care? Yes. The great cares? Yes. The little cares? Yes. A brother in charge of machines had serious trouble with one. After having tried all known remedies in vain, he took the matter to the Lord, there in the factory. Coming back to the machine, he soon had it running smoothly. There is not one care He won't bear. He has been all the way before us. His own burdens were heavy -- Gethsemane to the cross. At the end of that stress our dear Redeemer was so weakened physically that he was unable to bear the cross upon which he was soon to be crucified. They compelled Simon of Cyrene to bear the cross. Do we envy Simon that great privilege? If so, the opportunity to help bear the "cross" for members of the Lord's body is yet ours. ("Manna," Oct. 24.) "Bear ye one another's burdens and so fulfill the law of Christ." We may help bear one another's burdens by our sympathy and counsel, and by our prayers. "The fervent prayer of a righteous man availeth much."

The Psalmist counsels: "Cast thy burden upon the Lord and he **shall** sustain thee; He shall never suffer the righteous to be moved." (Psalm 55:22.) The Lord will send the aid, even though it be impressed upon a Simon of Cyrene of the world. A deeply consecrated brother was in dire financial need. On the very day that he had reached the end of his resources, having taken the matter to the Lord, and waiting upon Him in firm faith, that day a letter arrived from a far distant land with the needed aid. God had started to help many weeks before so that it should arrive in time. Our Father is never too late in sending deliverance -- it will always be in time. Let us increase our faith and trust in Him. No burden can be too great for Him to bear for us. Let us not be like the heavily burdened wayfarer, who after accepting an invitation to ride, still kept the load on his back. When asked why he did not lay off the burden from his shoulders, he replied: "O, Sir. It is enough for you to carry me without carrying my burden also."

God's rich promises are his signed checks given to his children. But as some one has said, "Unclaimed promises are like uncashed checks -- they may keep us from bankruptcy but not from want."

"Casting all your care upon Him." Business cares? Yes. Home cares? Yes. Cares of our relationship to the world? Yes. Daniel, though premier of a great kingdom, found time to kneel in prayer to Jehovah three times a day. Financial cares? Yes. Employment cares? Yes. Family cares? Church cares? Cares of our own defects, our mistakes, our discouragements? Cares concerning our loved ones? Cares for our

future destiny -- life and death? Yes, our great Burden Bearer will take them **all** for us, and give a song instead.

Our **rest** will be in exact proportion to our **trust** in Him. Complete trust brings complete rest. "When He giveth rest, who can make trouble?" Let us "Cast on Him each burdening care, "remembering that He is able to do exceeding abundantly above all that we can ask or think," and that "The **Father Himself loveth you.**"

"When darkness seems to veil His face,  
I rest on his unchanging grace;  
In every high and stormy gale,  
My anchor holds within the veil.

"His oath, His covenant, and His blood,  
Support me in the 'whelming flood;  
When all around my soul gives way,  
He, then, is all my hope and stay."