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Christian Influence.

(2 Cor. 2:14-16. Convention Address.)

THE word "influence" means literally a flowing in or on, energy or potency tending to procure effects insensible and invisible, power arising from character or station; as for instance, the mighty influence of God upon and in things created. "In Him we live and move and have our being." (Acts 17:28.) "In whose hand is the life of every living thing and the breath of all mankind." (Job 12:10.) In a general sense the word means power, the operation of which is invisible and known only by its effects.

The English word "influence" occurs once only in the Bible—"Canst thou bind the sweet influence of Pleiades,"

(Job 38:31). However, the word "spirit" having the same meaning, occurs hundreds of times. This thought is conveyed to us by the words of Gen. 1:2: "The spirit (power, influence, energy) of God moved upon the face of the waters."

The power or influence of God is vast and unlimited; whether it be in heaven or on earth none can escape or get beyond its reach. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in sheol, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee." (Psa. 139:7-12.)

The operations of God's influence or spirit are various. (1) In the creation of the first and only begotten Son. (2)

In the creation of all things in heaven—spirit beings, principalities and powers. (3) In the creation of earthly things, animate and inanimate. We know too, from the Scriptures that God's influence operated differently in the various dispensations. Upon the prophets of old it caused them to speak and write the Word of inspiration which they themselves did not fully understand. (Dan. 12:8, 9.) It caused others to do wonderful workman-ship upon the furnishings of the tabernacle. (Exod. 35:30-35.) During this Gospel Age the spirit of God is operating upon those who exercise faith in and obedience to the Divine will and is bringing into existence a New Creation. (2 Cor. 5:17). This began at our Lord's first advent and to as many as believed into Him, God gave the privileges to become His sons.

The spirit or influence of Christ was and is perfect and powerful, and the disciples were greatly blessed as they came in contact with it. It drew out their love and devotion, and those who resisted His influence were self condemned, for their hatred and opposition were manifest. This is similar to the experiences of His followers. "To the one (those that are perishing) we are a savour of death unto death; to the other (those who are being saved) we are a savour (or influence) of life unto life." (2 Cor. 2:15, 16.) Here we see again that influence is invisible; whether it be good or evil can be judged only by its visible effects.

The electric current has been compared to influence, in fact it is some kind of influence which is invisible and powerful and can be understood only as its effects are seen. Under one arrangement it will start a motor, by another it will light the car, by another arrangement it will convey sound and words from one end of the earth to the other, and by still another arrangement it will become a death dealing influence.

In like manner every human life is a force in this world either for good or evil. That invisible, mysterious and far-reaching something we call influence pours out of every life perpetually like the stars pouring out their light and power. "Canst thou bind the sweet influences of the Pleiades." (Job 38:31.)

If our lives are what the Lord wants them to be—true and spiritual—this influence will be a blessing and honour to ourselves as well as upon others who come in contact with us, and this influence will be enduring; like the sweet influences of the Pleiades it cannot and will not be restrained. "And they that be wise shall shine as the firmament and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:2.) Although, perhaps, some of us are aware, to our sorrow, that we have at times set influences going which have not been spiritual, have not been Christ-like, yet let us endeavour to be more watchful, prayerful and self-controlled that we may never let any influence escape from us that would be regretted. When we think of our personal influence, unconscious, perpetual and pervading which can become enduring, do we feel like the Apostle Paul when he said, "Who is sufficient for these things?"

How can we command this outflow from our lives that it shall always be helpful and uplifting? We might answer this with another question. How would we pour clean water out of a bottle? First we would need to pour clean water into it. So the outflow of our lives will be blessed just in proportion as we allow the inflow of God's spirit or influence into our hearts and minds. "Be not filled with wine, but be ye filled with the spirit." (Eph. 5:18.)

In Romans 6:13 the Apostle Paul tells us how our influence can be of the right kind. He says it is by yielding ourselves unto God as those that are alive from the dead, and yield your members as instruments of righteousness and thus bring forth fruit unto holiness and the end everlasting life. It is, then, by yielding to God, yielding to His holy influence which comes to us through His truth. It was this complete submission to God's will in all Jesus' experiences that has made His life such a powerful influence in the world, and that has made Him to the saints as one altogether lovely.

The world does not read the Bible, nor come where it is expounded; all it learns about Christ and the Christian life now, it learns from those who bear Christ's name and represent Him. It is because of this that the Apostle Peter urges us to have our conduct honest among the Gentiles . . . "that they may by your good works glorify God in the day of visitation." (1 Pet. 2:12.) Let us not forget that God has given us the truth for a purpose and we are spoken of as "living epistles written not with ink but with the spirit of the living God." (2 Cor. 3:2-, 3.) Our friends, relatives and neighbours are judging our religion by its effect upon our own lives, and they will in a measure be unconsciously affected by it.

You remember that beautiful story of Ruth and Naomi. It is evident that Naomi's life, example and faithfulness to the Lord had made an impression amongst those with whom she came in contact in the land of Moab, especially upon her two daughters-in-law. It was because of this good influence proceeding from Naomi that Ruth gave utterance to those beautiful words of sympathy, love and devotion: "In-treat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." (Ruth 1:16, 17.)

There is a saying, "Be what you would make others." What we are ourselves--in our characters, our actions, looks, words and tone of voice—makes some impression upon others, even if we contact them only for a moment. There is something invisible, silent and mysterious conveyed to the mind of those we meet and they unconsciously also return an influence to us whether it be much or little.

In the 7th and 8th chapters of Acts there is an account of Steven's godly influence which made such a great impression upon Saul of Tarsus, the persecutor. There is no doubt that Steven's faithful witness to the truth had much to do with the conversion of Paul. The Apostle Paul knew the power of example and the influence of faith, courage, hope and love upon others, for only one living very near to the Lord and controlled by heavenly influence, together with a firm conviction of the truth, could say, "Those things which ye have both learned and received and heard and seen in me, do; and the God of peace shall be with you." (Phil. 4:9.)

We are all susceptible to spiritual impressions. How solemn a matter it is then to so live that we do not allow any influence to go forth that will cause any dishonour to God, the truth, or the brethren. Our influence, like our words, can never be recalled once it goes forth. Our Lord gave us a parable to show the far-reaching influence of error in Matt. 13:33. It is likened unto leaven. The Apostle Paul also said, "A little leaven leaveneth the whole lump." This illustrates how small beginnings of error or practice may work silently through the sound doctrines of truth, having a corrupting influence. Beautiful and harmonious truths are contaminated. Their original simplicity, purity and harmony have become distorted and as a result, Christendom is very spiritually sick today and ready to die. The Apostle Paul reminds us who know the truth to beware of the old spirit—the leaven of malice and wickedness—that it does not corrupt us as New Creatures, but we are to feast upon the unleavened bread of sincerity and truth. (1 Cor. 5:8.)

There are many ways in which we are continually sending out influences and others are coming to us. In some circumstances silence has a powerful influence upon another. When Jesus was accused and examined before His enemies, Pilate marvelled greatly that He answered not a word. A soft answer sometimes has the effect of breaking down the spirit of anger.

Words carry a tremendous influence; they are so easily spoken that we forget what power they leave, to give pleasure or pain; they seem to vanish so utterly the moment they drop from our lips that we forget they do not go away at all, but linger either like arrows in the heart where they struck, or like fragrant flowers, distilling perfumes. It is a lesson well worth learning to try to speak some helpful words in conversation with others—words that will give strength, hope, courage and joy.

Sorrow also has its influence. When Jesus beheld His friends sorrowful and weeping on one occasion He was affected. The record is that "Jesus groaned in spirit and wept." (John 11:33-35.)

The faithful martyrs of the past, in bearing patiently cruel tortures and by prayers for their persecutors, often influenced their enemies and by it converted some to the Christian faith. A joyful person also has a wonderful influence upon those who are gloomy and depressed.

There is influence in the mere look of an eye; it is said that a look of the eye has changed a destiny. We have an instance in Luke 22:61 where by a tender and compassionate look, a single glance of the eye, the injured Saviour brought to remembrance all Peter's promises, His own prediction and the great guilt of Peter which overwhelmed him, "and he went out and wept bitterly."

The power of life over life is startling. There have been meetings of only a moment which have left impressions for life. We cannot understand that silent, mysterious thing we call influence. It is written of our Lord that virtue went out of Him as He healed the timid woman who touched the hem of His garment. We are ourselves, ever adding to those around us health, happiness, good or evil, joy or sorrow.

Every victory over self and the world gives courage and makes it easier for another to be faithful and true. Companionship leaves an impression; even brief moments of worthy companionship leave a blessed influence.

One feels that when we come into the presence of a real, true, noble, Christ-like brother or sister it is like in Jesus' presence. The influence of such a consecrated one has a wonderful restraining and constraining power over us; there comes a consciousness of our own unworthiness, our own imperfections and we feel something like Isaiah on one occasion,—"Woe is me, for I am undone; because I am a man of unclean lips: for mine eyes have seen the King, the Lord of hosts." (Isa. 6:5.)

Where there is holiness there is also an atmosphere which gives a kindly inspiration and stimulates one to an endeavour for purity of life; but where there is wickedness, holiness has the opposite effect—it stimulates hatred and arouses opposition.

Even an interested look in your face during a Bible study conveys an influence, an encouragement to others, especially to the chairman. This is a happy influence which builds up.

Let us all, then, be faithful to God; only then can it be true, as the Psalmist says: “The Lord will perfect that which concerneth me.” (Psa. 135:8.) If we depend upon His mercy He will not forsake the work of His hands.

Our influence is compared to the salt of the earth. “Ye are the salt of the earth, but if the salt has lost its savour wherewith shall it (the mass) be salted?” (Matt. 15:13, Luke 14:34.) Here the Lord refers to the individual Christian influence upon society and especially upon the brethren.

There is no preaching of the truth more forcible than the silent influence of a consistent, Christian character bearing the rich fruits of the holy spirit, which are love, joy, peace, forbearance, kindness, goodness, fidelity, meekness and self-control. And no preaching of the truth, however eloquent, reasonable and logical is likely to be productive of results to the glory of God if not backed by the silent, yet potent influence of a consistent Christian life,

Let us endeavour to discharge all obligations and responsibilities in all obedience, in action, words and disposition, all our days and in whatever makes influence.

“Like to sunlight—gladden, brighten all,
Quiet as the dew, which no man heareth fall;
So let thy influence be.”

Radio Witness Discontinued at 3B0.

At the close of December the Frank and Ernest broadcasts ceased over 3B0 Bendigo. While there were no doubt a good number of listeners to this station, our friends will realise that the message over the air is more in the nature of a witness than for continued service. When a witness has been given those interested can be helped with the literature. When a station covers the capital cities, however, there is much more scope of reaching new listeners from week to week. Our friends in northern Victoria who cannot hear 3GL Geelong may still receive the copies of Dialogues through the post, upon request.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.
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One Bomb, One City.

Must Refrain From Warfare.

UNDER the above headings the following press report has appeared recently in the Melbourne “Age”:-

CANBERRA.—The only possible defence against the atomic bomb was the complete avoidance of war or, alternatively, for all populations to go underground. Professor M. L. Oliphant, the world authority on atomic energy, explained this in a public address.

The address, which was arranged by the Canberra University College, drew one of the largest attendances experienced at a public lecture in Canberra. Among the audience were diplomats, scientists and other senior public servants.

“Militarily, the atomic energy situation is now one bomb, one city,” said Professor Oliphant. “The first atomic bomb dropped on Hiroshima was puny compared with what could be made to-day. Present-day bombs would be 600 times more powerful than that dropped on Hiroshima. Even the second bomb dropped on Nagasaki made the first obsolescent.”

Professor Oliphant said that if war was not avoidable there were two alternatives only. The first was the raising of a new race of underground people, or, secondly, so to disperse populations and industry so that the amount of damage done by one bomb would be made relatively small.

Stating that war itself must be made impossible, Professor Oliphant said that the atomic bomb was only one of many new weapons, although it could be called the queen of all weapons. In any future war there would be bacteriological and chemical warfare, and the whole picture of future wars would be absurd.

Headed for Suicide.

Professor Oliphant said that if man contemplated war he was heading for suicide. Warfare must be eliminated. Any power plant using atomic energy was a potential atomic-bomb factory.

The problem of using atomic energy for industrial purposes was bound up with the political question of preventing nations from misapplying the benefits of atomic energy.

Unfortunately men do not advance morally at a perceptible rate. Morally the world is little different from the days of Pharaoh or Caesar. As a result of this man must now either refrain from warfare or commit suicide.

The world will now be forced once and for all to eliminate warfare as a method of negotiation between countries, and it must learn the ways in which it is possible to use atomic energy for the good of nations.

Professor Oliphant referred briefly to industrial uses for atomic energy and said it was most unlikely that there would be any atomic motor cars.

At present in all atomic factories it was necessary to have an 11-foot thickness of concrete between the workers and the uranium, and it would be hard to imagine a car with 11 feet of concrete between the atomic engine and the driver, he said.

The above vivid account by a leading scientist of existing conditions and prospects in this "present evil world" is surely enough to make all thinking people view with great apprehension the inability of the world powers to come to any apparent agreement on great problems, after over twelve months since the close of World War Two.

The statement by Professor Oliphant "that war itself must be made impossible" is a noble gesture which, no doubt, would be supported by the great majority of mankind; but how can this be done? The following press report on December 16th last is significant in this respect:

"The U.S. Army is enclosing its 3000 Super Fortresses in individual cocoons to, prevent them rotting where they lie on scores of airfields. Each plane will be sprayed with a rubber solution containing flaked aluminium. The spraying will cost £700 a plane, but the planes are worth in all more than £800,000,000 and at present it takes more than 160 man-hours a month to check over each plane. The Superforts are regarded as one of the nation's chief lines of defence because the atomic bomb is useless without long-distance aircraft to carry it."

Thus we have, in this report, an indication of the distrust and suspicion that exists in international affairs. In other words, with selfishness uppermost in the minds of almost all mankind, including the national leaders, suspicion and distrust are at a high level, and great nations are loath to forgo any advantages they may now possess, such as the secrets of the atomic bomb. Under existing circumstances this is but natural, for even the destruction of all atomic bombs and manufacturing plant to-day would not hinder other nations producing the same dread weapon within a few years at least.

How true it is that mankind "is little different from the days of Pharaoh and Caesar," as Professor Oliphant states, and with the greatly increased knowledge in the same selfish hands, man is certainly "heading for suicide." Well did our Lord describe conditions to-day, in Luke 21:25, 26—"Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."

The Lord apparently sees it will be to the ultimate advantage of mankind to allow their hearts to fail still further in the greatest time of trouble ever experienced on the earth. While this will be "heading for suicide" so far as the present world order is concerned, yet it will be preparing the way for the Lord's new order which alone can and will establish peace and happiness for all mankind. It will be only when men's hearts are thoroughly humbled, through their own destructive ways, that they will be ready to hear and obey the laws of Christ's Kingdom.

Well did St. Paul describe the passing of the present earthly order of things in quoting from the Prophet Haggai, and speaking for the Lord, when he said, "Yet once more (additional to what happened in Moses' day) I shake not the earth only (social, political and financial elements) but also heaven (present church systems). And this word, Yet once more, signifieth the removing of those things that are shaken (margin—may be shaken) as of things that are made (manmade), that those things which cannot be shaken may remain." (Heb. 12:26, 27.) Continuing, St. Paul adds words of encouragement to the Lord's people in the next verse—"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

Convention News..

THE Annual Convention held in Melbourne over the Christmas season proved most refreshing and profitable to all assembled in the name and spirit of the Lord. In reviewing this occasion it can be truly said, no doubt, that the gratitude of all in attendance ascends to the Giver of every good thing for His rich blessings throughout the gatherings.

The attendances were good throughout the four days of Convention and outdoor gathering on New Year's Day, and it was a great pleasure to the Melbourne friends to welcome so many visiting brethren, especially from Adelaide, also from Canberra and Victorian country centres. All in attendance were sorry that additional members from Canberra were unable to attend on account of illness.

The gatherings were conducted in the usual way with Bible Studies, Addresses and Fellowship Meetings and this variety in the sessions proves very successful. The passages of Scripture considered during the gatherings were as follows:—Psalms 133, 134; Luke 21:17-28; 1 Tim. 6:6-16, and 1 Pet. 1:3-12. While the time available did not allow a detailed examination of these Scriptures the main thoughts were brought out, and much instruction and encouragement was received as a result of these studies.

The addresses delivered by the brethren were especially helpful. The wide range of subjects and varied presentation of thoughts contributed greatly to the helpfulness of the gatherings. The subjects were as follows:—"Others"; "Ambition"; "The holy spirit, the seal of the Christian life"; "Faith and Patience"; "2 Pet 3:11"; "Abiding Joy"; "The

Second Advent and Parousia of Christ"; "Why is Peace on Earth Delayed? What Say the Scriptures?"; "Christian Influence" and "Praying, Watching, Trusting." Some of these addresses will appear in these columns in the various issues of "Peoples Paper" and in this way additional benefits from the Convention will reach our readers generally.

It was encouraging to note the very good interest shown by a nice number of new friends attending the Public Lecture arranged for the Sunday afternoon, as also during other sessions. Some of these friends freely expressed their appreciation of the message of truth heard in the Frank and Ernest broadcasts and also in the literature received. It is hoped that these new friends will continue their good interest and attend the regular gatherings in Melbourne for upbuilding in spiritual things, to the Lord's praise.

The Question Meeting provided discussion on a limited number of questions of deep interest to all, and the Praise and Testimony meetings and fellowships on "Hymns we love" gave scope for personal testimonies and praise to the Lord who had thus "crowned the year with His goodness" throughout the Convention days.

Messages of greetings from our dear brethren in other parts were delivered personally by visiting members, and also read to the assembly from more distant parts as far away as Darwin, MT., and New Zealand. All these messages were much appreciated, and the Convention greeting with warm Christian love to all the Lord's dear people is found in 1 Tim. 6:11-14. It is desired that all friends who forwarded messages to the Convention accept this Convention greeting in the name of the Lord.

Throughout the gatherings the brethren were not unmindful of fellow Christians and prayers ascended on behalf of all in every place who love the Lord and His truth in sincerity. The Convention concluded with the appropriate Love Feast and suitable hymns with prayer of gratitude to God and desiring His guidance and oversight on behalf of all who love Him, and especially those of His consecrated saints.

(continued from December Issue)

Natures Separate and District

MORTALITY AND IMMORTALITY.

We shall find their true significance in exact harmony with what we have learned from our comparison of Bible statements concerning human and spiritual beings, and earthly and heavenly promises. These words are usually given very uncertain meanings, and wrong ideas of their meanings produce erroneous views of subjects with which they stand connected, in general and in Scripture usage.

“Mortality” signifies a state or condition of liability to death; not a condition of death, but a condition in which death is a possibility.

“Immortality” signifies a state or condition not liable to death; not merely a condition of freedom from death, but a condition in which death is an impossibility.

The common but erroneous idea of mortality is, a state or condition in which death is unavoidable, while the common idea of the significance of immortality is more nearly correct.

The word immortal signifies not mortal; hence the very construction of the words indicates their true definitions. It is because of the prevalence of a wrong idea of the word mortal that so many are confused when trying to determine whether Adam was mortal or immortal before his transgression. They reason that if he had been immortal God would not have said, “In the day that thou eatest thereof thou shalt surely die”; because it is impossible for an immortal being to die. This is a logical conclusion. On the other hand, say they, Had he been mortal, wherein could have consisted the threat or penalty of the statement, “Thou shalt surely die”; since if mortal (according to their erroneous definition) he could not have avoided death anyhow?

The difficulty, it will be perceived, is in the false meaning given to the word mortality. Apply the correct definition, and all is clear. Adam was mortal—that is, in a condition in which death was a possibility. He had life in full and perfect measure, yet not inherent life. His was a life sustained by “every tree of the garden” save the one tree forbidden; and so long as he continued in obedience to and in harmony with his Maker, his life was secure—the sustaining elements would not be denied. Thus seen, Adam had life; and death was entirely avoidable, yet he was in such a condition that death was possible—he was mortal.

The question arises, then, If Adam was mortal and on trial, was he on trial for immortality? The general answer would be, Yes. We answer, No. His trial was to see whether he was worthy or unworthy of a continuance of the life and blessings already possessed. Since it was nowhere promised that if obedient he would become immortal, we are bound to leave all such speculations out of the question. He was promised a continuance of the blessings then enjoyed so long as obedient, and threatened with the loss of all—death, if disobedient. It is the false idea of the meaning of the word mortal that leads people in general to conclude that all beings who do not die are immortal. In this class they therefore include our Heavenly Father, our Lord Jesus, the angels and all mankind. This, however, is an error: the great mass of mankind saved from the fall, as well as the angels of heaven, will always be mortal, though in a condition of perfection and bliss, they will always be of that mortal nature which could suffer death, the wages of sin, if they would commit sin. The security of their existence will be conditioned, as it was with Adam, upon obedience to the all-wise God, whose justice, love and wisdom, and whose power to cause all things to work together for good to those who love and serve Him, will have been fully demonstrated by His dealings with sin in the present time.

Nowhere in the Scriptures is it stated that angels are immortal, nor that mankind restored will be immortal. On the contrary, immortality is ascribed only to the divine nature—originally to Jehovah only; subsequently to our Lord Jesus in His present highly exalted condition; and finally by promise to the Church, the body of Christ, when glorified with Him.—1 Tim. 6:16; John 5:26; 2 Peter 1:4; 1 Cor. 15:53, 54.

The proper recognition of the meaning of the terms mortal and immortal, and of their use in the Scriptures, destroys the very foundation of the doctrine of eternal torment. It is based upon the unscriptural theory that God created man immortal, that he cannot cease to exist, and that God cannot destroy him; hence the argument is that the incorrigible must live on somewhere and somehow and the conclusion is that since they are out of harmony with God their eternity must be one of misery. But God’s Word assures us that He has provided against such a perpetuation of sin and sinners: that man is mortal, and that the full penalty of wilful sin against full light and knowledge will not be a life in torment, but a second death. “The soul that sinneth, it shall die.”

The human race are God’s children by creation—the work of His hands—and His plan with reference to them is clearly revealed in His Word. Paul says that the first man (who was a sample of what the race will be when perfect) was of the earth, earthy; and his posterity, with the exception of the Gospel Church, will in the resurrection still be earthy, human, adapted to the earth. (1 Cor. 15:47, 48.) David declares that man was made only a little lower than the angels, and crowned with glory, honour, dominion, etc. (Psa. 8:4-8.) And Peter, our Lord, and all the prophets since the world began, declare that the human race is to be restored to that glorious perfection, and is again to have dominion over earth, as its representative, Adam, had.—Acts 3:21.

It is this portion that God has elected to give to the human race. And what a glorious portion! Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth’s society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete.—Rev. 21:4.

And this is the change in human society only. We call to mind also that the earth, which was “made to be inhabited” by such a race of beings, is to be a fit and pleasing abode for them, as represented in the Edenic paradise, in which the representative man was first placed. Paradise shall be restored. The earth shall no more bring forth thorns and briars, and require the sweat of man’s face to yield his bread, but “the earth shall [easily and naturally] yield her increase.” “The desert shall blossom as the rose”; the lower animal creation will be perfect, willing and obedient servants; nature with all its pleasing variety will call to man from every direction to seek and know the glory and power and love of God; and mind and heart will rejoice in Him. The restless desire for something new, that now prevails, is not a natural, but an abnormal condition, due to our imperfections, and to our present unsatisfactory surroundings. It is not Godlike restlessly to crave something new. Most things are old to God; and He rejoices most in those things which are old and perfect. So will it be with man when restored to the image of God. The perfect man will not know or appreciate fully, and hence will not prefer, the glory of spiritual being, because of a different nature, just as fishes and birds, for the same reason, prefer and enjoy each their own nature and element most. Man will be so absorbed and enraptured with the glory that surrounds him on the human plane that he will have no aspiration to, nor preference for, another nature or other conditions than those possessed. A glance at the present experience of the Church will illustrate this. “How hardly,” with what difficulty, shall those who are rich in this world’s goods enter into the kingdom of God. The few good things possessed, even under the present reign of evil and death, so captivate the human nature that we need special help from God to keep our eye and purpose fixed on the spiritual promises.

Madame Guyon’s Full Surrender to the Lord.

MADAME JEANNE DE LA MOTHE GUYON was educated in convents, saved at the foot of the cross in 1668, sanctified in Notre Dame, witnessed for Jesus in the Court of Louis XIV, in France, Switzerland, and Italy, to bishops, priests, nuns and common people; was imprisoned for seven years, and died.

Of her conversion day she said: “I bade farewell forever to assemblies which I had visited, to plays and diversions, dancing, unprofitable walks and parties of pleasure. The pleasures and amusements so much prized and esteemed by the world now appeared to me dull and insipid—so much so that I wondered how I ever could have enjoyed them.” After making a full consecration she wrote: “I henceforth take Jesus Christ to be mine. I promise to receive Him as a husband to me. And I give myself to Him, unworthy as I am, to be His spouse. I ask of Him, in this marriage of spirit, that I may be of the same mind with Him—meek, pure, nothing in myself, and united in God’s will. And, pledged as I am to be His, I accept, as a part of my marriage portion, the temptations and sorrows, the crosses and contempt which fell to Him.”

Concerning her imprisonment, she wrote as follows: “I passed my time in great peace, content to spend the remainder of my life there, if such should be the will of God. I employed part of my time in writing religious songs. I and my maid, La Gautiere, who was with me in prison, committed them to heart as fast as I made them. Together we sang praises to Thee, O, our God! It sometimes seemed to me as if I were a little bird whom the Lord had placed in a cage, and that I had nothing to do now but to sing. The joy of my heart gave a brightness to the objects around me.

The stones of my prison looked in my eyes like rubies. I esteemed them more than all the gaudy brilliancies of a vain world. My heart was full of that joy which thou givest to them who love Thee in the midst of their greatest crosses.”

Prisons do not Exclude God.

Strong are the walls around me,
That hold me all the day;

But they who thus have bound me
Cannot keep God away:

My very dungeon walls are dear,
Because the God I love is here.

They know, who thus oppress me,
‘Tis hard to be alone;

But know not, One can bless me,
Who comes through bars and stone;