



**Volume 78 No. 5 MELBOURNE, SEPTEMBER/OCTOBER 1995**

## **GOD'S RESTITUTION PLAN**

Peter's use of the term restitution, in his prophecy of events which were to follow the second coming of Christ, indicates that there is to be a period of reconstruction. This program calls, not for the creation of a new paradise, but for the restoration of the paradise which was lost. Jesus tells us in Luke 19:10, that the Son of Man came to seek and to save that which was lost. The completion of this divine project requires both the first and second advents of Jesus. At His first advent He gave Himself a ransom, or corresponding price, in order that the sentence of death imposed upon mankind in Eden could be set aside. He comes the second time for the purpose of restoring to life those who lost life through Adam's transgression.

If we can visualize the perfection and happiness enjoyed by our first parents before they transgressed the divine law, then we can understand, at least partially, the revolutionary changes that are to be effected in the world, when the lost paradise, with all of its blessings, is restored by the returned Christ. The Garden of Eden was but a sample of what the whole earth will be like when God's program of rehabilitation is complete.

### **GOD'S FAVOUR MANIFESTED**

The apostle says that times of refreshing shall come from the "presence of the Lord". This expression is translated from Greek words meaning, "out from the face of the Lord." This typically Eastern expression suggests the thought of God's favour being manifested toward the human race. The complete thought outlined by the apostle therefore is that the second coming of Christ is a manifestation of God's returning favour to mankind, ushering in a period during which He would beam upon the human race, and bless them by restoring them to their long-lost Edenic home.

The apostle declares that all of God's holy prophets have foretold the coming times of restitution. David was one of these prophets who had much to say on the subject. In his 30th Psalm, verse 5, he mentions it in connection with the thought of God's returning favour. He says: "For His anger endureth but for a moment; in His favour is life; weeping may endure for a night, but joy cometh in the morning." God's anger against His human creation began when our first parents disobeyed His law. As a result, they were sentenced to death and driven out from their perfect Edenic home. Because their children were imperfect when born, the penalty of death passed on to them and to the whole human race. The entire world has been passing through a nighttime of sorrow and death.

While this manifestation of God's anger has continued for about 6000 years, yet from the standpoint of an eternity of God's favours and blessings, it has been "but for a moment," and for each individual it has been no longer than the few brief years from the cradle to the grave.

This nighttime of God's disfavour, is not to continue indefinitely. God will turn His face toward the human race. His favour was first of all shown in the sending of His Son to be man's Redeemer, and is further demonstrated in sending Him the second time to restore the race which He redeemed. David adds, "In His favour is life," which means that when God again smiles upon the human race, sickness and death will end. It means that the long nighttime of sin, sorrow, and death is to terminate in a morning of joy.

### **THE WORK OF REDEMPTION**

As already noted, the coming times of restitution are made possible by the redemptive work of Christ, accomplished at His first advent. The Prophet Hosea refers to this, when, speaking as a mouthpiece of the Lord he says, "I will ransom them from the power of the grave; I will redeem them from death; O death I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes."—Hosea 13:14.

Notice how God's prophet, in the text just quoted, associates the ransom with the destruction of death. The New Testament explains the philosophy of this by showing that Jesus, the Son of God, was sent into the world by the Heavenly Father to be this ransom. He came to die, "the just for the unjust." (1 Pet. 3: 18.) Paul explains that this was all according to the will of God in connection with His purpose to save mankind from death. For, says the apostle, "there is one God, and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time."-1 Tim. 2:5, 6.

The benefits of the redemptive work of Christ are available to the individual only upon the condition of knowledge and belief, so the apostle assures us that this knowledge will be "testified" to all "in due time." The due time for the world to have the knowledge of Christ's redemption testified to them will be the Messianic period which follows the second advent of the Master.

### **ALL GOD'S HOLY PROPHETS**

Peter tells us that the facts concerning the coming times of restitution were testified by the mouth of all God's holy prophets since the world began. An examination of the Old Testament Scriptures reveals that this is true. Isaiah was one of these holy prophets and he supplies much information on the subject of restitution. In the 35th chapter of his prophecy, he tells us of the opening of the blind eyes, the unstopping of the deaf ears, the loosing of the dumb tongues, and that the lame man shall leap as a hart.

Isaiah also tells us of a "highway" that is to be cast up for the people, a way that will lead to holiness, or perfection. He tells us that, unlike the narrow way to life of this Gospel age, everything will be very plain on this highway—so plain that the ordinary wayfaring man, though unlearned, will not need to err. This agrees with other prophetic statements concerning that time, which inform us that then the knowledge of the Lord shall fill the earth as the waters cover the sea.—Isa. 11: 9; Hab. 2: 14.

Isaiah also assures us that there shall be no lion on this highway. Peter tells us of the present time that "the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Pet. 5:8.) According to the Apostle John, Satan is to be bound in the very beginning of the coming times of restitution. (Rev. 20: 1, 2.) Thus the prophet was quite right when he said that no lion shall go up on the highway that leads back to life and paradise.

Isaiah continues his description of the highway of holiness by saying that no "ravenous beast shall go up thereon." The Bible tells us of many different beasts that have afflicted and tormented the people down through the ages. Some of these beasts are referred to by Daniel and the Revelator. They are symbolic of beastly governments of one kind or another which have exploited and oppressed the people. But before the Messianic Kingdom is fully established all these "beasts" are to be destroyed; so it will be true that "no ravenous beast shall go up thereon."—Isa. 35: 9.

Finally, the prophet tells us that over this highway "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: They shall obtain joy and gladness, and sorrow and sighing shall flee away." Indeed, that was God's purpose in ransoming the human race; namely that they might return from death, and once more enter into the joy of living; a joy which will far exceed that of their former experience because they will come to know God, and if they continue to live, will have His favour, His blessing that maketh rich.—Isa. 35: 10; Prov. 10: 22.

When viewed from the standpoint of the prophecies, restitution is seen firstly to mean resurrection. There are students of the Bible who are willing to admit that the second coming of Christ will signal a general conversion of the then living generation; but they try to limit the scope of restitution to this so-called world conversion, not realizing that if all the families of the earth are to be blessed, and if there are to be "times of restitution of all things," it means that those who have died, as well as the living, will be given an opportunity to be blessed. So, when viewed from the standpoint of the prophecies, restitution requires a resurrection.

Job was another of God's holy prophets, and he expressed the hope of a resurrection, saying, "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." (Job 14:14, 15). Thus Job expressed the belief that he would hear the voice of the Lord calling him forth from the tomb. Jesus agrees with this, and makes it more comprehensive by saying, "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear His (the Son of Man's) voice, and shall come forth."—John 5: 28, 29.

### **THE WICKED RESTORED**

Ezekiel was another of God's holy prophets, and he lays emphasis on the fact that such wicked people as the Sodomites are to be brought back from the grave during the times of restitution. Chiding the Jews for their unfaithfulness, yet at the same time reminding them of their hope of a resurrection, Ezekiel says: "When thy sisters, Sodom and her daughters, shall return to their former estate and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."—Ezek. 16: 55.

This, of course, does not imply universal salvation for the wicked, irrespective of their obedience to the divine law; but it does mean a universal opportunity for salvation. Jesus said concerning the Sodomites, that it would be more tolerable for them in the day of judgement than it would be for the people of certain Jewish cities. (Matt. 10: 15; 11: 24.) The opportunity for everlasting life upon the condition of obedience, will be offered to all during the times of restitution; and we can see how it will be more favourable for the Sodomites than for many others.

The Jewish nation had been greatly blessed by the Lord, and their sin was against greater light than that of the Sodomites. Hence it will require a greater degree of humility on their part to come back into harmony with the Lord's law. Jesus said that if the mighty works had been done in Sodom that had been done in Capernaum, Sodom would have repented. (Matt. 11: 21-23.) But many great works will be done in Sodom. They will be awakened from the sleep of death and be given an opportunity, under the most favourable circumstances, to repent and live, and doubtless most of them will repent and gladly go up on the highway to everlasting life.

### **CHILDREN RESURRECTED**

Jeremiah was also a holy prophet of the Lord, and he has much to say about restitution. In the 31st chapter of his prophecy we find a promise concerning the resurrection of children. This particular promise has to do with those children who were slaughtered by Herod at the time of Jesus' birth, but shows, nevertheless, that it is God's purpose to restore to life all those who have gone down into death as children. How grand it will be for mothers to have their children restored to them, and to have the privilege of raising them just as though they had not died. The prophet says:

“Thus saith the Lord; a voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not. Thus saith the Lord, Refrain thy voice from weeping and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy (death). And there is hope in thine end, saith the Lord, that they children shall come again to their own border.”—Jer. 31: 15-17.

The prophet Daniel also foretold the coming times of restitution, indicating that it follows the great time of trouble with which the present age is now ending, He says that the “many ... that sleep in the dust of the earth shall awake.” (Dan. 12: 2.) When God pronounced the sentence of death upon our first parents, He said, “Dust thou art, and unto dust shalt thou return.” (Gen. 3: 19.) This “awakening” means the setting aside of the Adamic death sentence, and the restoration of sleeping ones to life again. What a beautiful way of illustrating the blessed work of restitution.

Amos was another of God's holy prophets, and speaking for the Lord, he says: “In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.” (Amos. 9: 11.) David's tabernacle is one that he built to house the Ark of the Covenant at the time it was restored to Israel from the hands of their enemies. The Ark of the Covenant was a beautiful symbol of the presence and favour of God. It was wrested from the Israelites for a time, and when it was restored to them, it meant that God's favour was again upon that nation; and this signalled a time for great rejoicing.

The rebuilding of the tabernacle of David therefore is a symbol indicating that again God's favour is to be restored to Israel, after having been withdrawn from them for a long time; and this is exactly what will happen on behalf of Israel and the whole world during the “times of restitution.” This prophecy is quoted in the 15th chapter of Acts, and its fulfilment shown to be at the second advent of Christ, when the Gentiles as well as the Jews will be blessed. To quote:

“James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophet; as it is written; after this I will return, and will build again the tabernacle of David which is fallen down and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord and all the Gentiles upon whom My name is called, saith the Lord, who doeth all these things.”—Acts 15: 13-17.

Here we are shown that God's purpose between the first and second advents of Jesus has not been to convert the world, but merely to select from among the Gentiles a little company to be associated with the Master in the future Kingdom work—to take out a “people for His name.” Again the glorious objective of God's purpose of love is here set forth in that we are told that, after this people for His name is taken out from the Gentiles, then God's favour will return to the Jews, and also, that then, all the Gentiles will have an opportunity to seek after the Lord.

### **“SAVIOURS ON MOUNT ZION”**

Obadiah was also one of the Lord's holy prophets and in the very last verse of his prophecy, he says, “Saviours shall come up on Mount Zion to judge the Mount of Esau; and the Kingdom shall be the Lord's.” Or-

dinarily we think of only one Saviour; and indeed, Jesus is THE Saviour. Apart from the shed blood of Jesus there could be no salvation for anyone. Nevertheless, His footstep followers are invited to share with Him in the work of *bringing* salvation to the world. They suffer and die with Him in order that they may live and reign with Him in His Kingdom; and His reign is for the purpose of saving the world from death.

In Revelation 14: 1-4, the identity of these saviours on Mount Zion is revealed. John says, "And I looked, and lo, a lamb stood on Mount Zion, and with Him an hundred and forty and four thousand, having His Father's name written in their foreheads." Now we can see what James meant by a people gathered from among the Gentiles—a people for His name. To start with, this glorious opportunity was limited to the Jews, but as a nation they rejected it, and the Lord turned to the Gentiles to make up the full ordained number that were to be on the symbolic Mount Zion with Jesus. They all must bear the Father's name, since they are all taken into the divine family and thus become the ruling house of God in the new Kingdom.

Jesus' followers who are pictured as saviours with Him on Mount Zion during the Kingdom period are such not because they have given themselves as ransoms—indeed, it is not necessary or possible that they do so—but because of their faithfulness in following Jesus into a sacrificial death they are given a share with Him in dispensing the blessings promised as a result of His ransom work. And when, the prophet shows, the saviours stand on Mount Zion, it will be the time when the "Kingdom shall be the Lord's." That will be the time of restitution.

### **BLESSINGS OF THE "LAST DAYS"**

Micah was still another of the holy prophets, and he has much to say about restitution. In chapter 4, verses 1-4, we read, "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountain, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the Word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

By referring to Daniel 2:35-44, it will be seen that the "mountain of the Lord" is, in reality, the Kingdom of the Lord. And notice how practical are the restitution blessings that will be dispensed to the world during that Kingdom period. The picture begins with the "last days," that period during which the old Satanic order of things will be set aside by a great time of trouble. The people, in their distress, will look to the Lord for help and instruction as to what to do—how to extricate themselves from the wreck that has been precipitated by their own selfishness and foolishness.

Giving recognition to the new Kingdom, they will be taught of the Lord's ways, which will be ways of peace instead of the ways of war. Economic security will also be one of the features of that new day of the Messianic Kingdom—every man will "dwell under his vine and under his fig tree." We are not to understand this too literally, of course, as it is merely a picture of security and happiness in which none shall make afraid. The thought is that all in the times of restitution will be amply provided for. The provision will be permanent, lasting just as long as the individual continues to obey the law of God.

### **A UNIVERSAL RELIGION**

Habakkuk was a holy prophet of the Lord, and he tells of that day of restitution, saying that "the earth shall be filled with the knowledge of the glory of God, as the waters cover the sea." (Hab. 2: 14.) Zephaniah, another of the holy prophets, also tells of the God-given enlightenment which will come to the people at that time—"For then will I turn to the people a pure language, that they may all call upon the name of the Lord to serve Him with one consent."—Zeph. 3:9.

No longer will the peoples of the earth be divided in their religious devotions. No longer will some be Catholics and some Protestants; some Mohammedans and some Buddhists, etc. The blinding influence of Satan will be dispelled by the light of the knowledge of the glory of God. The pure language—instruction— which will then be turned to the people, shall, as the prophet says, result in all mankind calling upon the name of the Lord to serve Him with ONE consent. Thus will the true knowledge of God be restored during those times of restitution.

The Prophet Zechariah, who also spoke for the Lord concerning that glad day of restitution, goes into detail in explaining how the enlightening influences of the Kingdom period will affect the people. He says: "And it shall come to pass in that day, that the light shall not be clear or dark; but it shall be one day which shall be known to the Lord, not day or night: but it shall come to pass, that at eventime it shall be light."—Zech. 14: 6,7.

The thought here is that of gradual enlightenment, and it is easy to see how that will be brought about. The Messianic Kingdom will first of all be established with the living generations; and when we realise the size of the earth, and the myriads of people who live upon it, we can understand why some time will elapse before all will come to know of the new Kingdom. It will take time, also, for the people to get rid of their superstitious ideas concerning God, so that they will be able to know Him aright.

And then there will be all the billions who have died, who, when raised from the dead, will need to be instructed in the true knowledge of God. They have not learned anything while in the grave, hence as they are brought forth from the tomb they will need to learn about the true God, in order to have an opportunity to obey His laws. Thus the work of enlightening the people will go on throughout the entire thousand-year “day” of the Kingdom.

It will be partly light and partly dark during that period. That is, it will be a time when the people are having their blindness and superstition gradually removed. Until the work is complete, there will still be some symbolic darkness in the world, but in the evening, or close of that glorious day it will be fully light. By then, the enlightening and healing influences of the “Sun of Righteousness” as prophesied by the prophet Malachi, will have scattered all the mists of darkness, and the knowledge of God’s glory shall then fill the earth everywhere—Mal. 4: 2.

### **TANGIBLE BLESSINGS**

Thus the result of Christ’s second coming is to be a glorious one. The blessings to be dispensed through the administration of His Kingdom are to be very practical. Upon the testimony of all of God’s holy prophets who foretold the times of restitution, these blessings are to be:

1. Enlightenment concerning the true God and His plan, putting an end to all the deceit and the countless superstitious beliefs that have plagued a bewildered world since the days of Eden.
2. Freedom from disease of all kinds, for those who obey the laws of the new Kingdom.
3. Freedom from death for the believers of that day.
4. No more wars.
5. Economic security for all.

But all of these very practical and satisfying good things of the Messianic Kingdom will not be dispensed unconditionally. The Apostle Peter is very careful to remind us, when telling us of the “times of restitution,” that it “shall come to pass, that every soul which will not hear that prophet, shall be destroyed from amongst the people.” (Acts 3:23.) It is this same thought that is brought to our attention in the parable of the Sheep and Goats. To those represented by the sheep, the statement is made, ; ‘Come, ye blessed of My Father inherit the Kingdom prepared for you from the foundation of the world.” But to the goats, “Depart from Me ye cursed into everlasting fire,” or, as the last verse shows, “everlasting punishment”, basically a “cutting off” from life.—Matt. 25: 31-46.

As the parable shows, the obedient ones of that day, the sheep, shall have the original dominion restored to them. That dominion was over the earth and the things of the earth. Thus, again, we have the thought of restitution, the restoration of paradise, world-wide in scope and effect. What a glorious hope this is for the poor, sin-sick and dying world. It is practically impossible for us to visualize at present the changes that will take place in the earth as a result of the inauguration of the divine plan of restitution.

Think of the changes that will be brought about as a result of the destruction of disease and death! Think of other changes due to the fact that there shall be no more war. Visualize the changes that will come as a result of the people learning to know and to love and to sincerely serve the true God. Think of what it will mean when love takes the place of selfishness as the motivating principle behind all human activity!

Think of the changed viewpoint when people will not need to think about and plan for death. When an eternity of joy stretches before them instead of a short, hectic existence made up, at best, of only a small portion of happiness, and the rest, disappointment and sorrow. Or, to put it in the words of one of God’s inspired and holy prophets, think of the time when “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor sighing, neither shall there be any more pain; for the former things are passed away.”—Rev. 21: 4.

Impossible! No, nothing of this nature is impossible with God. It looks impossible to us perhaps, because we have never seen anything like it before. Life itself is unfathomable to us; that is to say, we do not understand what life is. Who is wise enough to tell us the philosophy of a heart-beat? Yet God, the Creator, created the heart and the heart-beat, and the same God is abundantly able to restore the heart-beat in the billions of human breasts that once haltingly pulsated with a measure of life, but finally succumbed to the ravages of death.

Praise God, this glorious restitution plan is to be accomplished by the Messianic Kingdom, which is soon to be established.

(EEM)

## **Walking with God**

*“Enoch walked with God: and was not; for God took him.”—Gen. 5: 24.*

The words, “Enoch walked with God,” give us a most wonderful and unique picture of a man who lived in fellowship with God for three whole centuries. He is mentioned as one of the cloud of witnesses, and held up as an example to the Lord’s saints in this Gospel Age, an example of faith and obedience to God. “By faith Enoch walked with God,” the inspired Apostle in the Epistle to the Hebrews informs us. Enoch, therefore, is a most interesting figure, a grand illustration, a noble reminder of even greater possibilities and privileges in walking with God commensurate with our increased light and divinely given privileges.

### **CONSECRATED TO HOLY LIVING**

Enoch’s name is very suggestive. Its meaning—“dedicated,” “consecrated,” “disciplined”—gives us the keynote of his success in walking with God. His name then, as well as the brief statement concerning him, shows us that he had consecrated himself to God. In other words, he had given into God’s keeping his life, his being. God was to have the right of way—to do with him as He chose. While it is true that the reward in the future life that awaits Enoch is not the same as that of the saints of the present time, nevertheless, his consecration meant to him living a holy life, a life pleasing to God. As has been said concerning the yielding up of the life to God: “This is consecration and this is the gateway of every holy and successful life. Only the lives that are given to Him in absolute possession, will He undertake to be responsible for, and there is nothing that He cannot, and will not do, for a life that is utterly His own. We are not told that Enoch was holy, sinless, useful, and wonderful, but simply that he ‘walked with God.’”

Is this not the true secret of Scriptural holy living? Indeed, it is; and in the measure we yield our wills unto God, in the measure our hearts, our lives are devoted to Him, in that measure do we please and give honor to Him. All that is worth anything in our Christian life comes to us as the result of a union with Christ by faith and no more belongs to us in the sense of being a part of ourselves or something for which we may take credit than the clothes we wear, or the air we breathe. The inspired Apostle in his Epistle to the Ephesians said that the work of grace in our salvation leaves no room for us to boast, either at its beginning, or along the way of our progress in the development of Christian character and works. “For we are saved By grace, through faith, and that not of ourselves; it is the gift of God; not of works lest any man should boast. For we are His workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” (Eph. 2:8-10.) “Walking with God, therefore, is a Divine life in which we are constantly held in dependence upon Him, apart from whom, we cannot take a step alone.”

The figure of “walking” used in the text suggests something very practical. It presents to our minds the thought of “plodding along the pathways of daily commonplace duty. To live the Christian life it is necessary that we, like Enoch, walk with God, and thus have His help in the every-day duties—in the family, the workshop, the field, the farm, the schoolroom, the office, and in the hard and difficult places of trial, toil, and fierce temptation.” It is in these places that we are called to be His witness in the world.

Again, the figure of “walking with God,” suggests the thought of having been reconciled to Him, by the operation of His grace, without which, none could live in His presence. It suggests the thought of friendship, of close acquaintance. We are not informed just how God made known to Enoch His way of reconciling the sinful world unto Himself in Christ. We may be assured, however, that a sufficient knowledge was given him to enable him to lay hold by faith of the fact that God was pleased that he should have His fellowship. We may be sure that he must have desired the friendship and companionship of God, and therefore his tastes and affinities were towards Him. God Himself has said, “How can two walk together except they be agreed?” and the expression, “Enoch walked with God,” implies similarities in tastes, and a conformity of Enoch’s will to God his almighty Saviour, Friend, and Companion.

### **OUR PRESENT PRIVILEGE**

If it was Enoch’s privilege to have such intimate fellowship and companionship with God by faith, in those far off days, it surely is no less our privilege in these days. This being true, is it not to the point to ask ourselves the question, Have we thus come to walk with God? Have we that fellowship and communion with Him which He was so pleased to grant Enoch? Has there come into our lives such a manifestation of God’s presence? Have we partaken of such a measure of the spirit, mind, disposition of our Master, Christ, that as it was of old with Peter and John, “all men take knowledge of us that we have been with Jesus”? Do the lives we live before our fellowmen bear the Divine stamp and reveal to others the Divine Presence? How pertinent and

yet how searching is the question, Has God's presence become such a reality to us that our desires, our affections, our longings, instinctively turn to God, wherever we are? Are we always found in that kind of company, in those scenes and circumstances in which we may be sure that He is with us? or do we sometimes find ourselves in places in which we instinctively feel that we would prefer He did not know we were there?

Again, this figure of "walking with God" is most expressive, and suggests a characteristic that is very well expressed in the term devoutness. One has described this as "the flavour, the fragrance, the finer quality of piety—that something that makes the rose a rose, the diamond a diamond, and gives to some of music's tones a touch of sacredness and selectness that no language could explain. In this age of intense practical tendencies there is need of a revival of the spirit of devoutness. It is that fine quality of sacredness which comes from close association with the Divine Being, and which left upon the faces of Peter and John, in the council of old, such a depth of supernal glory, that even the magistrates that hated them 'took knowledge that they had been with Jesus.' It is the spirit of Mary sitting at the feet of Jesus, absorbing and reflecting His spirit. It can have no counterfeit or imitation. It bears its own credentials, and those who have it are quickly recognized as having been with Jesus, and still bearing on their faces the halo of His presence. God give us the spirit of heavenly mindedness, this touch of God, that we may better represent Him in the godless age and world."

### THE LIFE OF PRAYER

Such a walk with God is not an impractical ideal. Indeed to a greater or less extent it describes every truly consecrated one. It is expressed and described the most forcefully in the words of the Divine Master: "How is it" said one of Jesus' disciples, "that Thou wilt manifest Thyself to us and not unto the world." Jesus answered and said unto him, "If a man love Me, he will keep My words; and My Father will love him, and We will come unto him, and make Our abode with him." (John 14: 22-24.) This walk with God, with Christ, is a walk that is marked by many a silent prayer, many an utterance of praise, of thanksgiving, and many an hour of close and intimate communion with our Master that cannot be described by words. It may become a habit with us, and so real will become our sense of dependence upon Him and submission to His will in the daily, even the hourly circumstances and conditions of life, that we need no voice to tell us that He is near. It is, however, a walk of faith: "By faith Enoch walked with God." "The just shall live by faith." Were it not that we are made conscious of our continual acceptance in Him, "in whom we have redemption through His blood"; were it not that we have the full assurance that we are made acceptable in Him, the blessed realization of walking with God would not be possible. The Christian poet has expressed this walk of faith in the beautiful words:

"We walk by faith, He wills it so,  
And *marks the path* that we should go,  
And when at times, our sky is dim,  
He gently draws us close to Him.  
"We walk by faith, but not alone,  
Our shepherd's tender voice we hear,  
And feel His hand within our own,  
And know that He is always near."

It is said of Abraham that when he was called to go into a land which he should afterward receive for an inheritance, he obeyed, *not knowing whither he went*. It was with him a walk of faith and not of sight. However, faith has the word of God to rest upon. Faith becomes faith only when it obeys that word. When we can see, it is not faith, but sight.

### OUR CHART - GOD'S WORD

This figure of walking with God does not mean that God in person is really with us, but rather that His Word, His Spirit, His providence, become as useful to us by faith as though He were walking before, beside, and behind us. His Word becomes a lamp to guide our feet and a light to show us the path that we should walk in; and not the least important, His Word, that He has magnified above all His name, becomes to us His voice. "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with Mine eye." (Psa. 32: 8.) We learn in this most wonderful promise that God sees the path, although it is invisible to us. He tells us that He looks out over the path, speaks words of instruction, and points out the way.

Another promise is, "The steps of a good man are ordered of the Lord, and He delighteth in his way." (Psa. 37: 23.) In this promise we are told that not only will He guide us in a general way, but in each successive step. The Psalmist, who had learned by long experience the lesson of walking with God, thus expresses himself: "Truly God is good to Israel, even to such as are of a clean heart." However, he goes on to relate a previous experience which warns us of the necessity of keeping our eyes on our Heavenly Companion and off oth-

ers: "But as for me," he says, "my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men . . . Thus my heart was grieved and I was pricked in my reins. So foolish was I, and ignorant: I was as a beast before Thee." When, however, he got his eyes back where they should be, he said: "Nevertheless I am continually with Thee: Thou hast holden me by Thy right hand. Thou shalt guide me with Thy counsel, and afterwards receive me to glory. Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee. My flesh and my heart faileth, but God is the strength of my heart, and my portion forever . . . But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all His works."—Psa. 73: 1-5, 21-28.

God's promises to His trusting ones go even further than those already quoted. It is good to know that He sees our path; it is good to hear His voice speaking to us in His Word; it is good to have His counsel. The pathway at times may seem to be blocked up, and He has promised to go before us and remove the obstructions. We believe that the words addressed to one of old may be laid hold of by us to-day: "I will go before thee, and make the crooked places straight"—Isa. 45: 2.

Again we are told by an Apostle who had experienced the blessedness of walking with God that "If any of you lack wisdom let him ask of God, who giveth to all liberally and upbraideth not; but let him ask in faith, nothing wavering." (Jas. 1: 5.) This promise covers every need of God's people. It not only promises wisdom, but it enables us also to distinguish between the wisdom of God and the wisdom of men, thus causing us to know whether we are possessors of this heavenly wisdom and exhibiting it in all our dealings with our fellow-men. "The wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."—Jas. 3: 17.

### THE DIVINE CONDITIONS

These promises, however, as also all others contained in God's Word, are conditional. It will be well that we observe these conditions. There are seven to which we call attention:

**First**, a full committal, not only of the matter desired, but of ourselves, of all we have, into His hands. In other words, it is to the truly consecrated that these promises belong. We read: "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."—Prov. 3: 5, 6.

**Second**, a full submission to His will and providences. This will mean that we believe His word, which tells us that "all things work together for good to them that love God, who are the called according to his purpose." "If any man will do His will, he shall know of the doctrine." "Not my will, but thine be done."

**Third**, distrust in self. "I am the vine, ye are the branches: He that abideth in Me and I in him, the same bringeth forth much fruit; *for without [margin, severed from] Me ye can do nothing.*" - John 15:5.

**Fourth**, a firm confidence in God's desire and willingness to guide us.

**Fifth**, obedience to His Word. "And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him". (1 John 5:14, 15). "Beloved if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. And this is His commandment, that we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment." - 1 John 3:21, 22.

**Sixth**, patience in order to realize His presence and guidance. "For ye have need of patience, that after ye have done the will of God, ye might receive the [fulfilment of] promise." - Heb. 10:36.

**Seventh**, and finally, in all matters a desire that the answers to our petitions shall be always for our best spiritual good.

(From 'The Herald')