

June 26

*Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus. Hebrews 3:1*

IT is God's will that every member of the "body of Christ" should be touched with a feeling of the world's infirmities, in order

that, when exalted to the Kingdom, they may be very tender, sympathetic and generous, when, as the Royal Priesthood, they shall judge the world. Our Lord and Master, who had none of the imperfections of the fallen race, but was holy, harmless and separate from sinners, needed to take from men their sicknesses and infirmities in order that

He might be touched with a feeling of our infirmities and be a faithful High Priest. It would be thoroughly illogical to suppose that the lessons necessary to the preparation of the High Priest for His office and service are not necessary to the underpriests who are called to suffer with Him and to reign with Him. Z.'96-208 R2029:5

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## TOUCHED WITH THE FEELING OF OUR INFIRMITIES

*"For we have not an high priest which cannot be touched with the feeling of our infirmities; but one who was in all points tempted like as we are yet without sin."--Heb. 4:15.*

WHILE in this our judgment day we find great comfort in this blessed assurance, realizing as we do our own weaknesses and shortcomings and manifold temptations, we call to mind this statement now for another purpose; viz., to remind the members of the elect Church of God who are to constitute the Royal Priesthood of the new dispensation, that they, like their Lord and Head, must also be touched with the feeling of the world's infirmities, else they would be totally unfit for so exalted and responsible a position.

In the Royal Priesthood of that age the world is to have the same comfort in its priesthood that we in our present infirmities find in Christ. For this cause, chiefly, we apprehend that the priesthood is chosen from among men--that redeemed men who were once in the same plight with all the rest of humanity, being thus exalted to the divine nature with all its power to bless, might also, from their past experience and observations while they were men amongst men, be qualified to be very wise and merciful priests, knowing well how to deal with the poor sin-sick world; and that the world might find comfort and consolation in the realization of such sympathy.

Such being the mission of the Church in the not far distant future, all who expect to be of its approved membership in glory should now be cultivating a broad and generous sympathy for all their fellows of the "groaning creation"--a sympathy which considers the weaknesses and temptations--mental, moral and physical,--of fallen men, and which is ready to forgive and to help the repentant erring; a sympathy illustrated by the verse--

"A bending staff I would not break,  
A feeble faith I would not shake;  
Nor even rudely pluck away  
The error which some truth may stay,  
Whose sudden loss might leave without  
A shield against the shafts of doubt."

It is not enough that we know the truth and rejoice in hope of a future personal exaltation: we must not forget the very object of that exaltation--the blessing of all the families of the earth--and the present duty of conformity to the word and example of our Lord, that thus by his Word and Providence he may fit us for the duties and honors to which he has called us. Only by so doing can we make our calling and election sure.

If we turn our eyes to the pattern, we see in our Lord Jesus one who was deeply moved at the sight of human degradation, moral and physical. So must it be with all his followers. We must be in sympathy with every impulse of the world which is toward righteousness and reformation of character and life; we must rejoice at every movement that is made in this direction; and our sympathies should go out toward all who are laboring for the common uplifting as well as for all the oppressed everywhere. And so we trust they do. We sympathize with the temperance work and would not have one abandon the ranks of its laborers, except to engage in the higher work of this harvest time, to which the elect, consecrated sons of God are now specially called. And we say, God bless every truly philanthropic heart and hand that is trying to rescue the unfortunate victims of strong drink! We would have all such go on until the Master, noting their zeal, where it springs from love to him, shall say, "It is enough; come up higher"--to the higher work, the harvesting or gathering together of his elect from the four winds.--Matt. 24:31.

We sympathize also with the social purity movement, which aims at the emancipation of woman and the elevation of man, and

which eloquently appeals to the conscience of the present generation for the prenatal rights of the yet unborn generations of the twentieth century--their right to be well born and bred--with as little of the taint of hereditary evil as the present generation can give. It, however, grapples with an evil so deep-seated that little can be hoped for from it, except the creating of a more healthful sentiment on the part of thoughtful and well disposed people, and a greater realization on the part of many of the giant proportions and exceeding hatefulness of sin.

We sympathize, too, with the demand of another class of reformers for a single standard of virtue for men and women alike--that public sentiment should be no more lenient toward the sins of men than toward the sins of women; and believe that a single standard of virtue, which would as completely ostracize a guilty man from society as a guilty woman, would be a safeguard to many a young man to whom the path of vice is made, alas! too easy.

We sympathize with Law and Order Societies in their efforts to enforce laws, although their methods are not always the wisest.

We have much sympathy with the Salvation Army in its attempts to rescue the submerged victims of the world's selfishness and wickedness.

We are glad, too, to see the evidences of philanthropy and moral reform in some heathen lands, though we know how necessarily feeble must be the resistance to the mighty waves of corruption against which they battle.

And so with every good work and with every noble sentiment our hearts are and should be in accord; and we rejoice with them over every victory they gain for righteousness and truth, however small, although we are not with them on the same plane of endeavor; for God has given us the higher commission. The priesthood may not despise the Levites, nor even the children of the camp. We rejoice that there are Levites--hewers of wood and drawers of water, and that even in the world's great camp there are some who not only incline to righteousness, but who are bravely endeavoring to stem the overwhelming tide of evil. But we rejoice more in the fact that it will ere long be our privilege to take hold of *all* these much needed reforms with energy and power, and push them forward to glorious success, when in God's due time we shall be endued with power from on high.--Matt. 13:43; Gal. 3:29.

Dearly beloved of the consecrated household, let us not forget to keep in touch with the groaning creation; to sympathize with its sorrows and its woes; to realize its deep degradation and misery; to remember its frailties, its awful burden of hereditary taints and consequent weaknesses; its present environments of ignorance and superstition; and its long established errors of public sentiment; remembering that we too are still in the sinful flesh, and that the motions of sin are still often painfully manifest in us, in some directions, at least, if not in many. And as the cries of the groaning creation come up into the ears of the Lord of hosts (Jas. 5:4) with strong and pathetic pleading to his loving heart, so let them come into our ears and gain our sympathies, and quicken our zeal to co-operate with our Heavenly Father's plan for the establishment of his Kingdom of righteousness and peace.

But let us bear in mind that a real pity for the world, a full sympathy with every good work of reform, and an active co-

\* See "Tabernacle Shadows of Better Sacrifices."

operation with God in the necessary preparation for our great future work, imply also that we have no fellowship with the unfruitful works of darkness and that our lives be a standing rebuke to them. "How," says the Apostle, "shall we that are dead to sin live any longer therein?... Our old man [our justified human nature] is crucified with Christ that the body [organization] of Sin might be destroyed, that henceforth we should not serve Sin"--nor in any sense recognize Sin as our master.--Rom. 6:2-6.

It should be our constant effort, therefore, to seek to discern the course of righteousness on every question of moral obligation, and to see to it that our conduct, our sympathies and our influence, however small, are on the side of righteousness. In this day of searching judgment it should be observed that every principle of moral obligation is being brought forward for searching examination. One cannot

thoughtfully read the daily press without observing this tendency of the times in which we live. No matter how long and firmly established have been the old ideas, nothing can escape this scrutiny. And the principles of righteousness are being boldly set forth --here on one subject, and there on another; and that in defiance of the thundering anathemas from all the old fortresses of sin, iniquity and superstition.

But right and truth must and shall prevail when our Kingdom has been established (Matt. 6:10; Luke 12:32; 22:29), however feeble now may be the voices lifted in their defense. Let our sentiments and our course of action always be noble and pure, and on the right side of every subject that comes forward for ventilation and investigation; for we should be "a peculiar people, zealous of good works."--Titus 2:14.

F644-648 "As for the world, in a general sense at least, the entire groaning creation is learning something respecting the exceeding sinfulness and undesirability of sin; and as for the Church, the New Creation, her permission to share in the sufferings of Christ includes and implies a share in those sufferings which are common to the remainder of mankind. In the case of our Lord, we are particularly informed that it was expedient that he, to be the great High-Priest for humanity, should be touched with a feeling of our infirmities, and this must be true as respects each member of the body of that Priest, as well as of the Head, the Lord. There will surely not be an unsympathetic member of the entire body of Christ. All will have been touched with experiences, and know fully how to sympathize with the poor world when the time shall come for their restitution by judgments, by obedience under the trials and testings and corrections of the future age. Our Lord, who was perfect in the flesh, and who, therefore, could not have thus been touched had he not expended his vitality in healing the sick, experienced instead of vitality a sense of the weakness and suffering of those whom he relieved, as it is declared, "Himself took our infirmities and bare our sicknesses." (Matt. 8:17) Those who are called to membership in the body of Christ

have generally little vitality to give off in a miraculous manner; but in sharing the common experiences of the world, in connection with their own imperfect human organisms, these also are touched with a feeling of the infirmities of the race, which enables them to sympathize fully in the general distress.

It will be seen from this that we have no sympathy with the thought advanced by some that the body of Christ should expect to be exempted from the trials and difficulties of the world, physical, social and financial. True, such was the case with the typical Israelites. Their rewards for faithfulness to the Lord and his Law were to be along these lines of immunity from suffering, trials, etc.; but with the New Creation the matter is entirely the reverse, because they are not Israelites according to the flesh, but according to the spirit--they are of the spiritual seed of Abraham. The antitypes of Israel's blessings in the New Creation are spiritual. All things work together for their good spiritually. God's blessings are guaranteed to them so long as they abide in faith and obedience to Christ, so that nothing evil can come nigh their dwelling-place, where they are kept secret, shielded from all that could do injury. Yet their appreciation of this spiritual relationship is continually tested, to prove whether or not they appreciate the spiritual

above the natural, that they may enjoy more abundantly the spiritual and ultimately be perfected as New Creatures when the earthly sacrifices shall have been fully completed.

When, therefore, the New Creatures in Christ Jesus find that they have numerous fiery trials, no matter along what lines these may come to them, they are to recognize them as evidences of their faithfulness--as evidences that God regards them as sons, and that they are being tested according to their covenant relationship, that they may be fitted and prepared for perfecting in spirit and the glories to follow...

Let us, then, receive with confidence, love and trust, whatever benefits or troubles the Lord's providence may send us and let us profit by them, learning their lessons."

(2 Cor 1:3-5 KJV) "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; {4} Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. {5} For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

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**RESTITUTION, FAITH CURES, PRAYER CURES AND  
 THE GIFT OF HEALING**  
 --(CONCLUDED FROM OUR LAST)--  
**PROOF-TEXTS CONSIDERED**

Although we have already considered the principle proof-texts for Faith Cures, it may not be amiss to examine a few more passages of Scripture supposed to imply that it is the duty of Christian people to pray for their recovery from sickness and not to resort to medicines.

(1) Psalm 103:2-4. "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction."

It should not be forgotten that the great work begun at Calvary (and which in its ultimate effects is to bring blessings to every member of the human family who will accept of them upon God's terms), has not yet reached its completion. The sacrifice for sins is "finished," "once for all;" and those who believe and obey the gospel, the "saints," have their sins "covered" under the robe of Christ's righteousness, so that they may have access to and communion with their Heavenly Father; but their sins wait to be "*blotted out*" (Acts 3:19) until the end of the "better sacrifices" of this antitypical "Day of Atonement;" when their sins shall be completely blotted out--new unblemished spiritual bodies being granted them instead of the present imperfect ones upon which the marks of sin and imperfection

are all too manifest. The work of Christ for the Church, of blotting out sins and healing all blemishes or diseases of mind and body, will not be complete until the Millennial morning; and this Psalm must be understood from this standpoint. It cannot be understood from any other standpoint, for in no other way is it true. Those who have received physical healing either by "gifts" or "prayers of faith" have never yet been completely healed of all their diseases. At very most they receive a temporary blessing and must wait until the "Morning," when the Redeemer shall heal all the diseases of all his people by giving them the bodies prepared for those who love God.

So long as the "night" continues, disease and discomfort will continue. Not only does the whole creation groan and travail in pain together until now, but "ourselves also, which have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body [the Church, the body of Christ]." (Rom. 8:23.) "Weeping may endure for a night but joy cometh in the morning."--Psa. 30:5.

(2) "Himself took our infirmities and bare our sicknesses."--Matt. 8:17; Isa. 53:4.

To apply this passage of Scripture as our Faith-Cure friends do

is utterly wrong; a total misapplication of the words, and a violation of the context. This passage is quoted to prove that none of the saints should have sicknesses and infirmities. But the Evangelist, to the contrary, affirms that these words of the prophet *have had their fulfillment*. He says that the fulfillment took place in his day, at the first advent, in the healing, not of the saints, but of the multitudes.

A comparison of Isa. 53 with Heb. 4:15 and Mark 5:30 and Luke 6:19 shows us clearly that this prophecy was completely fulfilled; and that the object was that our Lord should suffer pain from the infirmities of those whom he relieved, because, being without sin, he was also without sickness and pain, except as he thus "took" and "bare" it from others that he might be touched with a feeling of our infirmities.

Those who misunderstand this passage ask: If Christ bore our sins and sicknesses, why should we have them to battle with? We answer: He bore the *penalty* of our sins in order that in God's due time he might justify and, by a resurrection, deliver from death all who accept his grace. And he was touched with a feeling of our infirmities in order that he might be a faithful and sympathetic high priest, and that we might realize him as such.

(3) The case of Hezekiah's healing in answer to his prayers and tears is cited as a proof of a proper course.--2 Kings 20:1-7.

We reply that it is not denied that God at sundry times has been pleased to grant miraculous answers to prayers as evidences of his own power. But nothing about Hezekiah's case indicates that such healings were common occurrences. On the contrary, the prophet did not pray with him, nor suggest prayer, but evidently was surprised when sent back to inform Hezekiah that he would recover. Moreover, Hezekiah, although very sick, does not seem to have prayed for healing until told that death was near. In the healing, a lump of figs, a human instrumentality, a poultice, was used; but many who believe in faith healing today would object to a fig poultice or any other human instrumentality.

(4) King Asa was diseased in his feet, "yet in his disease he sought not to the Lord, but to the physicians; and Asa slept with his fathers"--died. (2 Chron. 16:12.) This is cited to prove that to call a physician was a sin, and that *therefore* Asa died.

Not so, we reply. The whole case must be kept in memory, if we would understand this portion of the record. Israel was separated from the nations of the world by divine providence, and a special agreement made between God and that nation, called The Covenant of the Law. This was instituted formally at Mt. Sinai in the wilderness of Zin, after God had brought Israel out of Egypt. While that Covenant made nothing perfect and none of the Israelites got or could get eternal life under its provisions, until Christ who as the Prince of Israel fulfilled all of its requirements and inherited its reward of eternal life, it had special provisions relating to the physical health and prosperity of Israelites. (See Deut. 7:11-15 and 28:1-12, 15, 21, 27, 28, 37-42, 45-53, 59-61.) If faithful to God, they would be blessed in temporal things above all other nations; but, on the contrary, if Israel would not obey the Lord, they were to receive extraordinary punishments.

Asa, as the king or representative of this nation, was specially subject to the foregoing conditions. He had sinned (See preceding verses: 2 Chron. 16:7, 10), although in general a worthy king (See 2 Chron. 15:16, 17, 18); his sickness was in the nature of a punishment for his sin according to the Israelitish covenant with God. His heart should have repented and turned toward God, but instead he imprisoned God's servant, trusted to physicians, defied God and was cut off according to the covenant.

Thousands of Israelites were destroyed by plagues, sometimes for national sins, under the operation of their covenant above cited. On such occasions the rulers understood that it was a punishment and made no effort to use medicines nor to stop the plagues by sanitary laws or arrangements, but offered sin-offerings and prayed for divine mercy.--See 2 Samuel 24:12-15-25; Joshua 7:7-11-25, 26; Numbers 21:5-7-9.

But such a course would not be the proper one for the rulers of other nations, then or now. It was the proper course for Israel because of God's special covenant with that nation. They were slow to learn this lesson, and inclined to think of their calamities as similar to those of other nations; and hence the Lord more than once

through the prophets reminded them that, so far as they were concerned, if they had his good favor, it was manifested in their *prosperity*; if they had his disfavor, it was manifested in the calamities (evils) under which they suffered. (See Isa. 45:7.) He assures them (Amos 3:6) that, if there were in their cities calamities or plagues or disasters (physical evil things of any sort--not moral evils), he was their author. But this does not apply to other nations. Consequently the intelligent people of to-day are quite right in not regarding as manifestations of special divine anger the London plague and the Chicago fire and the St. Louis cyclone and the Chinese floods and the Japanese earthquake and tidal-wave and the Russian famine and coronation disasters and the Egyptian cholera and other less natural disorders and disasters and accidents by rail, water, fire, famine, fever, consumption, etc., etc.

Not only has God no such covenant with the nations of the world to-day, but he has never made such a covenant of temporal prosperity with his saints. Quite to the contrary, they are called to walk with God by faith and not by sight--not by outward evidences of divine favor. The Gospel Church is specially told that her calling is to *suffer* with Christ for well-doing. She is invited to *sacrifice* present prospects and earthly favors, and is offered instead heavenly joys and blessings--a far more exceeding and eternal weight of glory. She is to look not for the things which are seen, but for those which are unseen and eternal. She is to realize the divine wisdom and submit gladly to such experiences of prosperity or adversity, health or sickness, as the Lord may see to be to the highest interests of her members, all of whom, as true members of the body of Christ, are dear to the Bridegroom Head who promises, graciously, that he will not suffer his members to be tempted above what they are able to bear, but will succor them, cause all present experiences (bitter and sweet) to work for their good, and no really good thing withhold from them.

(5) Romans 8:11 is sometimes cited as a proof that Christians are to expect physical healings. This is as much of a mistake in one direction as some well meaning Christians make in an opposite direction, when they understand this verse to teach the *resurrection* of our present identical bodies (in exact opposition to 1 Cor. 15:37, 38). The expression, "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you," should be interpreted in harmony with the context. *Verse 10* declares, "If Christ be in you, the body is *dead*"--not literally dead, but reckonedly dead, in that the human will has died and the will of God in Christ has been accepted instead. The will is dead to sinful things; it does not love nor practice them, as it once did. The Apostle's argument is that such a deadness to sin, although desirable, should not be satisfactory to us; we should not stop there; we should by God's grace seek to get *alive* to righteousness and active in its service as once we were alive to sin and its service. He proceeds to show that this, although a great change, is possible to us; and he tells us how. He says that the mighty spirit of God which could and did resurrect our Lord from literal death is able to quicken (make alive) to the service of righteousness these very bodies once alive to sin but now by God's grace mortified, killed, "dead to sin." He therefore urges all who have the spirit of Christ not only to be dead to sin but to permit the spirit of Christ in them to make them alive to holiness and in general to God's service. He shows them further that the new spirit (mind) of Christ which they have received is a spirit of adoption into God's family as sons, and that if they are sons they not only are "free" but must have fruit unto holiness, and that their joint-heirship with Christ as sons depends upon this quickening of their mortal bodies--"if so be that we suffer with him [Christ], that we may be also glorified together."

All who catch the real sense of the passage will see that it has no reference to physical quickening and immunity from sickness and pain, but to a quickening or energizing by the Lord's spirit so as to be, not only willing, but glad, to "*suffer* with him." Nor could it possibly refer to a literal resurrection of the mortal body, for not only are we assured that the body which is buried is not the one which will be raised, but we know that the spirit of Christ does not dwell in dead bodies: it is "the body *without* the spirit [of life that] is dead."

(6) If sickness cannot come upon God's consecrated people contrary to his permission, would not the taking of medicine be putting ourselves in conflict with God's will?

No. <sup>{1}</sup>It is God's will that every member of the "body of Christ" should be touched with a feeling of the world's infirmities, in order that, when exalted to the Kingdom, they may be very tender, sympathetic and generous, when, as the royal priesthood, they shall judge the world. (1 Cor. 6:2.) Our Lord and Master, who had none of the imperfections of the fallen race, but was holy, harmless and separate from sinners, needed to take from men their sicknesses and infirmities (Matt. 8:16,17), in order that he might be touched with a feeling of our infirmities and be a faithful High Priest. It would be thoroughly illogical to suppose that the lessons necessary to the preparation of the High Priest for his office and service are not necessary to the underpriests who are called to suffer with him and to reign with him.

Hence, those who see their high calling should not expect immunity from sufferings and trials and difficulties; and the usual aches and pains--headaches, toothaches, etc., etc.--which come to the Lord's people, as well as to the world, in a natural way, should be treated as the world treats them, but with greater patience and cheerfulness: that is, they should be avoided by reasonable care as to food, clothing, etc., and they should be alleviated by the use of such cures as may come under our notice. We need not fear thwarting God's will; that is impossible: he will take care of that part. See also our comments on this subject in our issue of July 15, page 168.

#### SCHLATTER, MARK SMITH AND OTHER HEALERS

From Pennsylvania, Kentucky, Colorado, Illinois, New England and Australia come seemingly well authenticated accounts of miraculous healings of some diseases. Some of the healers pray with the sick, some do not; some lay on hands and anoint with oil, but mostly they merely grasp the hands of the sick. Some get all the money they can from the sick; others, like the Master, will receive no compensation. Some love to be called Rabbi and Reverend, others are plain, unassuming Christians. In answer to many inquiries

respecting these healers and the source of their power, we answer:--

We believe that some of them are God's agents, thus used in order to make a beginning of restitution work and to break it gradually to the people. It is, however, copied and sought to be offset in its effects by others whose powers are from the prince of darkness, who still endeavors to blind the minds of men to God's goodness and plan. (2 Cor. 4:4.) It is not possible for us to be sure from the meager and often incorrect newspaper reports, which are servants of God and which the servants of the adversary. Nor is it necessary that we should decide; God is at the helm and will direct his own, and whatever of the wrath of men or devils would not serve some useful purpose, either of trial or sifting, will be restrained.

In thinking of these healers, we draw the line on their profession of faith in Jesus (as their Redeemer and Lord), and the doing of the healing in his name and by his power. Here we are on guard, however, against Spiritists, Christian Scientists and such like, who use the name Christ in a deceptive manner, meaning thereby *themselves*; i.e., denying any power or authority from *Jesus*, they claim that his power was merely because he was one of them --one of the Christ *class* possessed by their spirit, which is really deceptive and anti-Christ,--against Christ and in opposition to a true interpretation of the Bible.

And amongst those seeming to us to be on the right side of the line of faith, we feel that those who refuse to make merchandise of their gifts or prayers and those who reject human titles and manifest most of humility and zeal and faith are most worthy of confidence and respect. But we know of none claiming these healing powers who are acquainted with and accept the divine plan and present truth as we understand it.

Salvation! O ye toiling saints,  
By faith ye have it now;  
The promise is your daily strength,  
While to God's will ye bow.  
Salvation! O the blessed theme  
Shall fill the world with joy!  
When all its mighty work is seen,  
Praise shall all tongues employ.

Purer than we judge we would;  
We would love each other better  
If we only understood.

Could we judge all deeds by motives,  
See the good and bad within,  
Often we would love the sinner  
All the while we loathe the sin.  
Could we know the powers working  
To o'erthrow integrity,  
We would judge each other's errors  
With more patient charity.

If we knew the cares and trials,  
Knew the efforts all in vain,  
And the bitter disappointments--  
Understood the loss and gain--  
Would the grim external roughness  
Seem, I wonder, just the same?  
Would we help where now we hinder?  
Would we pity where we blame?

Ah, we judge each other harshly,  
Knowing not life's hidden force;  
Knowing not the fount of action  
Is less turbid at its source.  
Seeing not amid the evil  
All the golden grains of good,  
Oh, we'd love each other better  
If we only understood.

<sup>{1}</sup> Jun 26 Manna, Heb. 3:1

#### [Poems Of Dawn Page 138] "INSTANT IN SEASON"

IF while I walk the busy mart,  
I find there one whose fainting heart  
By some kind, sympathetic word  
To new life might be stirred,  
Lord, help me say it *now*!

Or, if upon the thorny road  
I meet another 'neath a load  
Of sorrow, which my tears might share,  
And thus the burden bear,  
Lord, help me shed them *now*!

If any ointment, rare and sweet,  
I long to pour upon "His feet,"  
To rest and soothe them by the way,  
My hand let nothing stay,  
Lord, help me bring it *now*!

#### [Poems Of Dawn Page 140] IF WE ONLY UNDERSTOOD

COULD we draw aside the curtains  
That surround each other's lives,  
See the naked heart and spirit,  
Know what spur the action gives--  
Often we would find it better,