

# THE HERALD OF CHRIST'S KINGDOM

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## Things Coming to Pass

*"When ye see these things come to pass, know ye that the Kingdom of God is nigh at hand." - Luke 21:31.*

ISRAEL, THAT most remarkable *people*, must hold I increasingly the rapt attention of all earnest Christians. It is impossible, in following through the daily press the record of their rapid expansion in Palestine, with the realization that our eyes are beholding the fulfillment of possibly the most definite evidence promised of the proximity of Christ's Kingdom, not to be stirred in one's innermost being. While it was not ours to witness the marvelous *works* of the Master's first presence, it is our privilege to behold the beginnings of the "greater things than these," in the time of His invisible second presence, a time of world-shaking events, the gradual restoration of Israel to long-lost favor being amongst the most prominent of them.

True, humanity, including the Jewish people themselves, are as yet in ignorance as to the far reaching significance of the "fig tree putting forth its leaves," and that its full development will result in the resurrection of the dead (Rom. 11:15); nevertheless signs are not wanting both from Christian pulpits and from Israel that Zionism has begun to mean more than simply the founding of a National home for the Jews. It is to be expected that the true meaning of Israel's restoration will be grasped by more and more believers of God's Word in the nominal church as the "winter" season of the Gospel Age draws nigh, but not until the glorification of the true Church and the subsequent entering in of the "virgins, her companions, who follow her," will God's face again be fully turned to longsuffering Jacob as it is written. (Rom. 11:26.) Would that the persecutors of the Jew today could remember and repeat the words of the "mad" Prophet Balaam: "How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord: hath not defied? For from the top of the rocks I see him, and from the hills I behold him; lo, the people shall dwell alone and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his." - Num. 23:8-10.

From the days of Moses to our time, the record of this people is probably the most remarkable in the history of nations, and if it be not acknowledged as a "sign" by unbelievers, it is in reality as well as in appearance a "wonder." Alone of all nations has their history, past, present, and future been recorded in the most ancient of records, the Bible. The reverent contemplation of these, with the corroborative evidence of history, cannot but strengthen mightily the faith of the Christian in

Him who knows the end from the beginning, "in whose sight a thousand years are but as yesterday." A perusal of some of these prophecies will prove a blessing.

## **Foretold and Fulfilled**

Ere they had yet entered the promised land, three thousand three hundred years ago, Moses, as a divine legislator, while promising the Israelites that their prosperity, happiness, and peace would all keep pace with their obedience, threatened them with a gradation of punishments, rising in proportion to their impenitence and iniquity. And neither in blessings nor in chastisements hath the Ruler among the nations dealt in like manner with any people. But their wickedness and consequent calamities, greatly preponderated, and are yet prolonged, although the "time to favor Zion, yea, the set time" has approached. The retrospect of the history of the Jews since their dispersion could not at the present day be drawn in truer terms than in the unpropitious auguries of Moses so many centuries ago.. Moses professed to look through the glass of ages, and the astonishing fulfillment to the letter of his prophecies has been a stumbling-block to infidels, and a tremendous strength imparting influence to Christians. Note some of his wards, remembering that they were uttered before Israel had yet entered the land of Canaan:

"I will scatter you among the heathen and will draw out a sword after you: and your land shall be desolate, and your cities waste. . . And upon them that are left of you I will send a faintness into their hearts, in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. . . . And ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers, shall they pine away with them. . . . And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly." - Lev. 26:33, 36-39, 44.

"And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you." "The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them, and shalt be removed into all the kingdoms of the earth." - Deut. 4:27; 28:25-46.

"The Lord shall smite thee with madness, and blindness, and astonishment of heart: And thou shalt grope at noonday as the blind gropeth in darkness, and thou shalt not prosper in thy way: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee. Thy sons and thy daughters shall be given unto another people, . . . there shall be no might in thine hand. The fruit of thy land, and all thy labors, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: so that thou shalt be mad for the sight of thine eyes which thou shalt see. The Lord shall bring thee . . . unto a nation which neither thou nor thy fathers have known; . . . and thou shalt become an astonishment, a proverb, and a byword among all the nations whither the Lord shall lead thee. . . . Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. . . . And the Lord will make thy plagues wonderful, and the plague of thy seed, even great plagues, and of long continuance." - Deut. 28:28-59.

"All these curses shall come upon thee, and shall pursue thee, and overtake thee, . . and they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you and to bring you to nought; and ye shall be plucked from off the land

whither thou goest to possess it. And the Lord will scatter thee among all people, from the one end of the earth even unto the other; . . . and among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall stand in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." - Deut. 28:45, 63-67.

### **"Ye Are My Witnesses"**

The writings of all the succeeding Prophets, too numerous to be listed, abound with similar predictions. All of them were delivered with the clearness of history and the confidence of truth and all have been fulfilled marvelously in every detail. The history of their sufferings is a continued tale of horror, not exceeded even by the sufferings of the Christian martyrs. And through all the terrible fulfillment of each prophetic statement, the Jewish peoples were God's witnesses (Isa. 43:10, 12) to the immutability of His righteous judgments, and are living evidences to the truthfulness of His Word. Though the events, various and singular as they are, have been brought about by the instrumentality of human means, and the agency of secondary causes, yet they are equally prophetic and miraculous; for the means were as impossible to be foreseen as the end, and the causes were as inscrutable as the event; and they have been, and still in numberless instances are, accomplished by the instrumentality of the enemies of Christianity. Whoever seeks a miracle, may here behold a sign and a wonder, than which there cannot be a greater. And the Christian may bid defiance to all the assaults of his enemies from this stronghold of Christianity, impenetrable and impregnable on every side. Keith, in his notable work on prophecy, over a century ago, has some inspiring words in this connection:

"These prophecies concerning the Jews are as clear as a narrative of the events. They are ancient as the oldest records in existence; and it has never been denied that they were all delivered before the accomplishment of one of them. They were so unimaginable by human wisdom, that the whole compass of nature has never exhibited a parallel to the events. And the facts are visible, and present, and applicable even to a hair's breadth.

"Could Moses, as an uninspired mortal, have described the history, the fate, the dispersion, the treatment, the dispositions of the Israelites to the present day, or for three thousand two hundred years, seeing that he was astonished and amazed, on his descent from Sinai, at the change in their sentiments, and in their conduct, in the space of forty days? Could various persons have testified, in different ages, of the self-same and of similar facts, as wonderful as they have proved to be true? Could they have divulged so many secrets of futurity, when, of necessity, they were utterly ignorant of them all? The probabilities were infinite against them. For the mind of man often fluctuates in uncertainty over the nearest events, and the most probable results; but, in regard to remote ages, when thousands of years shall have elapsed-and to facts respecting them, contrary to all previous knowledge, experience, analogy, or conception-it feels that they are dark as death to mortal ken.

"And, in viewing only the dispersion of the Jews, and some of its attendant circumstances-how their city was laid desolate -- their temple, which formed the constant place of their resort before, leveled with the ground, and ploughed over like a field -- their country ravaged, and themselves murdered in mass -- falling before the sword, the famine, and the pestilence -- how a remnant was

left, but despoiled, persecuted, enslaved, and led into captivity-driven from their own land, not to a mountainous retreat, where they might subsist with safety, but dispersed among all nations and left to the mercy of a world that everywhere hated and oppressed them-shattered in pieces like the wreck of a vessel in a mighty storm -- scattered over the earth, like fragments on the waters -- and, instead of disappearing, or mingling with the nations, remaining a perfectly distinct people, in every kingdom the same, retaining similar habits and customs, and creed, and manners, in every part of the globe, though without ephod, teraphim, or sacrifice-meeting everywhere the same insult, and mockery, and oppression -- finding no resting place without an enemy soon to dispossess them -- multiplying amidst all their miseries -- surviving their enemies -- beholding, unchanged, the extinction of many nations, and the convulsions of all -- robbed of their silver and of their gold, though cleaving to the love of them still, as the stumbling-block of their iniquity -- often bereaved of their very children -- disjoined and disorganized, but uniform, and unaltered -- ever bruised, but never broken -- weak, fearful, sorrowful, and afflicted -- often driven to madness at the spectacle of their own misery -- taken up in the lips of talkers -- the taunt and hissing and infamy of all people, and continuing ever, what they are to this day, the sole proverb common to the whole world.; -- how did every fact, from its very nature, defy all conjecture, and how could mortal man overlooking a hundred successive generations, have foretold any one of these wonders that are now conspicuous in these latter times? Who but the Father of spirits, possessed of perfect prescience, even of the knowledge of the will and of the actions of free, intelligent, and moral agents, could have revealed their unbounded and yet unceasing wanderings -- unveiled all their destiny -- and unmasked the minds of the Jews, and of their enemies, in every age and in every clime? The creation of a world might as well be the work of chance as the revelation of these things. It is a visible display of the power and of the prescience of God-an accumulation of many miracles. And, although it forms but a part of a small portion of the Christian evidence, it lays not only a stone of stumbling such as infidels would try to cast in a Christian's path -- but it fixes an insurmountable barrier at the very threshold of infidelity, immovable by all human device, and impervious to every attack."

### **Predictions of Restoration**

And just as the Scriptures have foretold the evil that was to come upon them, so just as definitely have they spoken of their pardon and restoration. The uniform experience of the literal truth of every prediction respecting their past history may suffice to give assurance of the certainty of their predicted restoration. Today we are witnessing the restoration of Israel, and well may the Christian rejoice to see the fulfillment of God's promise which presages the deliverance of all humanity also

"The Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and He will do thee good, and multiply thee above thy fathers." - Deut. 30:3-5.

"Oh, scenes surpassing fable, and yet true!  
Scenes of accomplished bliss! which, who can see,  
Though but in distant prospect, and not feel  
His soul refreshed with foretastes of the joy?"

- *W. J. Siekman*

## "Till He Come"

*"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" - 1 Cor. 10:16.*

ONCE again the Passover season, as commemorated by the Jews, is approaching, beginning this year on the 8th of April.\* This festival, which lasts for seven days, celebrates the deliverance of the people of Israel from Egyptian bondage; it recalls the thralldom of that nation to Pharaoh, and its redemption therefrom under the mighty hand of God. Furthermore it reminds them of the series of plagues which God sent to incline the heart of Pharaoh to do His will, to end their bondage, to "let My people go." It reminds them especially of the tenth and last of these plagues, in which the destroying angel smote the firstborns throughout the land, but "passed over" the firstborns of the children of Israel because of the blood of the lamb which, in obedience to the divine command, had been sprinkled on the lintels and door-posts of their houses.

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\*As noted on page 16 of our January issue, we will commemorate the death of the antitypical Lamb after six p. m., April 2.

### Two Passovers in Type and Antitype

These two passovers, the one of the firstborns by the destroying angel, and the other of the entire nation at the Red Sea, were instances of the miraculous power of God operating in behalf of His people, and they might well be had in everlasting remembrance by Israel. Christians, however, heeding the instructions of their New Testament guides, realize that the chief intention of these passovers was to serve as pictures or types of God's greater purposes. In the light of the "spirit dispensation," the "passing over" of the firstborns of Israel in the last night of their long bondage in Egypt is seen to point to the passing over of the Church of the Firstborns during the long night time of this Gospel Age now drawing to a close. The passing over of the nation at the Red Sea shortly thereafter, well illustrates the ultimate deliverance from the bondage of sin and death of every member of Adam's race, who, before the close of the Millennial Age, shall have demonstrated his desire and purpose to live in accord with the laws of truth and righteousness to worship God in the beauty of holiness. Praise God for His purposes, now seen to be ripening fast!

In the typical arrangements the lamb held the place of chief importance, and was the subject of very special and particular instructions. In the first place it was to be one without blemish, reminding us of "Christ our Passover [Lamb]" as the Apostle Paul suggests. (1 Cor. 5:7, 8.) He had no blemish of sin in Himself, nor did He contract any stain or spot of sin by His contacts with the world. As the Apostle Peter says: "We were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." - 1 Pet. 1:18, 19.

The blood of the typical **lamb** was sprinkled on the door-posts and lintels of the Israelite's house, but the blood of **Jesus**, the unforfeited life which was made available to us by the shedding of His blood, has been graciously applied to our hearts, removing from us the burden of unforgiven sin, setting us free from all consciousness of evil.

In instituting the typical passover, we read (Exod. 12): "This month shall be unto you the beginning of months: it shall be the first month of the year to you." How truly this feature is fulfilled in the experience of a consecrated believer of this Gospel Age! Everything in his life

dates from the time when he came "under the blood." Before that all is darkness; before that all is death. He does not care to even think of the darkness of his unconverted days, and when he does occasionally mention them, it is only that his Savior may be the more magnified, in the minds and hearts of those to whom he speaks; and that the contrast of that past with his present happy state may awaken in him a still greater realization of his cause for gratitude and devotion.

### **Mary's Deed of Love**

As this year we once again take "the loaf" and "the cup" we can think of no better preparation of heart than to meditate on the events connected with our Lord's celebration of the Last Passover and of His institution of the Supper in its stead. We might begin at Bethany, where the last journey that Jesus made from His Galilean home ended. It was here, three months previously, that He had raised Lazarus from the dead-an act which had decided the Sanhedrim to put Him to death. It was here, on the 9th day of the month of Nisan, just six days before the Passover, that the feast was given in His honor, at which Mary's beautiful deed was done, when she took her box of spikenard perfume-very costly and precious-representing perhaps a man's wages for a whole year, and broke it over the head and feet of our Lord, and wiped His feet with the hair of her head, and the house was filled with the odor of the perfume. All! the perfume of that beautiful deed will cling to the garments of the Church as long as time shall last. "Wherever this Gospel shall be preached," said our Lord, "this also, that she hath done, shall be spoken of for a memorial of her." Praise God that once at least in His life on earth our Lord received the love, and gratitude, and devotion, that His heart craved, and that were His due. For her deep insight, her understanding heart, her act of loving, generous, unhesitating devotion, Mary has placed us today-has placed the whole Church of Christ, for all time-under an endless, unpayable, debt. Praise God for Mary, then; praise God for the men and women since who have shared her large, generous, devoted spirit and disposition. And may a rich odor of the selfsame perfume of love ascend from our hearts to our Lord as at the "Table" we hold sweet communion with Him and with each other.

On the day after Mary's deed of love, our Lord started on His triumphal entry into Jerusalem. The following day He cleansed the temple for the second time; and for the remainder of that day, and all of the next, He was occupied in teaching the people who hung upon His lips, and in frustrating and confounding those who sought to entangle Him by captious questions. At the close of the day He poured out His infinitely pathetic appeal: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" As they left the temple He foretold its overthrow: "There shall not be left here one stone upon another, that shall not be thrown down,"

### **Panorama of Future Unrolled**

Later, in the cool of the evening, He sat down on the brow of Mount Olivet, and in answer to the questioning of His four close disciples, Peter, James, John and Andrew, He unrolled the panorama of the future to them-the whole course of events from and including the destruction of the temple and the city down to and including His own return, when He would come in power and glory. These ever-living, ever-weighty words, closed the greatest day of His teaching ministrations on earth. He ended them with a gracious prophecy of Israel's ultimate reception of Himself "Ye shall not see Me henceforth till ye shall say: Blessed is He that cometh in the name of the Lord." Late in the evening of this same day He announced the coming Passover in connection

with which He instituted the Supper which for His followers was to take its place thereafter. "Now it came to pass that when Jesus had ended these sayings, He said unto His disciples, Ye know that after two days cometh the passover, and the Son of Man is 'betrayed to be crucified.'" - Matt. 26:1, 2.

The disciples knew, of course, that the passover festival was due in two days, but that their Master was to be betrayed and crucified then must have affected them with great concern, stupification, and dread. His words must have come to them as a stunning blow. Only afterwards, when they would collect their thoughts, and calmly weigh the past, would they be able to realize their full significance.

The next day our Lord apparently spent alone, on Mount Olivet. There, where He had so often done before, He quietly poured out His heart in prayer, and engaged in sweet fellowship and communion with His Father. There He was refreshed and strengthened for the coming sorrow, suffering, humiliation, and death.

The following day the disciples came to Him at Bethany. They knew that preparations had to be made for the passover that evening. They knew that two days before He had declared that this Passover was connected with His being delivered up to be crucified. And therefore it must have been with peculiarly mixed feelings of awe, anxiety, and sense of duty, that they said unto Him: "Where wilt Thou that we prepare for Thee to eat the Passover?"

We are familiar with His reply: how He sent Peter and John ahead to make ready; how they were to go to a certain man's house; how they would be led to the right place by following a water-carrier servant who would meet them as they entered the city; and how, on telling the goodman of the house: "The Master saith: Where is the guestchamber, where I shall eat the passover with My disciples?" he would show them a large upper room furnished and prepared. And we remember how they went, and found as He said, and made ready the Passover. Into that upper room, where the Passover had been made ready, came Jesus in the evening, when the hour for the celebration, sunset, had come, and sat down, or reclined, at the table, and the twelve Apostles with Him. Into that same upper room let us enter now, in spirit, with unshod feet, with hushed breath, with holy reverence, with hearts attentive and subdued. For it is in that room that our Lord's wondrous character shines forth in clearest brilliancy. In full view before Him-only a few hours away-were Gethsemane and Calvary. But these are not permitted to disturb His serenity, as in that room He breaks for His loved ones a box of ointment infinitely more precious than the one of Mary, and filled the room with a heavenly fragrance.

### **"With Desire Have I Desired"**

The words of mingled sadness and joy with which He introduced the Passover services were themselves a most affecting revelation of His heart: "With desire have I desired to eat this Passover with you before I suffer." How strange it seems to us, now, as we look back on that scene, with our hearts melting at the memory of His love, that one of the Twelve could have been unmoved thereby, but persisted in following, to its bitter end, his previously determined course of treachery. How strange it seems to us, now, that another of the Twelve, bold and impulsively courageous as a rule, would prove, under test, to be so weak as to deny his Lord. How impossible it seems to us, now, as under the guidance and in the power of the Holy Spirit we yield our hearts to Him afresh, in a glad renewal of our consecration vows-how strange it seems, that apparently all of them should have given way to a spirit of strife and contention, as to which of them should



be counted the greatest. Yet these are the recorded facts, and they may well occasion in us each a most solemn and earnest heart-searching, that their lessons may not be lost on us.

But sad and unseemly though their selfish strife had been, Jesus knew that at heart the Eleven were loyal to Him. And He knew that because this was so they would ultimately triumph through the power of the Holy Spirit, over all the forces of sin and selfishness which would oppose them. But this was not true of Judas. His heart was disloyal, and it would be morally impossible for Jesus to proceed with the institution of the Supper so long as Judas remained. Our Lord's next step, therefore, is to dismiss Judas from the Apostolic circle, that only loyal hearts might remain. Yet even this He did in so gentle a manner that only Judas himself, and John, knew that the Master was aware of his treachery. The rest thought that our Lord merely instructed Judas to buy some things they might need for the coming feast of unleavened bread, or perhaps that He had told him to give something to the poor.

We do not care to dwell long on the treachery of Judas; it will be sufficient if we remember that his fall came about through the exercise of a spirit the exact opposite to that displayed by Mary—a spirit of selfishness, avarice, love of money, love of position, wrong ambition. If in our hearts we should ever find any trace of this spirit, let us be prompt to seek the Lord's grace to overcome it; to dispel it, to thoroughly root it out. And as we may be able to recognize in our hearts the spirit of Mary, that spirit of unselfish sacrifice, which our Master Himself possessed in such superlative degree, let us not quench it, but rather let us allow it to have sway there, and to permit its freest exercise in deeds of love which He can and will approve.

After Judas had left their company, Jesus seemed to breathe more freely. He seemed no longer greatly troubled in spirit, notwithstanding the dark experiences that lay ahead. Only a few hours remain in which to say all He wishes to say to His disciples, and He proceeds at once to comfort their hearts as He poured forth upon them in all the fulness and freedom of His love those great thoughts and exalted feelings and emotions, which St. John, through the Holy Spirit, has preserved for us in the 14th, 15th, 16th, and 17th chapters of his Gospel.

### **A New Commandment**

His first word is an expression of triumph: "Now is the Son of Man glorified." Following this outburst of triumph is a word of tenderness addressed to His own. He gives them the endearing name "Little children." He tells them that but a little while would He yet be with them. And so deeply would His absence be felt by all who had once enjoyed companionship with Him that they would have the loneliness of orphans. Nor could they now go through the loneliness, suffering, and death through which alone His future glorification could be reached. And until the reunion, which could not be until after these events, He gave them that wonderful, new commandment, to love one another. This commandment was not new in the sense that it had never been given before. The commandment, or law, of love, was written deep in the constitution of the first man. Love to one's neighbor is enjoined in the Old Testament. (Lev. 19:18.) But it was new in that it was to commence from a new center, even Jesus Himself; and it would be suited to new circumstances.

The Church, which was His Body, was about to be founded, and love was to be the mighty influence animating its members, the powerful bond uniting the members of that Body to each other and to Him their Head. His Body members, united to each other in love, were to be His love-bearers to the world. To the world, the constant love which would be seen in the relationship of the members of the Church to each other would be taken as proof of their discipleship. "By this

shall all men know that ye are My disciples, if ye have love one to another." This love would be to the world a pledge of the purifying, ennobling, humanizing, influences of the salvation of the Lord, and an evidence, both unailing and incontestable, of that salvation's heavenly origin. This "new commandment" was most loyally obeyed. And the flame of this **entirely new** affection on earth, streaming forth from the holy fires burning in the early churches, proved a mighty influence in the spread of the Gospel. And we, too, are determined, are we not, that our fellowship shall be similarly attested; that men shall be constrained to say of us, as of them, "See how these Christians love one another."

Yet one more word came from the Master's lips before He instituted the Memorial Supper we celebrate—a word of too important a significance for us not to mention it here. It was a warning of the coming sifting which Jesus foresaw would come upon the Eleven, and though it was addressed to Peter, indeed, it was applicable to them all.\*

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\*In a future issue we hope to submit a fuller discussion of St. Peter's sifting and conversion.

In this whole scene our Lord stands before us in the noblest light. In it His wisdom, love, faithfulness, and tenderness shine forth conspicuously; His foreknowledge of the future and of what goes on in the world unseen; His word of warning His sympathy with, His powerful intercession on the behalf of, His tempted, struggling, disciples; the strong foundation which he lays for them when they do stumble and fall, namely: "I have prayed for thee"; His genuine joy in their restoration, and His "When thou art converted strengthen thy brethren"; -- all these unite in forming, or strengthening, in our minds, the conviction that Jesus was indeed, what He claimed to be, the very Son of God, sent forth by the Father, to redeem mankind.

### **"This Do in Remembrance of Me"**

The time had now come for the institution of the Memorial Supper. After Jesus had washed the disciples' feet, and while He was explaining to them its import, and holding conversation with Peter, the Passover meal was progressing. It had now come to an end. The eating of the lamb, and of the unleavened bread, reminding them of the salvation of their nation from Egypt, had taken place. The Psalms associated with the Passover services had been sung; the several cups of wine had been passed in their order. And now Jesus proceeds to institute a new thing. Taking some of the bread and fruit of the vine He consecrated them to higher and holier uses. Henceforth they are to be memorials of deliverance from a bondage more dreadful than that of Egypt; by a Savior infinitely holier than Moses. He Himself had come and was about to lay down His life as the antitypical Lamb of God. As the Apostle declares: "Christ [Jesus] our Passover' [Lamb] is sacrificed." Henceforth, for those who realize this, and who trust in Him, old things would pass away. Even the old Passover would no longer be appropriate for them as, by reason of its fulfillment, this type would now become obsolete. But in its place, they, His followers, should have another feast. As we read (Luke 22:19, 20), "And He took bread [or, as the Revised Version translates, "a loaf"], and gave thanks, and brake it, and gave unto them, saying, This is My body, which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the New Testament in My blood, which is shed for you."

The evident meaning of our Lord's words is "This loaf and this cup symbolize or represent My body and blood." The loaf was not actually His body, for that He still possessed, and in no sense had it yet been broken. So also the contents of the cup was not His blood, which was still in His

veins. But the picture is complete when we recognize that the unleavened (pure, unfermented) loaf represented our Lord's sinless flesh; and the fruit of the vine represented His blood -- the life poured out in sacrifice.

The Apostle Paul throws an additional light on the meaning of these symbols; when he inquires:

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread [or loaf] and one body; for we are all partakers of that one loaf." - 1 Cor. 10:16, 17.

### **Fellowship with Christ**

What then, is this feast? It is a communion; communion with Christ, and communion with each other. But what is meant by communion? The word breaks up easily into "union" and its prefix "com," which means "with"; so that the whole word means "union with." Union, then, lies at the basis of communion. We must be one with Christ in heart; baptized into His death; quickened by His spirit; joined, here and now, to His resurrection life. Thus are we brought to 'be members of His Body, one with the whole Church, of which He is the Head. We cannot have communion with Christ until we are in union with Him; and we cannot have communion with the Church, which is His Body, until we are in vital union with it.

How may we have communion with Christ? In many ways. First of all, by personal fellowship with Him. We speak with Him in prayer; He speaks to us through His Word. We have communion with Christ in His thoughts, views, and purposes; for His thoughts are ours according to our capacity and the degree of our sanctification. Those things which please Him, please us; those which grieve Him, grieve us, if we have "the mind of Christ."

We may also have communion with Christ in our actions. Have we ever tried to pass on the Gospel to those who know it not? This Jesus did. Have we found it difficult? So Jesus found it. Have we ever striven, with tears, to reclaim a backslider? Then we were in communion with the Good Shepherd who, hastening into the wilderness to find one lost sheep, finds it, lays it on His shoulder, and brings it home rejoicing. Yes, in acts of self-denial, liberality, benevolence, piety, we enter into communion with Him who went about doing good.

So it is with our sorrows. Certain of us have had large fellowship with Jesus in affliction. Jesus wept. He lost a friend, and so have we. Jesus grieved over the hardness of men's hearts; we know that grief. Jesus was exceedingly sorry that the hopeful young man turned away, and went back to the world; we know that sorrow. Those who have sympathetic hearts, with love for others, readily enter into the experience of the Man of Sorrows.

Nor this alone; we have been with our Divine Master in His joys, especially in that joy which was set before Him of bringing salvation to the dying race. For that joy He endured the cross. And though the fruition of His sacrifice is not yet matured, yet even now He must be joyful at the prospect of seeing the travail of His soul. And in the spirit of our minds we rejoice with Him, and covet a share in the fellowship of His sufferings, a privilege offered only to His "brethren."

## Fellowship with the Brethren

So also with the communion to be had with the fellow-members of the Body of Christ. This is richly enjoyed with all who possess His Spirit. Much of it is experienced in our conversation, and in our correspondence, although of course it is not limited to these. We who reverence the Lord speak often one to another in regard to mutual hopes and aspirations. Others may from time to time speak **against** each other, but Christians worthy of the name do not do so. Nod their communion is well expressed in that dear hymn we love to sing: "Blest be the tie that binds"

"We share our mutual woes,  
Our mutual burdens bear;  
And often for each other flows  
The sympathizing tear."

## Who May Participate?

Just one word more in closing. Who may participate in the Lord's Supper? To this question we would reply: No one should join in this celebration who does not trust in Christ as his or her personal Savior from sin and death; and who does not purpose to walk worthy of the Name of Jesus, in His footsteps wherever they may lead, to the best of his or her ability. No one should come to the Lord's table lightly, carelessly, but, as the Apostle exhorts: "Let a man examine himself, and so let him eat of that bread and drink of that cup." But on the other hand none should absent himself or refrain from communion from a sense of unworthiness. Thank God for a sense of sin, for a keen conscience about it; but let not that keep any away. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous," and "If we confess our sins He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness " Thus cleansed, let us draw near, gladly confessing our love for our Lord, rejoicing in the pleasure and privilege of remembering Him, in this, the way appointed, "For, as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

## ""Tis Midnight""

""Tis midnight; and on Olive's brow  
The star is dimmed that lately shone:  
'Tis midnight; in the garden now,  
The suffering Savior prays alone.

""Tis midnight, and from all removed  
The Savior wrestles lone with fears;  
E'en the disciple whom He loved  
Heeds not his Master's grief and tears.

""Tis midnight, and for others' guilt  
The Man of Sorrows weeps in blood;  
Yet He who hath in anguish knelt  
Is not forsaken by His God.

""Tis midnight, and from heav'nly plains  
Is borne the song that angels know;  
Unheard by mortals are the strains  
That sweetly soothe the Savior's woe."

## The Assured Basis of God's Approval

*"There is a way that seemeth right unto a man; but the end thereof are the ways of death." - Prov. 16:25.*

THE MOST important of warnings is contained in this text. It is a solemn warning against self-deception-against pursuing a course of conduct which is radically wrong, being opposed to the spirit and intent of the divine law, and yet which may be made to **seem** right by a line of false reasoning, suggested by the will of the flesh and apparently founded upon the Word of God, yet denying its fundamental principles of righteousness. The delusions of Satan also greatly help along such deceptions, and thus the blinded one is urged on in a course which seems to him to be right, but the end of which is death.

Christians should above all things guard themselves against the folly of this way. To do this, let us ever remember that, even though through Christ we have a reckoned standing of justification before God, the human heart which we still have is "deceitful above all things and desperately wicked" (Jer. 17:9), and that it requires constant watching and purging to enable us to put into practice the Apostle Paul's rule: in simplicity and godly sincerity have our conversation in the world. (2 Cor. 1:12.) This requires humility, sobriety, godliness. If the heart be puffed up with pride, or is ambitious for vainglory, or if it be selfish, or in any measure intoxicated with the spirit of the world, then beware; for there is great danger of getting into that way that seemeth right to a man **because** blinded by his own perverse will or fleshly mind.

The best safeguard a Christian can have against the snares of Satan is that "understanding" referred to in the twenty-second verse of this sixteenth chapter of Proverbs and there described as "a wellspring of life unto him that bath it." Such understanding is not merely of the head, but of the heart specially; for, "With the heart man believeth unto righteousness," and "Out of the heart are the issues of life." If the heart be wrong, the head will seek to justify it, and in so doing will pervert judgment and truth. Therefore, take heed, and "keep thy heart with all diligence."

Not only will the "wise and understanding heart" keep the feet in the paths of righteousness, but also "the heart of the wise teacheth his mouth, and addeth learning to his lips" (verse 23), so that he shall speak forth "words of truth and soberness," words of wisdom, of kindness, and of love. How important that the fountain should be sweet, that thus the stream that issues from it may be healthful and refreshing to all within the range of its current! Truly, "pleasant words [of wisdom, of counsel, and loving-kindness] are as a honeycomb, sweet to the soul, and health to the bones," in that they refresh and comfort and stimulate courage and thus fortify the soul and strengthen it to noble deeds. - Ver. 24.

How different is the picture of the ungodly man! (Ver. 27-29. ) "An ungodly man diggeth up evil [apparently finding a morbid satisfaction in searching for it], and in his lips there is a burning fire. A froward man soweth strife, and a whisperer separateth chief friends. A violent man enticeth his neighbor, and leadeth him into the way that is not good. He shutteth his eyes to devise froward things: moving his lips, he bringeth evil to pass." Thus, as Isaiah says, "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." - Isa. 57:20, 21.

But blessed is the man that hath learned the right ways of the Lord, and walketh therein with a perfect heart. Such a one, unlike the wicked who go about digging up evil, delights himself in doing good and in speaking forth the words of truth and soberness. He is slow to anger, and studies carefully how to rule his own spirit, which is surely a great work and worthy of the

ambition and effort of every Christian. (Ver. 32.) How blessed (ver. 31) are the closing years of a long life devoted to this most worthy end of ruling one's own spirit in harmony with the principles and precepts of the Word of God; when, as Mr. Whittier has beautifully expressed it

"All the jarring notes of life  
Seem blending in a psalm,  
And all the angles of the strife  
Are rounding into calm;"

and when the hallowed influences of ripened Christian graces are manifest to every beholder. Truly, "the hoary head is a crown of glory if it be found in the way of righteousness." But if not, it is but a monument of folly and its ripened evil fruitage is most undesirable.

### **"I, too, Am a Christian"**

In 2 Cor. 13:5, Paul says, "Try yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Christ says (John 15:14), "Ye are my friends if ye do whatsoever I command you." By such rules each of us may know what the Lord requires of us. While our standing in justification is a "hidden in Christ" provision of abounding grace, the possession of "Christ formed in us" comes under the rule, "If any man have not the spirit of Christ, he is none of His." (Rom. 8:9.) And putting on Christ, and being made like Him is our true objective. It is said that one of the gifted painters of the world stood before the masterpiece of the greatest genius of the age. This he never hoped to rival, nor even to equal, yet the infinite superiority did not rush him, nor cause him to despair. He saw realized those conceptions that had long floated vaguely before him in unsubstantial form; in every line and touch he felt a spirit immeasurably superior. As he stood gazing at it, his heart swelled with emotion, his feelings became elevated, and he turned away exclaiming, "And I, too, am a painter." So we need to look on Christ and see in Him the embodiment of the highest and holiest of all conceptions, until we know His touch and power and until our walk speaks for us before the world, saying "I, too, am a Christian."

If we be sincerely concerned to give such a testimony of the power of Christ and the Word of truth in our lives, will it not be profitable to recall in a very personal way some of the very important things we need to remember as requirements of such as God will approve. Let us then, each for himself remember --

That my election to the high position to which I am called is not yet made sure-the race for the prize of my high calling is still before me.

That I am yet in the enemy's country, surrounded by many subtle and powerful foes.

That if I would be successful I must fight the good fight of faith.

That the weapons of my warfare are not **car**nal, but mighty to the pulling down of the strongholds of error, superstition and inbred sin. - 2 Cor. 10:4.

That it is in view of the warfare before me the subtlety of my temptations, the weaknesses of the flesh-that the faithful Peter urges all diligence in the cultivation of the Christian graces, and a continual calling to remembrance of the precious truths I have learned-that I may be strengthened for the conflict, and thereby able to make my calling and election sure.

That faith is a good thing; yet faith without works is dead; and to hold the truth in unrighteousness is worse than never to have received it.

That the truth is given to me for its sanctifying effect upon my heart and life -- it should have free course and be glorified -- its precious fruits should appear more and more from day to day.

That I must add to my faith, virtue-true excellence of character that will mark me as separated from the world and its spirit.

That I must add sterling honesty, truth and fair dealing in all business relations; moral integrity in all social relations; manifestly clean hands and a pure heart, and a bridled tongue that works no ill to a neighbor.

That if my heart be pure, it will not devise evil things, or harbor evil thoughts, or plot mischief.

That if my tongue be bridled, it will not be given to evil-speaking, but will hold its peace when it cannot speak well and wisely.

That the promptings of virtue go further than merely these negative features which refuse to do anything which will work ill to a neighbor; they incite not only to passive, but also to active goodness-in benevolent charity which seeks to alleviate suffering; to sympathize with sorrow; to comfort those in distress, and to elevate and bless others; to assist "all men" as I "have opportunity."

That I must gain a **knowledge** of God's character in order that I may the more thoroughly imitate it, and of His truth, that I may more fully conform to its teachings.

That I must exercise temperance-or self-control-in **all** things, letting my moderation be known unto all men, and taking care not to be hasty, hot tempered, rash or thoughtless; but endeavoring to be evenly balanced, thoughtful and considerate.

That my whole manner should be characterized by that carefulness which would indicate that I am ever mindful of the Lord's pleasure, of my responsibility to Him as His representative, and of my influence upon my fellowmen to see that it always be for good, never for evil.

That I must let "patience have her perfect work, that I may be perfect and entire, wanting nothing."

That this grace smoothes the way for every other, because all must be acquired under the process of patient and continuous self-discipline; and that not a step of progress can be gained without the exercise of this grace.

That not one of the graces more beautifully adorns the Christian character, wins the approval of the world's conscience or glorifies the God of all grace, whose truth inspires it.

That it is long-suffering meekness earnestly striving to stem the tide of human imperfection and weakness, and endeavoring with painstaking care to regain the divine likeness.

That it is slow to wrath and plenteous in mercy; quick to perceive the paths of truth and righteousness and prompt to walk in them; mindful of its own imperfections, and sympathetic with the imperfections and shortcomings of others.

That I must add to patience godliness-I must carefully study and imbibe the divine character as presented in His Word.

That I must exercise brotherly-kindness towards my fellowman.

That I must add to brotherly-kindness **love**.

That Peter describes a most amiable character -one which cannot be acquired in a day, nor a year, but the whole life must be devoted to it.

That it is not enough that I know the truth nor should I be content to hold it in unrighteousness. I must see to it that the truth is having its legitimate and designed effect upon the character.

That to be established in the faith is one thing, and to be established in Christian character and in all the graces of the Spirit is quite another.

If I be true to my profession, I will daily strive to realize an increasing mastery over sin in myself, and will be able from time to time to distinguish some degree of advancement **in** this direction. I will grow more like Christ -- more self possessed, more meek and gentle, more disciplined and refined, more temperate in all things, and more fully possessed of the mind that was in Christ Jesus. And thus the silent example of a holy life will reflect honor upon that holy name which it is my privilege to bear and to represent before the world, as a living epistle, known and read of all men with whom I come in contact. I realize that the formation of such a noble and pure character is the result of the reception of divine truth into a good and honest heart. Or, rather, such is the transforming power of divine truth upon the whole character, when it is heartily received and fully submitted to.

I need the instruction and guidance and inspiration of the truth for holy living; and our Lord's words imply that all the truth that is necessary to this end is in the Word of God, and that, consequently, I am not looking for any further revelations through visions or dreams or imaginations of myself or others.. The Word of God, says the Apostle (2 Tim. 3:16, 17), is profitable for doctrine, for reproof, for correction, for instruction in righteousness (Heb. 4:10), that the man of God may be perfect, thoroughly furnished unto all good works. It reveals to me the spirit, mind, or disposition of God, and exhorts me to let the same mind dwell richly in me; and in conjunction with the study of the mind of God as revealed in His Word and communion with Him in prayer, I receive the blessed influences of His Spirit, which brings me more and more into conformity with His perfect will. I realize that to live a holy life is not to do some great and wonderful things: it is to live from day to day a life of quiet, unostentatious conformity to the will of God-of secret communion with Him in my closet, devotions and daily walk, and of zealous activity to the extent of my ability and opportunity in His service. As I have named the name of Christ, it is my determination-God helping me-to depart more and more from iniquity and apply my heart unto instruction, confident that I shall be led of God into green pastures and beside still waters; my table will be richly and bountifully spread, and my cup of blessing and joy and gladness will overflow.

Surely then, "He that in these things serveth Christ is acceptable to God, and approved of men."  
"Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? . . . He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." - Micah 6:6, 8.

*-Selected from early Watch Towers.*



## **In the Vineyards of Grace**

### **Cross-Bearing**

*"If any man will come after Me, let him deny himself, and take up his cross, and follow Me." - Matt. 16:24.*

NEVER DID one enter the vineyard of the Lord who was not called upon to bear and forbear. Never was a heart consecrated that was not tested as to its sincerity and faithfulness. Never was an offering accepted by God that was not wholly consumed upon the altar of sacrifice.

King David sang: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psa. 126:5, 6.) This is none the less true of the Christian because declared in reference to Israel.

Many a faint-hearted one has turned back from the consecrated life because he saw only the sorrow and tears, and had not the stability and patience to await the harvest that he might reap with joy. Many a heavy-hearted one never has asked that he might be anointed with the oil of gladness, and does not know that joy of spirit and songs from the heart and lips are a wondrous part of the cross-bearing and consecrated life; nor that this joy is something which can not be taken away. John 16:22.

### **The Fruit of the Spirit is . . . Joy**

Did not "the God of hope fill you with joy and peace in believing"? (Rom. 15:13.) No? Then, believing one, seek this blessedness now, and do not undertake the service which is required until you can first carry away a song. Dreary indeed would be the days of sorrow were there never a psalm at sunrise. Cruelly long would be the journey were there never a hymn of praise by the evening camp.

Jesus said: "Whosoever doth not bear his cross, and come after Me," and "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." (Luke 14:27, 33.) This was the literal requirement of each of the Twelve, and it is also what is required of every one of Christ's followers.

It has not been found to be the general occurrence that the consecrated one is called to leave father, mother, children, wife, and all near relatives, evacuate his estates and forsake his business; yet often all this **is necessary** in order that the vows of consecration may be kept inviolate. In any case the consecrated one must prepare **his heart and mind to** do just **this** should the divine call come to him to make such a sacrifice of human interests and affections. It often has been necessary in times past -- Christians of all times and peoples have suffered every possible grief for the sake of Him who paid the ransom price for their salvation. And even today it costs something to be a Christian.

## **Bearing the Marks of the Lord Jesus**

Consecration is a personal matter. "If **any man,**" says Jesus, "will come after Me, let him deny himself and take up his cross and follow Me; for whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it." (Matt. 16:24, 25.) We know not what the future holds for individual members of the Church of Christ; but certain it is that he who follows "the Lamb whithersoever He goeth," will find his cross bearing continual. There will be no cessation of his burdens. It will be his to suffer for Christ's dear sake and bear about in himself the marks of the Lord Jesus.

Here and there, scattered over this whole wide world, there are noble souls who are bearing crosses of heavy weight. Many of their burdens are disguised to the casual observer; and some crosses are made both naked and crushing by an unloving world. Yet none may falter nor look back: The word is Onward, and bravely do these blood-washed sing:

"In the cross of Christ I glory,  
Tow'ring o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime."

But let none deceive himself with the thought that perhaps he may escape the trials and hardships incident to the vineyard service. There are no padded crosses. Some are more beautiful to look upon than others; some may be draped in some sort of romantic idealism; but every cross will test the fiber and sinew of the bearer. A century ago a noted commentator wrote these words "A professed disciple will be repeatedly put to the trial: he will be called on, in steadily acting according to his principles and conscience, to blast his opening prospects of preferment, riches, or reputation; to renounce worldly pleasure; to forego relative comforts and agreeable friendships; and to bear losses, reproaches, and various hardships for the sake of Christ; and in time of fierce persecution, he may be required to renounce his country, friends, and possessions, to become an exile or a captive, and to part with his liberty or his life; otherwise he cannot follow Christ as His true disciple."

The very climax of self-abnegation is reached in the words of Paul: "But then, indeed, I even esteem all things to be a loss on account of the excellency of the knowledge of the Anointed Jesus my Lord; (on whose account I suffer the loss of all things, and consider them to be vile refuse, so that I may gain Christ, and may be found in Him, not clinging to that righteousness of mine own, which is from law, but that which is through the faith of Christ-the righteousness from God on account of the faith;) to know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death." - Phil. 3:7-10, Diaglott.

"Yes," we hear, "Paul's cross was heavy and great; but he was given an especial commission and was strong and staunch and able to bear the burden put upon him. But are there no smaller and lighter crosses for weaker Christians-something suitable for me?"

Yes, there are crosses of every kind. There always have been. There always will be so long as the Church shall need to "fill up that which is behind of the sufferings of Christ." (Col. 1:24.) But it has been the experience of the consecrated from the time when Jesus said, "Take up thy cross and follow," that the cross which He has given each particular one to bear is the very easiest and lightest one that could possibly be found for him, if that one **is to win the prize at all**. Do not ask for

lighter crosses, but ask to be made strong to bear the one put upon you. The dear Father knew from the beginning -- from before the foundation of the world (Eph. 1:4) -- when He determined that the Body of Christ should be composed of many members, just what crosses would be needed to best fit us for the places He intended we should fill in that divine organism. He desired us to be "holy and without blame before Him in love"; daily, hourly, triumphing over the weaknesses and besetments of our fallen nature, and "doing all things without murmuring," knowing that it is God which worketh in us both to will and to do of His good pleasure." -- Phil. 2:13, 14.

"God's burdens rest upon the strong.  
They stronger grow who bear them long.  
And each new burden is a sign  
That greater power to bear is thine."

Often we hear the cry: "Oh, the galling bitterness of it all! To be thus fettered, held back, laid aside from real service! I would be willing to bear something really worth while; but I cannot carry this cross of petty cares that fret me so."

Dear heart, many a soul has passed through the valley of Baca without finding the well. Many a craft has shipwrecked upon a barren isle never knowing that it carried one of the Lord's own. Many a one has said: "I could give my body to be burned; but cannot endure the **words** that burn and blame, or the look of withering scorn." Another: "I could fight with beasts of Ephesus; but to be huddled day after day with these querulous, fault-finding people who have long since passed their day of usefulness, is unthinkable and unbearable."

Yes, these crosses are heavy-for you, surely. Perhaps even Paul or Peter might have fretted and winced had they been given your cross instead of theirs. We cannot tell; but certain it is they did not fret under the weight of their own. Knowing that it is given you to bear this cross, do you dare to ask the Father for another in its place? Would it not be better and more in keeping with your vows of consecration to pray the prayer of the Psalmist: "Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright." (Psa. 19:13, 14.) The very fact that this petty cross is laid upon you proves that no other has been prepared for you. It is yours to make glorious and beautiful as the days come and go; yours to hide from the world and to hide the world from you. It is yours to transform. Oh, let it transform you. It is yours to love. Let it make you lovely. And, because you cheerfully, lovingly bear it, the Father will love and bear with you.

"If thou, impatient, do let slip thy cross,  
Thou wilt not find it in this world again,  
Nor in another; here and here alone,  
Is given thee to suffer for God's sake.  
In other worlds we may more perfectly  
Love Him, and serve Him, and praise Him,  
Draw nearer and nearer to Him with delight;  
But then we shall not any more be  
Called to suffer, which is our appointment here.  
Canst thou not suffer then one hour or two?  
If He should call Thee from Thy cross today  
Saying: 'It is finished, that hard cross of thine  
From which thou prayest for deliverance  
Thinkest thou not some passion of regret

Would overcome thee? Thou wouldst say,  
So soon? Let me go back and suffer yet  
Awhile more patiently: I have not yet praised God.  
Whensoever it comes, that summons  
That we look for, it will seem soon, too soon!  
Let us take heed in time, that God may *now* be glorified in us."

Listen to the music of these words: "The trying of your faith worketh patience; but let patience have her perfect work." (James 1:3, 4.) Peter responds: "Blessed be the God and Father of our Lord Jesus Christ . . . wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: Whom having not seen, ye love." (1 Pet. 1:3, 6-8.) To this Paul adds his victorious note: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." (2 Cor. 4:16-18.) "In **all** things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings. "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck . . . in perils of waters, in perils of robbers . . . in perils among false brethren; in weariness, . . . hunger and thirst, in fastings often, in cold and nakedness." "Besides," -- oh, the pathos of these words! -- "the care of all the churches." - 2 Cor. 11:23-28.

Oh, Paul! Paul! We are amazed, subdued, ashamed. We are stricken and contrite. We have suffered nothing, nothing. All our crosses are light as shadows when compared. with thine, thou tower of the Christian faith!

A hard row? A long journey? Dear heart, do not be dismayed. "Let not your heart be troubled, neither let it be afraid." You have the same Source of strength, of consolation, of fortitude, as had Paul. Listen! "But one thing I do; even forgetting the things behind, and stretching forth toward the things before, I press along the line, toward the prize of the High Calling of God by Christ Jesus . . . who will transform the body of our humiliation into a conformity with His glorious body, according to the energy by which He is able even to subject all things to Himself." (Phil. 3:13, 14, 21, Diaglott.) Here is vision. Here is consecration and transformation to the image of Christ.

Do the testings come thick and fast? Does the cross you are called to bear become heavier every day and the way more steep? Let Him who said,

"As one whom his mother comforteth, so will I comfort you," speak peace to you and strengthen you through the exceeding great and precious promises of God. The Man of Sorrows invites you to come unto Him, and His yoke is easy and His burden is light.

There is a Gethsemane in the experience of every Christian. Each one must "cross over the brook Cedron." But it is along this path, unseen by the world, that the holy angels tread; and if in this hour of agony you are able to say, "Not my will, but Thine be done," from then on your way is assured, your serenity will be undisturbed, and you will be given peace and grace for life's supremest trials.

It is in this garden of grief that the child of God is given the vision of the Savior deserted by all men -- even His trusted and instructed disciples and in His last moments by the Father Himself. It is here the Christian is able to realize how the humiliated One clung to His cross, and how unchangeable was His purpose to fulfill the Father's will unto the end, even to glorify His Father in His last mortal agony. And if, here, the believing heart can still trace the path of the shining light, how much easier it becomes to count the cost as nothing compared with the privilege of suffering with Him.

Let us pray over our crosses very earnestly, and think deeply, examining every step and vow of our consecration, to make sure there is not left in the heart the least "root of bitterness," or even one rebellious thought: remembering that it is not a matter of whose cross is heavy and whose cross is light; but who shall be chosen to bear **any cross**. It is a matter of our finite love for God in return for His infinite love for us. (John 3:16.) If we love enough, no cross that He will lay upon us will be too heavy for us to bear gladly. In every tribulation we shall be able to rejoice.

"Our Father who art in heaven," **teach us to Love.** -*Selected*

## **Encouraging Messages**

Dear Brethren in Christ:

Enclosed find \$ to pay for the "Herald" another year. Please send extra copy.

If every one who loves the Lord and His goodness enjoyed the "Herald" as much as I do, I'm sure your subscription list would be much larger. I look forward to its coming with anticipation, for I know it will have the food that satisfies and strengthens. I pray that the Lord may continue to bless you in your service to the hungry ones. I am glad to note that there is no criticism in your paper of other classes or individuals, if they cannot see things as you do. I believe that is pleasing to the Lord. May you always show that loving spirit. I enclose some names for three months' subscriptions to the "Herald."

Thank you for your loving help the past years. May you be kept in "the secret place of the Most High."

K. P. -- Calif.

Dear Brethren in Christ:

Enclosed please find Post Office Order for \$ for the renewal of the "Herald" to -. It is with deep heartfelt gratitude to our heavenly Father that I send in two renewals to the "Herald," for His great love and care to us, in permitting you to still carry on the good work of feeding and building up His little ones. The "Heralds" are so rich and full of a beautiful spirit of love.

My heart burns with love to Him as I daily realize that through this means we meet and study as one family. Though far apart, we feel close to each other in Him.

May his richest blessings rest upon your every effort in all branches of your work in His name.

Yours in Christ,

A. H. -- Ont.

Dear Brethren:

I am writing to advise that we have just had a splendid visit from Brother P. E. Thomson during his. oneday appointment here. It is refreshing to meet one of like precious faith who has been in "this way" for many years, and who. knew Brother Russell intimately.

The Brother's talk to the little group of five in the afternoon was especially beneficial. We plied him with many questions after his talk had been finished. Beginning here four years ago with only two consecrated ones we now number five, with others showing interest.

While the public meeting was not well attended, yet we find that such efforts are of a more far-reaching effect than to just those who attend, because those who do attend speak of what they hear to others. Again, the effort on our part to give a public witness makes the message of the Gospel a matter for the world as well as for those who now appreciate it. All men were redeemed by Jesus' death and all shall, during His gracious reign, receive the benefits of His death; therefore the world of mankind have just as much interest in the message of the Truth now as the Church, though they may not know it, being blinded by the god of this world.

I am returning under separate cover the Brother's cut, which you sent for advertising purposes. At any time any of the speaking brethren pass this way, we shall be glad to have them stop with us. Our goal is the Kingdom and Christ. Any one who can help us to attain that goal is welcome. Our work is the work which God has entrusted to us, primarily the gathering of the jewels, secondarily a witness to the world. As long as God gives us strength and financial means, we propose to carry on every work we can which is in harmony with His will.

With Christian love, I am,  
In Christ, a bond-servant, R. C. R.-N. Mex.

Dear Brethren:

Greetings in this another year of God's favor. May His richest grace guide and bless your labor of love.

We look back with joy and with grateful hearts on many blessings which we have received through your ministry, evidences to us of the Lord's guidance, and I am sure none has received more' blessings than you dear ones through whom He has ministered to the needs of His people during the past year, and I am convinced that none has appreciated the blessed favors that have been yours more than you who have been so used.

As a very little "mite" to join with others may we beg of you to receive the enclosed, . . . to be used as you see fit. Though very small I am sure that the dear Lord knows how much we would - delight to contribute were our circumstances different.

May we now close with sincere Christian love,  
Your brother in the Beloved,  
H. J. B. -- N. S.

My dear Brethren:

I regret that for various reasons I had to, postpone remittance for "Herald," also \$ to carry on the work through the Institute.

We anxiously await the "Herald's" monthly arrival, and eagerly look forward to the Pilgrim visits. Isolated in the main, "one here, one there," the Pilgrim brothers' visits mean so much, and we thank the dear Father that He has graciously planned for our pleasure and encouragement, and I with others of like precious faith want

Dear Brethren:

Loving greetings. Please find Money Order for My "Herald" renewal. I would like to express my very warm appreciation for the "Heralds" of this last year. I have always appreciated the beautiful spirit it has contained. . . . The 1938& articles have been especially rich in helpfulness, and frequently after a very trying day and feeling almost too weary to get into the spirit off prayer, I have just started reading some article, and it has seemed to give me that restful peace of mind that has made prayer a sense of close communication with our, gracious Father-such a very real treasure. I have thanked Him for the power of the spirit in the article which I have read.

I do pray for you that 1939 may be richly blessed byour Lord continuing to guide your hearts and minds as you endeavor to be His servants of blessing to His people. I like the way you are maintaining not only the Truth but the spirit of the Truth. May our Father continue to work out His gracious will in you.

With warm Christian love,  
Yours lovingly, because His,  
L. D. - Eng.

### **SERVICE BEARING FRUIT**

Dear Brethren:

I have for several months now received a copy of the "Herald," for which I wish to thank you. I am sending my subscription. Let it begin when the three months' subscription expired. It is a splendid magazine very helpful to me. With many thanks, and best wishes,

Yours most truly,  
Mrs. L. E. R. - Mich.

Dear Friends of the "Herald":

I have for three months received a copy of the "Herald" for which I tender you my sincere thanks. I regret deeply my inability to become a subscriber to same, for the reason that I have been an invalid for a number of years, and am supported solely by the mercies of the Almighty, through kind relatives and friends. I am therefore not in a position to subscribe.

Would you please consider me one of the Lord's poor, and let me have the journal free? If so, I shall be indeed grateful.

Thanking you in anticipation, I remain,  
Yours very respectfully,  
V. L. -- B. W. I.

Dear Friends:

Yesterday I received a copy of the "Herald" from Brother and am reading it today.

I note among your "Items of Interest," the "Revelation of Jesus Christ." I have always been much interested in that book, and while I am ordering Vol. I, I would ask, Is there not some way of purchasing Vol. II, if even much used? There are quite a number of us here now who will be wanting to read it.

I am enclosing one dollar for the two volumes and in case there is no possible way of sending Vol. II, send the book on Daniel instead.

Also send me a sample copy of your tracts, as quite a number are discontinuing the large Brooklyn Society and we' wish to engage in active work.

Sincerely yours in love of the Truth,  
E. K. S. -- Pa.