

THE HERALD OF CHRIST'S KINGDOM

VOL. XXIV March, 1941 No. 3

A General View of the Messianic Kingdom

"And I John saw the Holy City, new Jerusalem, coming down from God out of heaven." - Rev. 21:2.

THROUGH THE Prophet Daniel and others, the divine promise was given to Israel that at some future time the God of Heaven would set up a Kingdom on the earth; that this Kingdom would be world-wide-"under the whole heaven"; and that it would last forever. (Dan. 2:44; 7:27; Isa. 2:2-4; etc.) This Messianic Kingdom is to be established to meet the exigencies of the case of fallen humanity and to bring mankind back into harmony with the divine arrangements. This Kingdom will intervene between the divine government and mankind, because the fallen race of Adam in its weak condition is unable to meet the requirements of the divine law.

The great Emperor of the Universe, Jehovah, has given the Messianic Kingdom to our Lord Jesus, who was the first representative of that Kingdom. While on earth, our Lord was treated with violence and ignominy. All down the Gospel Age, His disciples have been used in a similar manner. Yet the Kingdom which they represent will **surely** be established. Already the Father has appointed our Lord as King (Psa. 2:6), and will soon deliver to Him the power and glory of His office.

The object and purpose of this Kingdom is clearly set forth in the Scriptures. When it shall have been established, some -of its subjects will be asleep in death, and others will be awake. At that time none of the fallen race will be recognized of God as having any life whatever. The control of the whole world will be in the hands -of our Lord, as the One who purchased it with His own precious blood, and who is competent to bless it, according to the promise made four thousand years ago to Abraham, that in him and in his seed shall all the families of the earth be blessed. - Gen. 12:3; 22:18; Gal. 3:8, 16, 29.

The Kingdom of Heaven, as foretold by our Lord, will come about without manifestation -- outward show. (Luke 17:20, margin.) But with all these suggestions, let us not suppose that the

Kingdom is to be an earthly government. On the contrary, the Scriptures instruct us that those who inherit it must become spirit-beings before they can enter into it. (1 Cor. 15:50-52.) The living members will all be changed in a moment, in the twinkling of an eye, and the dead members must be raised to receive their change before they can be forever with the Lord.

The Lord and the glorified Church will all be spirit-beings, fully able to administer the world's affairs and yet be unseen by mankind. They will be manifest in the rewards, punishments, and judgments of that day. The difference between the King and the Kingdom is that the King is the person who has authority; but the Kingdom includes both His dominion and His associates. In this case the latter are the Church, who will sit with Him in His throne.

The Church will always be in the **heavenly condition**. Nothing in the Scriptures indicate that she will be restricted to one **place** rather than to another. The intimation is that after the Church has experienced her change, she will be absent from the earth for a while and will be brought into the presence of Jehovah, the great King. She will be arrayed in glorious clothing of wrought gold "in raiment of needlework." (Psa. 45:13-15.) These statements are figurative expressions indicative of the beautiful character wrought out in all who become actual members of the body of Christ.

The Seat of Divine Government

Whether the New Creation are afar off or on the earth, they will ever be of the spirit nature. Their particular place is on the divine plane. The various orders of spirit beings have each its own sphere, but the Church of Christ has no place among them. She is invited to occupy a position next to her Lord, who is on the right hand of the Majesty on High (Heb. 1:3) -- higher than all other planes of spirit being.

At the time of the First Advent, this place had not been prepared for the Church, although the Father evidently had it in mind. Our Lord ascended on high in order to prepare that place. (John 14:2, 3.) This He did by making an imputation of His merit on behalf of the Church, thereby permitting them to become participators with Him in the sufferings of the present age, that they may also become sharers with Him in the glories to follow. Thus He has prepared the way for the Church to enter the highest of all planes.

We are not sufficiently informed respecting the spirit condition to know just how possible it will be for the Lord and the Church to remain in the Father's presence and at the same time maintain the government of the earth. While this may be possible, yet perhaps it may not be a wise arrangement. Perhaps it will be necessary for them to be absent from the immediate presence of the Father, and approximate the earth.

Our thought is that The Christ will be very closely associated with the earth, just as Satan's kingdom is. Satan's seat of government is in Tartarus -- the atmosphere. He and his associates, the fallen angels, are near the earth, whither they were cast down, separated from their own plane because of sin. They are invisible to mankind, however, amongst whom they have done an evil work. Satan has also his human agents-wicked men and women, who are under his control, sometimes through ignorance and superstition, and sometimes through mesmeric influence. The Scriptures inform us, however, that shortly Satan is to be bound for a thousand years; and the place which he has occupied will then be vacant. - Rev. 20:1-3.

St. Paul informs us that the Church is to be caught up to meet the Lord in the air, during the time of His Second Advent. (1 Thess. 4:15-17.) This does not necessarily mean, however, that they will occupy Tartarus. We are told that they will be forever with the Lord; wherever He is, there

the Church will be also, in harmony with the divine will and executing the divine purposes. Men will not see the Lord and the Church, even as they do not see Satan and the fallen angels. The Christ will be very closely associated with the earth-as before intimated-though invisible to mortal eyes. They will be doing a good work, a powerful work on the spirit plane. They will be kings and priests unto our God, and they shall reign on the earth. - Rev. 5:10.

With The Christ will be various agencies. The great company will undoubtedly be associated with them. Then there will be the earthly agents, just as Satan has his assistants. These agents of The Christ will be the faithful ancient worthies, who will render intelligent and willing service in the Kingdom of Messiah.

In Isaiah 11:9, the statement is made: "They shall not hurt nor destroy in all My holy Mountain." Comparing Daniel 2:35 with verses 44 and 45 of the same chapter, we perceive that in prophecy

a mountain is the symbol for a kingdom. Isaiah's statement, therefore, seems to imply that under the Messianic Kingdom there will be a restraint placed upon all who do wrong. At the same time we are to remember Daniel's statement that the Kingdom is to **grow**. The prophecy is that the stone **became** a great mountain and filled the whole earth. Many years will doubtless pass before the prophecy will be fulfilled.

Future Sufferings of the Ancient Worthies

As soon as the Kingdom shall have been set up in power, the ancient worthies will be raised from the dead as perfect human beings. Psa. 45:16 evidently refers to these faithful servants of God, who are to be princes in all the earth. Presumably they will have a great work of instruction to do for the rest of humanity. While they will have this service to perform, nevertheless they will have great honor in doing it; for it is always an honor to serve the Lord.

The service which the ancient worthies will be given will be more than God would ordinarily entrust to a perfect human being. It will be a part of this service to deal with "the imperfect, fallen creatures and to help them up out of sin and imperfection. While in one sense of the word this work is desirable, yet it is not what a perfect human being would prefer. These ancient worthies will come forth from the tomb perfect; but during the entire Millennium, they will be amidst imperfect surroundings. The world of mankind will be imperfect then as now, although gradually these imperfections will come to an end.

Adam was created perfect. After he had sinned, he was cast on, of Eden to delve in the imperfect earth, and to struggle with the thorns and thistles until he returned to the dust, whence he was taken. Surely he must have suffered because of his surroundings. Our Lord Jesus was perfect. Not only did He leave the heavenly glory, but for thirty three and a half years He was amidst imperfect surroundings, constantly witnessing the pain and sorrow of the fallen race. To be in such surroundings must have comprised a large share of His sacrifice; for the fact that He was perfect would increase His sufferings.

In the case of the ancient worthies, who, as perfect human beings, will be in an imperfect environment for a thousand years, it would seem as if they will undergo much suffering. Knowing what we do of our heavenly Father, we are inclined to believe that, if they are faithful in serving the Almighty, He will abundantly reward them, more than they could have asked. Should any one inquire, What reward will the Father give them, if they maintain their obedience? we answer, During the Millennium they will receive no special reward for their service, so far as we can see; but we think that from God's standpoint, theirs will be a meritorious service which He

will be pleased to reward. This seems to be His method of dealing with His faithful servants. Although our Lord Jesus delighted to do the Father's will, yet God rewarded Him. Our God is gracious!

We cannot think of any greater reward than to bestow the spirit nature upon these faithful ancient worthies. Long ago they proved their loyalty by choosing to suffer rather than to indulge in sin. There is nothing in the Scriptures, however, which says distinctly that they will ever be made spirit-beings. Whatever we may suggest on this subject is purely inferential.

Future Reward of the Faithful Princes

A part of the evidence leading to the deduction that, the ancient worthies will be made sharers of the spirit nature and become members of the great company class is built upon the fact that they seem to be represented typically by the tribe of Levi. The fact that this tribe had no inheritance in the land seems to imply that the ancient worthies will have no earthly inheritance. We might think that their exaltation to be princes in all the earth (Psa. 45:16) would be an abundant reward; but inasmuch as God will give the spirit nature to the great company, who passed through no more severe experiences than did the ancient worthies, and, inasmuch as the lowest form of life on the spirit plane is higher than the highest form on the human plane, it follows that the great company would receive at the hands of the Lord a greater blessing than would the ancient worthies.

Since the heavenly Father has been pleased to arrange for the great company a place on the spirit plane, and since He is operating according to some general principles of righteousness, we are inclined to think that He may have something more for the ancient worthies than will come to the remainder of mankind. So far as we can perceive, the great company have not demonstrated that they are any more loyal to Him than were the faithful ancient worthies. When Abraham was called upon to offer up his son Isaac, he exhibited a degree of loyalty greater than the great company will be called upon to manifest.

Furthermore, in Genesis 17:8, God said unto Abraham, "And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Two thousand years later, St. Stephen said that God never gave Abraham so much as a foot of the promised land (Acts 7:5); but he implied that Abraham will yet receive that land and afterward **leave it to his posterity**. If the **land** is to be given to Abraham and his coadjutors, and then to be left **to his seed** and mankind in general, the thought would seem to be implied that the ancient worthies will pass to the spirit nature.

This same thought seems to be pictured in the Revelation. At the end of the thousand years, Satan will be loosed, that he may go forward to test the people that are on the earth, to manifest to what extent their hearts are loyal to God and to the principles of righteousness. The result of this test will be that some will fall away. - Rev. 20:7-10.

We read, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." (Rev. 20:9.) The "beloved city" is the new Jerusalem, the Church in glory, not the Church in the flesh. The rebellion incited by Satan will be not only against the earthly princes, but also against The Christ.

By that time having reached perfection of organism and powers, the people will assert themselves in thus going up to encompass the camp of the saints. That the Church cannot be meant is evident from the fact that human beings could not attack an unseen force of spirit-beings, as the Church will then be. Just as in Great Britain, the people have gone to Parliament to protest, so the rebellious faction of mankind will protest against their faithful princes. We fancy that we hear them say, "It is time that this government was turned over to us. We protest against your remaining in power any longer." In rebelling against the earthly phase of Messiah's Kingdom, however, they are rebelling against the Lord. Consequently, divine judgment will overtake them -- "fire from heaven."

Since this rebellion is to occur at the close of the Millennial Age, and since mankind will at that time have reached perfection, therefore, this separation of the ancient worthies from the rest of the world seems to imply that God has some special purpose in respect to them. The term "camp"

itself implies that theirs is only a **temporary** condition or arrangement, and that God has some better thing in store for them.

If our surmise that the ancient worthies will same day attain the spirit nature be true, we can readily see that it will not be necessary for them to die in order to attain that plane of existence. If those members of the body of Christ, who are living in the time of His second presence can be changed "in a moment, in the twinkling of an eye," so could- the ancient worthies have their change. If they were thus changed from the human plane to the spirit plane, they would be exchanging a perfect human nature for a perfect spirit nature as a reward for faithfulness in the service of the Lord.

The Glory of the Lord the Laudable Ambition in the Kingdom

Under the beneficent rule of the Kingdom, we may be very sure that the Lord's arrangement will be an equitable one--a fair chance for every one of the human race. It is reasonable to suppose that the general line laid down in the Scriptures will be followed respecting the earth. It is written: "The earth hath He given to the children of men." (Psa. 115:16.) The race as a whole will have possession of the earth. God has not made any allotments. Every man will have a share in the commonwealth.

Future Work of The Christ

The changes will come about gradually. There will be inequalities of brain and muscle; but the Kingdom will even up these differences. There will always be some kind of incentive to energy. Either there will be an impetus of some sort, or else there will be some sort of punishment to help people along. The Lord will hold out certain inducements to those who are willing to cooperate along the line of advancement, and will impose stripes, punishments, to assist those who will not be induced otherwise. Both rewards and punishments will be in operation during the Millennium.

Looking back over the history of the world, we see that selfishness has been a great evil; yet at the same time it has worked wonders. If it were not for ambition and acquisitiveness, man would not be much above the animals. We are, therefore, to consider these qualities to be great blessings, when rightly exercised. Under the rule of the Kingdom, all possible blessings of mind and body will be held out to the obedient, so that the trend of selfishness will be offset by a more laudable ambition than at present; and as mind and body develop, the standards of humanity will rise higher, and selfishness will be more and more seen to be contemptible. When perfection is attained, everything will be done for the glory of the Lord rather than for earthly name and fame.

Gradually all mankind will come into fellowship with the Kingdom, and indirectly become associated with the Kingdom itself. Just as any good man helps the government, so all mankind will be blessed in proportion as they approve and uphold the divine arrangements. Thus the Kingdom will be spreading for the thousand years, not only from one individual to another, but gradually back to full perfection. We read that "of the increase of His government and peace there shall be no end." (Isa. 9:7.) It will conquer everything before it; nothing shall stop it. After every evil thing has been destroyed, every creature in heaven and in earth will be heard praising God. (Rev. 5:13.) Every knee shall bow and every tongue confess (Phil. 2:10, 11), and His Kingdom shall be without an opponent "from the river unto the ends of the earth." - Psa. 72:8.

After the thousand years shall have been finished, the Kingdom will cease in the sense that Christ will deliver the authority over to the Father. (1 Cor. 15:24.) This will not mean, however, that law and order will be disregarded as they have been during the reign of sin and death. The Messianic

Kingdom will by that time have helped mankind out of their fallen condition; and therefore it is the divine purpose that Messiah relinquish this subordinate Kingdom, in order that it may merge into the empire of the great Jehovah, of which it will ever after be a part.

Justice then will operate. Mercy will no longer be required; and the heavenly Father will not then be pictured as a merciful King to His creatures. They will by that time be perfect so that they will **need** no mercy; and they will be glad to meet all the requirements of the divine government, and in so doing will be blessed.

Having terminated this work of the restitution of mankind to the plane of human perfection, our Lord and the Church will not be left without an occupation. Our Lord will continue, according to the Scriptures, to be at the right hand of the Majesty on High -- next to the Father. After He has relinquished the oversight of earthly affairs. He will assume once more the position of Associate Administrator of the Universe, in connection with the heavenly Father.

We are not to suppose, however, that the Father and the Lord will be kept busy hearing and deciding cases and in administering justice. Nothing of the kind will be necessary. The equilibrium will be such that there will be no necessity for deciding cases. The government of the universe will go on so smoothly as to be practically with out a head, and yet there will be the **Head** -- Jehovah Himself. Next in authority to the Father will be the Son, and next to the Son will be the Church. What work will thenceforth progress is not revealed to us, except in a very indefinite manner.

Through the aid of the telescope, we understand that the fixed stars are suns, each of which seems to have its own planetary system. It is only reasonable for us to infer that, if God made this earth a planet to be inhabited, all other planets will sometime be inhabited also; and that they will be under obligation to the heavenly Father as a part of His wonderful universe. So far as we can understand, the power of Jehovah is boundless. When we consider the hundreds of millions of suns and planets beyond the power of human mind to comprehend, then it is reasonable to assume that the work of The Christ will be limitless; and that some such work for creatures yet unborn will be their blessed privilege to all eternity. We wonder in amazement at the magnitude of God's goodness to us, who has lifted us up from our low condition and who will exalt to future glories interminable those faithful ones who make sure their calling and election to glory, honor, and immortality. *-Reprints, February 15, 1913, p. R5181.*

Church of the First-born Perfect in Love

"When I see the blood, I will pass over you, and the plague shall not be upon you to destroy you." - Exod. 12:13.

WHAT A word of comfort this was to the firstborn of Israel. Such a promise and the sprinkled blood of the lamb assured them a complete security. That blood upon the door without meant absolute safety within. Being God's promise, it could by no means be set aside by the destroying angel; and it was to each first-born as a personal pledge from God Himself. One thing only was required, and this was within the reach of all of them: None must go out from under the blood. Recognizing this command, then, be the first-born an infant of days, or one having reached adult years, all were made equal and shared alike the benefits secured through the blood of the slain lamb. Each could claim in the same measure all that was included in the word spoken, "When I see the blood, I will pass over you."

How instructive is the story as it relates to the first-born of ancient Israel, but filled with a much greater meaning to such as now desire to be of "the Church of the first-born, which are written in heaven." (Heb. 12:23.) The truths contained in the record preserved for our edification in these age ending days are profound indeed. Great lessons are here for us, teaching us much we need to clearly understand concerning our completeness through God's provision in "Christ our passover sacrificed for us." It is made very plain to the careful student of this typical picture that if he is now by faith under "the blood that speaketh better things than that of Abel"-even the blood of Christ -he may in a full assurance of faith affirm the fact of his salvation, and honor God's grace by rejoicing accordingly.

Then, too, a further lesson is here set forth, one of no small importance; in fact, one of outstanding significance. Herein it is shown that no firstborn member of an Israelite family could be deprived of his place among that class of specially set-apart ones. By virtue of being a firstborn, regardless of age, sex, poverty, or wealth, each had an indisputable right to the protection secured by the slain lamb. Such was God's unalterable arrangement, which neither angel or man could disannul. Such lessons are never out of season. They need constant reiteration to the end that none may presumptuously think to set at naught one of God's favored little ones.

It is important to note here that this special preservation of Israel's first-born was not due to any superior personal worthiness of their own. It was all of God's free, unmerited favor. How prone we are to forget that none may boast because of any such marks of divine favor. The inspired reminder, "What hast thou that thou didst not receive?" is constantly needed by us all. With the first-born of old time and with us of today God's "gifts and callings" must ever be held in great humbleness of mind, and in much unselfishness of heart. If not so held by us sooner or later that which was intended to be the door into an ever increasing measure of blessing, will surely become the ground for special condemnation. - See Rom. 11:7-9.

As with the typical first-born, so with us now. Obedient faith was needed in order to their receiving the blessing God would give. We also must possess such a faith, a living faith in the complete efficacy of the blood of Christ; and we must, each for himself, appropriate to the full all the gifts of grace: i. e., all that is possible to us in Christ for wisdom, justification, sanctification, and a lively hope of final deliverance. Moreover, under no circumstance, aside from a rejection of Christ, must we let go our individual right to all there is in Him for us of personal assurance of pardon, of adoption, and confidence that He is able to keep what we have committed to Him.

These are the things which constitute the witness of the spirit whereby we cry, "Abba, Father," and should be held to with firmness regardless of creeds or any unscriptural inventions of men. It must never be forgotten, however, that there is no other foundation for such a claim of personal salvation, or for the fellowship of the spirit among those comprising the prospective Church of the first-born, other "than that is laid, which is Jesus Christ." (1 Cor. 3:10, 11.) He who builds on this foundation with the gold, silver, and precious stones of heart changing truth and upright character, will be a workman approved of God.

Love is the Fulfilling of the Law

Throughout the entire Bible, love to God and love to man are kept inseparable. No man can be pleasing to God who denies a share of His benefits to another. Since this is true in a general way, how much more so in the matter of our salvation through the grace we have received unmerited. This our passover story will surely teach us. Every claim to love God is untrue and sinful unless love for brother man is present and in active operation in the life of the one making such a claim. The Word of God, from beginning to end, from the time when Cain asked his self-condemning question, "Am I my brother's keeper?" until the fateful words are spoken to unbrotherly characters in the final judgment hour: "Inasmuch as ye did it not to one of the least of these My brethren, ye did it not to Me; depart, ye" -- sets forth the solemn fact again and again. Moses wrote this fundamental principle into the law under God's dictation, saying, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." And again, "Thou shalt love thy neighbor as thyself." (Deut. 6:5; Lev. 19:18.) Jesus, in magnifying the law, just epitomized it all in this same statement written down by Moses. Let us add to it a further word from the Apostles Paul and John: "Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law." Again, "Bear ye one another's burdens, and so fulfill the law of Christ." "He that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" - Rom. 13:10; Gal. 6:2; 1 John 4:20.

The Past is Under the Blood

In this brief review, attention is drawn to two fundamental lessons suggested in the story of the original passover: First, the full provision made for the first-born's security, in which is prefigured the same ample provision for us in our time; second, the intended unity in fellowship illustrated thereby in unalterable outlines, showing the firstborn of Israel gathered around their slain lamb; we gathered around Christ sacrificed for us; they and we enjoying a unity -- consistent with a full recognition of individual rights and privileges. Let us now advance to a consideration of these two factors in our own experience.

The heart sensitive to sin, broken and contrite when sin has been committed, is, according to many scriptures, a heart particularly pleasing to God, and one in which He can work to will and to do His good pleasure. David, long before the clay when "grace and truth came by Jesus Christ," understood the inherent possibilities for blessedness in a heart made tender by divine forgiveness. Thus he expressed it: "Blessed is the man whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." (Psa. 32:1, 2.) Was it the coming of this blessedness into his own contrite heart that led him to say on another occasion, "Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee"? Would the remembrance of his own weakness and the forgiveness so graciously given him, not make his heart tender in dealing with other contrite transgressors? We like to believe it was even so with David. And we all like sheep have gone astray, yet goodness and mercy have followed us all our days. Have we, then, been properly grateful for the goodness, the mercy, and loving-kindness which God has so unflinchingly extended to us? After all, the real tests of true repentance are the

reactions of mind experienced when recollections of past sins come trooping back into memory. If such recollections bring a sense of shame, cause the heart to feel again its painful regrets, even though forgiveness has long since been freely granted; this betokens the broken and contrite heart which God will not despise; and into such a spirit will come the rich blessedness David knew. Such will rejoice to say, "The Cross now covers my sin; the past is tinned in the blood," and go forth in confident hope, however great the follies, delinquencies, and sins of the past, knowing that "the blood of Jesus Christ cleanseth from all sin." This being so, He who is just and the justifier of all who come to Him through Christ, has said to them, "When I see the blood, I will pass over **you**," and that word received in faith means abiding peace and rest.

But how heart-searching is the Word of God. Even in the matter of our forgiveness it makes a thorough analysis of our spirit. We are forgiven only if we forgive. The protecting blood is efficacious for us only when we are willing to believe it equally as much so for another. Such must be our spirit and attitude toward all. Have we rejoiced to know that all our own past sins, all our failures of yesterday, now confessed, are under the blood? The proof that we are truly grateful for this will, according to the Word, be seen in the largeness of the spirit of charity wherewith we cover our brother's' shortcomings. Then beyond the circle enclosing the more immediate brotherhood, do we know an inexpressible joy in the assurance that the same Jesus, through His atoning sacrifice, is a propitiation for the sins of the whole world, and rejoice in our inner heart over every ransomed sinner's recovery from sin and death? If so, we are no stranger to the joy known in heaven over one sinner that repenteth. If we be God's children, how then can our spirits be differently affected in this matter than dwellers in the presence of God? To be the companions of Jesus, the friend of publicans and sinners, must we not share His spirit of deep solicitation for the wandering and the shepherdless? Has our own heart been so completely humbled by the love of God toward us, despite our imperfections, that we know it cleansed from all disposition to selfishly limit the priceless forgiving grace of God? Do we feel our heart burning within us with joy over the reiterated teachings of the Bible that "at the Cross there's room" for every one drawn thereto by the love of God, and brought there by means of any agency

God may see fit to use? Are we thankful that no man can pluck us out the hand of God, and none can lay aught to our charge, since we are His, and equally happy in the knowledge that it is even so with every other redeemed child of God? Then, indeed, our past is put under the blood, no longer imputed to us. The old self-life is gone,, displaced by the life of Christ imparted to us; the carnal mind, with all its selfish narrowness, has given place to the mind of Christ, and more apparent become the real marks identifying us with the firstborn whose names are written in heaven. The beautiful words of the Master are thus made wonderful words of comfort: "Blessed are the merciful, for they shall obtain mercy." - Matt. 5:7.

Christian Fellowship Purified by the Blood

Christ cannot be divided doctrinally, neither can He be divided in the realm of Christian fellowship. The Church of the first-born, which is His body, has no schism within its organism; so says the inspired Word. (1 Cor. 12:25.) It has no head but Christ, and all its members are interdependent. Therefore, let no man think to rend asunder that which God hath so completely bound together. These primary and self-evident facts caused Paul to ask his rebuking question: "Is Christ divided?" Are we fully satisfied that his intended reprimand exempts us? That individual has made not one whit of real progress in grace or knowledge such as indicates maturity who has not seen the folly of making the tree of knowledge more important than the tree of life. There has been no satisfactory growth in spiritual perception where a conception of certain ramifications of the written Word are substituted for a vital experience of Christ in the heart.

Christian fellowship! What is it? Most assuredly it must be like that above; but do we have a correct understanding of the fellowship enjoyed in heaven above? Certain it is, that unless the blood of Jesus Christ is clearly and permanently sprinkled on the lintels and door-posts through which we enter for our fellowship, where every child of God may find true fellowship with us, God will by no means divide Christ and "pass over" us in exemption from judgment. He has made the universal fellowship of His true children a supremely important matter. No one has yet in reality, experienced that "fellowship of kindred minds" which bears the genuine stamp of being "like to that above" until the sweep of Christ's love for **all** His Church is felt glowing in his inner heart. The one to whom Christ is truly "Head over all things to His Church," not in mere theory but as God intended, will, like God, always look for the sprinkled blood and there behold a brother. When such love to Christ fills the heart, there will be given wisdom to discard all unscriptural prejudices, patience to deal sympathetically with intellectual difficulties inevitable because of diversified mentalities, and courage to adopt and steadfastly maintain the simple rule given us by Christ Himself: viz., "Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." - Matt. 12:50.

The great transaction consummated on the cross of Calvary was the result of God's love. That cross still looks out over all that moved the compassionate heart of Jesus. The love manifested there can tolerate no human boundaries among redeemed souls drawn to Christ in contrition and devotion. It will recognize no limits save those compatible with the perfect pity and love filling the heart of God. This is the love Paul teaches us we must have "shed abroad in our hearts by the holy spirit which is given unto us." (Rom. 5:5.) Is it so with us? Can we, like Jesus, lift our eyes beyond the circle of those about us, look to far horizons, and take in with Him the sweep of all lands where men dwell by whom His name is loved and His sin-cleansing blood sprinkled on their believing hearts, and say with Him, "The same is **my** brother, my sister, **my** mother"? If this be so, then with a heart purified from sin, our love for God and the brethren becomes deep and strong, and compassion for them that are out of the way is real and true, while the work of grace will make more and more manifest the life of Christ within. Such a character reveals the clearly defined marks testifying to membership in the Church of the firstborn whose names are written in heaven. These are they who are now being "passed over" in God's approval, yea, "passed from death unto life," not because great or wise according to the judgment of this world, but because they love God and love like God. Only let our love be like His, broader than the measure of man's mind, and, like the heart of the Eternal, let ours be more wonderfully kind, for it is written: "He that loveth not knoweth not God; for God is love." "Be ye therefore perfect [in love], even as your Father in heaven is perfect." - 1 John 4:8; Matt. 5:48.

-Contributed by J. J. Balckburn

Christ All in All

"In Christ all fulness dwells; from Him proceeds
All that fall'n man, poor, wretched, guilty, needs.
In Him the contrite, bruised in spirit find
Whate'er can heal the sorrows of the mind
Forgiving love, that saves from blank despair,
Rich grace, that banishes each anxious care,
Soft pity, that relieves the bursting sigh,
And truth, revealing joys that never die.
Thrice happy they, who to His Word attend,
His favor seek, and on His strength depend.

"'Tis theirs to know His heart-consoling voice,
To share His smile, and in His name rejoice;
To them, reclaimed in mercy from the fall
And heavenward marching, Christ is all in all ;
In want, their treasure-in distress, their stay
In gloom, their day-spring-vigor, in decay
'Mid foes, their guard-in solitude, their guest
In storms, their hiding-place-in toils, their rest
In bonds, their freedom-their relief, in pain
In life, their glory -- and in death, their gain."

- *Reprints*, June 1889, p. R1112.

The Friendships of the Apostle Paul

"In love of the brethren be tenderly affectioned one to another; in honor preferring one another."- Rom. 12:10, R.V.

MANY SERMONS have been preached and written about the Apostle Paul's genius for theology, or for church government, or about his magnificent accomplishment in missionary work and care of the churches. But we can not get much insight into the depth of feeling within the man merely from the history of all his labors and journeys.

Paul's relation to those who were in the inner circle of his associates does not lie on the surface either of the record of his deeds or even his letters, but has to be gathered little by little from expressions written here and there in his epistles. The epistles were not, as a rule, personal letters, but addressed to a community and dealt with subjects of general interest to the church at large. At the same time, a man of Paul's temperament reveals in his letters a depth of feeling for individual Christians that warms our own hearts as we read. If he was amongst the most hated men of his day, he was also one of the best loved.

Space will not permit us at this time to consider his unselfishness, his untiring zeal, and great intellect, and such like. We will confine ourselves to his great expressed need for human love and encouragement. Some may scoff at the great Apostle Paul's needing less able men's companionship. Nevertheless, it is indicated that he did, in several places in his writings.

Paul always gave more to others than he ever needed to receive, which is the privilege of the strong and gifted. He was so easily first in his outstanding qualities of brain, heart, and soul that it does seem, from a natural viewpoint, almost absurd to speak of any mutual relation between him and any of his converts and beloved friends.

His Epistle to the Philippians is one of the noblest, sweetest love-letters ever written, full of loving reminiscences and affectionate terms: "my brethren, dearly beloved, and longed for, my joy and crown," etc. Note the expressions, and you will realize what a true pastor's heart Paul had.

But, like other men, Paul hungered for closer ties than these. And it is well that it is so. We are apt to put Paul so far above us that he becomes unapproachable, and then his example would have for us no real inspiration. He possessed so many qualities which divide him from us that he rises more 'than once to the high-water mark of human nature, as when he says with such fervent sincerity, "I could wish that myself were accursed from Christ for my brethren's sake." We stand astonished with wonder at his seeming immunity from the things that tempt other men, as when, in the glow of a wondrous love, he counted all things for which other men strove as **dross**. God alone knows how small we feel beside such a man who had won his sainthood through suffering, even resisting unto blood. But it is good to note the common grounds of his life and ours, and as he opens his heart and lays down his life for those he loves, it may be that the inspiring thought will grip us, that even we, in our measure, may, become like him. He hungered for the sympathy of his friends and felt desolate when derived of them. More than once he was cast down and needed to be comforted by the coming of a friend like Titus.

Unfortunately, space will not permit us to trace the relationship in which Paul stood to Timothy, to Titus, to Luke, the beloved physician, and to Barnabas. He pleads for their support and appreciated it fully, as when he says, "When we were come into Macedonia, our flesh had no rest,

but we were troubled on every side. . . . Nevertheless, God, that comforteth those that are cast down, comforted us by the coming of Titus." Or again, he writes to Timothy "Do thy diligence to come unto me shortly, for Demas hath forsaken me, having loved this present world; Crescens hath gone to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee, for he is profitable to me for the ministry."

Closer Friendships Longed For

He was not afraid to let his friends know how he loved them, and he never grudged praise to his associates. What a generous, large-hearted friend he was! He hardly ever mentions one of his fellow workers without an endearing epithet such as "my beloved," or "our sister," or, as with Timothy, "my dearly beloved son."

No wonder he received such devoted love. Read the last chapter of Romans, with its beautiful salutations, and you will realize how many friends Paul had. There is a chapter in every epithet, a chapter of his heart, as in this one: "Salute Rufus, chosen in the Lord, and his mother and mine." What an unrecorded chapter these words hint at -perhaps when the mother of Rufus succored the apostle or nursed him in illness and was ever after --"my mother."

One other incident holds so much of value to us that it is with regret we must pass on hastily with just a word from Paul when he speaks of Priscilla and Aquila and calls them "my helpers in Christ Jesus, who have for my life laid down their own necks." Read of their friendship, extending over a period of ten years or more, from Rome to Corinth, to Ephesus and back to Rome,

How appealing is his tender care -- like a mother's -- for Timothy's health. How tactful and gentle his appeal to Philemon, whom he feels he might well have commanded, "yet for love's sake I rather beseech you, being such an one as Paul the aged, and now also a prisoner of Jesus Christ."- Could anything reveal the sweetness of Paul's character more fully than the record that Onesimus, the runaway slave of Philemon traveled over a hundred miles to reach Paul's side and protection. He quite obviously felt sure of understanding and tenderness and knew that justice would be done him. Let the words of Paul written to Philemon, sink deeply into your heart: "If he oweth thee ought, put that on mine account." How like the Master!

Paul had no time or heart for the comradeship that meant nothing but sociability. His friends were all fellow workers with the same great objective. This sometimes made him seem hard or unfeeling, as when he refused to take Mark on his second missionary trip because he had turned back from the first.

Paul, with his eager, overwhelming desire to serve Christ and His cause, was unable to understand vacillation or weakness. He preferred to separate altogether from Barnabas rather than let Mark go with them. There is much of interest recorded about John Mark, and we wonder if Paul's sternness or Barnabas' gentleness and trust won Mark back to faithful service. But when Mark had proved true, Paul's generous commendation and love were again his, and he, Paul, longed for him while in prison, writing his last letter to Timothy of which we have any record. How sorely he must have missed Mark, to write for him, and to care for his cloak and parchments, which he seems wont to forget. And how glad Mark must have been to again have that wonderful privilege of serving the greatest missionary this world has ever known.

Lessons for Us

For Demas or any other to have had the chance of friendship with Paul and to have given it up for any worldly advantage, is tragic indeed. And now, we ask ourselves, what practical lesson may we draw from Paul's need of friends?

First, we should see to it that our friendships are among those who are following in the footsteps of our Lord.

Secondly, we should be willing and glad to spend and be spent in their service.

And third, may there not be some lesser Pauls in the Church today, needing our support and love, just as the Apostle Paul did? Some have labored faithfully through the years, doing harvest work, using their talents and strength to serve us who perhaps have little ability for such work.

Our Lord says that a cup of water given to one of His little ones is a privilege and done as unto Him. And what would the equivalent of a cup of water be? The refreshment and inspiration they would derive in seeing us walk in unity and love, upholding their hands, profiting by their ministry insofar as they follow Christ's teachings. And then shall we all be to the praise of His glory in His own due time.

- Contributed by O. Anderson

"The True Apostolate"

"The glory of love is brightest when the glory of self is dim,

And they have the most compelled me who most have pointed to Him.

They have held me, stirred me, swayed me-I have hung on every word

Till I fain would arise and follow, not them, not them, but their Lord."

- RUBY T. WEYBURN.

The Yea and the Amen of God

"All the promises of God in Him are yea, and in Him amen, unto the glory of God by us." - 2 Cor. 1:20.

IN THE "Herald" for February we meditated on the circumstances which led St. Paul to write as he did in his second letter to the Church at Corinth, and considered to some extent the "Remarkable Argument for Sincerity," or the amazing proof of his own sincerity, which he offered them. But forcible as this argument was, the apostle was not content to rest his case there. In the nineteenth verse (of 2 Cor. 1) he advances another argument as strange, and as strong, as the first. After arguing that because God is faithful, he, Paul, must be faithful in all his words; he goes on to argue that because **Christ** was not yea and nay, because the Son of God was the **Yea** to all the promises of God, his, Paul's, word could not vacillate between yea and nay; his habit of speech must be as simple and sincere as that of Christ Himself.

Now this second argument is as illogical as the first, unless we supply a suppressed premise which St. Paul did not pause to state, since he had much to say in few words. For just as God's fidelity is no guarantee of Paul's veracity unless Paul was a partaker of the divine spirit, so the steadfast sincerity of Christ is no guarantee of his sincerity unless he and Christ are one -- in thought, in aim, in will, But this oneness with Christ was, as we know, a fundamental conception of the Christian life with Paul. It lay at the basis of his teaching. He could neither preach a sermon nor write a letter without affirming or assuming it. So completely was he one with Christ that he affirms he was crucified with Christ; that he died when Christ died; and rose when Christ rose again from the dead. All he did, he did by Christ, as well as for Him. All he suffered was but a filling up of the remnant of Christ's affliction. His motto, his characteristic word, might well be: "Henceforth I live; yet not I, but Christ liveth in me."

That being so, it was not unnatural that he should assume this doctrine of the indwelling Christ in the passage we are considering; and assume also that his readers would supply this premise of his argument which he did not think it necessary, or which it did not occur to him, to state. And, of course, the moment it **was** assumed, the apostle's argument became sound, and even irresistible. For then it ran: "The Son of God, Jesus Christ, is true; Christ, the spring of all virtue, as well as the hope of glory is in me; **therefore** I am, I must be, true. As **He** was not Yea and Nay, **my** word to you is not, and cannot be, yea and nay."

The Mighty Logos

This great and inspiring truth of the indwelling Christ in every one who sincerely believes in and loves Him, is, however, only implied in our text, and must not, therefore, be our main theme. Another truth, equally great, and far-reaching in its scope and not less suggestive of hope and comfort, is expressly stated, though stated in a somewhat curious form which obscures its immense significance from the casual reader of St. Paul's words. He speaks of Jesus Christ as the Yea, and perhaps also as the Amen, of all the promises (or as scholars tell us, the Greek words includes announcements, commands, decrees, as well as promises), of all the utterances of God, however many or however varied they may be. Do these words call up any clear thought, any vivid conception, in our minds? They will, if we reflect upon them for a minute or two; for they place a great truth with which we are perfectly familiar, in a novel and striking light, throw it into an impressive and memorable form. St. John, as we know, identifies the man Christ Jesus with the Word, or Logos of God. All the writers of the New Testament, indeed, imply or affirm Christ to be the sole medium through whom God has made known His character and will, whether we find that revelation in the works of His hands or in the words of His mouth. That is to say,

according to these inspired authorities, Christ is the maker, as well as the Redeemer, of the world -- "all things were made by Him," "and by Him all things subsist"; He is the desire of **all** nations, as well as the consolation of **Israel**; He is the Adonai of the Old Testament, as well as the Jesus of the Gospels. All that God has done has been done by Him; **all** that God has said has been said **through** Him. All the creative works of God in nature, all God's providential dealings with man in history, come of Him, without whom nothing was made which is made, and who is, or who will yet be, the light of every man that cometh into the world.

This is the thought, fact, truth, which St. Paul here takes up and casts into a new and impressive form—a form worthy of so great and impressive a truth. For when he says that in Christ is the Yea and the Amen to every utterance of the divine mind, however many they may be, what he means is, of course, that Christ is the Yes to every thought of God, the So-be-it to every purpose of God; that it is Christ, and Christ alone, who translates the eternal mind into acts, into vital forms, and quickening words. For example: In the beginning God said, "Let us make man in Our image." That was once simply a thought, a purpose, in the mind of God. The Son of God, the Logos, the Word of God, formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. **The living Adam was Christ's Yea, Christ's Amen, to God's creative thought.** Again, God said, "Let us recreate man in Our image." The Son of God replied, "Lo, I come to do Thy will." **And the redemption of the cross was Christ's Yea, Christ's Amen, to the redeeming thought of God.** This, at least, was St. Paul's conception, his fixed and steadfast belief, concerning the relation of God to His creatures and of the means by which He has made Himself seen and felt by them. Through the ages every thought of the Inaccessible Mind has been translated into actual fact, framed into words or wrought out in loveliness of perfect deeds by Jesus Christ, the Son of God, the So-be-it of the Father.

Therefore

"Therefore," adds the apostle, "our word to you was not yea and nay."

Is it not wonderful? He takes this sublime truth of the Logos, of the all-ruling, all-creative Word, and applies it to one of the smallest details of human life, uses it to prove that his promises were not made in lightness of speech; that, when he said he would visit Corinth, he meant to visit Corinth! He runs a parallel between the Word which was with God (and was a God) and the word which he had spoken to his friends when he purposed one of the ordinary courtesies of life, or at most, one of the common, pastoral duties of his ministerial life. And he implies that his word answered as accurately and sincerely to his thought and intention as the creative Word, the Logos, answered to the thought of God; that the mighty Yea of God finds an echo and a counterpart in **his** yea.

It is not only wonderful, it would be altogether inexplicable if we did not remember the manner of St. Paul; if we did not remember that it was his habit to bring the grandest truths and the loftiest principles to bear on the slightest details of human conduct, and to brace himself, and us, for the lowliest duties by an appeal to the noblest and strongest motives. But if we remember his manner and habit of thought; if we remember also how commonly **we** find even the strongest motives not strong enough to bind us to a faithful performance of our duties, we shall not be surprised to find the apostle drawing an argument for veracity from the faithfulness of God and from the sincerity of God's Son. We shall, rather, adopt and apply his argument to our own case and say, "Because God is true, we must be true; because the Son of God is sincere, we must be sincere."

Christ is God's Yea, but who is God's Amen?

There is, however, another way in which we may read St. Paul's words. They are capable of another interpretation -- an interpretation of which we gave a hint when we said, "Christ is the Yea and perhaps also the Amen of God." For we do not think it was Christ in His own person whom St. Paul intended to set forth as the Amen, though it was undoubtedly Christ whom he intended to set forth as the Yea, of all the thoughts and purposes, all the utterances, of God. His words are very compressed and cannot, therefore, be very clear. As the words stand in the Authorized Version, "yea" and "amen" seem to be very nearly synonymous expressions and to point substantially to the same thing, namely that Christ Jesus is, as it were, the confirmation and seal of God's promises. But in the Revised Version, the alterations, especially in the prepositions, indicate more distinctly that the apostle means two different things by the "yea" and the "amen." We quote the Revised Version: "For how many soever be the promises of God, in Him [i. e., in Christ] is the Yea; wherefore also through Him is the Amen, unto the glory of God through us."

It will be noted that the "Yea" is stated to be in Christ, but the "Amen" is said to be through Christ. Reading the passage carefully and marking the way in which it is punctuated in the Revised Version it is difficult to avoid the conclusion that what the apostle really meant to convey was that, while Christ in **Himself** is the "Yea" to all the thoughts of God, it is Christ **in us** (the Christmind developed in us) which is the "Amen" to those thoughts. "For how many soever be the promises of God, in Him is the Yea; **wherefore also** through Him is the Amen, unto the glory of God through us." By his "wherefore also" the apostle seems to warn us that he is about to add a new thought to that which he had just expressed,

not to repeat his previous thought in a new form. And what can that new idea be, if not that, just as Christ has been the Yea to all the thoughts and purposes of the Almighty, giving them outward being and shape, so also Christ lives and dwells in as many as believe on and are consecrated to Him, in order that He may work out **in and through them** such a hearty response to the divine purposes that **they** may be the Amen to them; that they may meet each of the counsels of His will, as it is revealed to them, with a frank and grateful: "So be it, Lord. Thy will, not ours, be done; for Thy will is a wiser, larger, kinder will than ours."

Our High Calling

Taken thus, as we have no doubt it ought to be taken, our text not only confirms our conception of the exalted mission of Christ; it affords us a further unfolding of the high calling of the Church and of our own high calling as consecrated members of that Church. Christ is the **Yea** of God; **we**, through the power of the indwelling spirit of Christ, are the Amen. It is **His** mission to translate all the thoughts of God into actual and vital forms; it is **our** vocation, as we study that translation -- as we see those thoughts taking shape, as they become visible and recognizable to us -- to add our "Amen" to them; that is, to accept, welcome, and conform to them.

The power to add this Amen, to consent to and obey the will of God, we derive from Christ, who lives and dwells in us, by His spirit. And this power is given to us with a view to the "glory of God," as the final words in the passage state. In short, the vision which lies behind St. Paul's words, and which he labors to express, seems to be nothing less than this: He conceives of the infinite God as dwelling in the inaccessible light and thinking out the thoughts of His eternal righteousness and love, He conceives of Christ Jesus, the Son of God, as translating those thoughts into creative, providential, and redeeming acts. And he conceives of the Church as composed of those who love God and believe on His Son, as contemplating the divine thoughts which take visible form at the behest of the Son, and chanting their loud "Amen" to all that He

does, to all that He reveals of the Father's will. And if that was the conception he was laboring to compress into a single verse, is it any wonder that the apostle's words break down under the too vast burden he imposes upon them, so that we have to look at them again and again before we can catch their full significance? *

*We are not overlooking the fact that in Rev. 3:14 Christ is Himself called the "Amen." Nor should anything we have said in this article be understood as in any sense in conflict with that scripture. The thought we have endeavored to express is that, in 2 Corinthians 1:20, the more probable intention of the apostle is to apply that word to the Church. As Weymouth, in agreement with many other eminent scholars, translates: "For all the promises of God, whatever their number, have their confirmation in Him; and for this reason through Him also our 'Amen' acknowledges their truth, and promotes the glory of God through our faith."

Let this mind be in us then, which was, and is, in Christ Jesus our Lord. As it is His honor, as well as His function, to say "Yea" to all the thoughts and purposes of God the Father, however many they may be and at whatever cost to Himself; so also let us remember it is our high calling, and our honor, to say "Amen" to them all, at whatever cost to ourselves; not alone, or chiefly,

to those related to His large plans for the blessing of the Church and the world, but to those also, and perhaps especially, because they are closest at hand, which have to do with our own individual development in the school of Christ, however various they may be and however difficult it may be for us to greet them at first with a frank and hearty welcome.

- P. L. Read

"Judge Not"

"You do not know the load I bear,
Nor feel my weight of woe,
You do not know the grief and care
That makes my heart ache so;
You know not of the battles fought
For victory over sin,
Perhaps you censure me and blame
When'er I fail to win.

"You do not see the tears I shed
For faults that I despise,
You do not hear the prayers I raise
In anguish to the skies;
You wonder why I am so weak,
And say I should be strong;
You know not with what strength I fight,
You only see the wrong.

"I do not know the load you bear
Nor feel your weight of woe;
I do not know the grief and care
That makes your heart ache so.
I know not of the battles fought
For victory over sin;
I often censure you and blame
Because you do not win.

"I do not see the tears you shed
For faults you may despise;
I do not hear the prayers you raise
In anguish to the skies;
I wonder why you are so weak,
And think you should be strong,
I know not with what strength you fight,
I only see the wrong.

"Beloved, why should this be so
Why should we judge and blame?
Our faults are: all so similar,
Our struggles much the same;
Why can't we pity and condone,
And lend a helping hand?
Judge not, lest we be judged again
It is our Lord's command.

"He knows the load we daily bear
And feels our weight of woe,
He knows about the grief and care
That makes our heart ache so;
He knows about the battles fought
For victory over sin,
And when we fail to overcome
He bids us try again.

"Our Father sees the tears we shed
For faults that we despise,
He hears the prayers we daily lift
In anguish to the skies;
He knows just why we are so weak,
But helps us to be strong;
Ah yes, He knows how well we fight
The while He sees the wrong.

"Then let us mercy show, and love,
As life's highway we go,
Let's share each other's grief and ca
And strive to feel their woe;
As we have fought, so others fight
Their battles day by day;
Let's give to all a helping hand
O'er life's rough rugged way."

Letters from Polish Brethren Overseas

The following letter was received by Brother F. S. T - from a Polish brother living in southern France. With his own letter the brother included two letters he himself had received from other brethren do Germany and Poland. Believing they will prove of interest to our readers, they have been translated and are given below:

France,
November 7, 1940.

To all our brethren beyond the ocean. Dearly Beloved, in our Lord Jesus Christ:

We greet you all in the name of our dear Savior and with His words, "Peace be unto you."

I am writing you briefly regarding our health and present state, and also to learn of yours, insofar as this is possible.

We greatly long after you since our fellowship through correspondence has been severed, and also the visits of the *Straz*.

As regards our present state, we are, by the grace and help of the heavenly Father, endeavoring to continue to stand in this truth and faith and to follow the Lamb wheresoever He leads us in this hour of trial, which is testing all as to what and on what they have built. We in this locality are all alive and well, and have all stayed in our homes during the invasion. As regards our spiritual welfare, we are found somewhat as is stated in the Manna comment of September 11.

Despite the difficult times, there still remain hearts longing to serve God. Two weeks ago six from our locality have proceeded in accordance with Romans 6:3. We rejoice greatly that there are yet found those who love God and are consecrating themselves to His service.

Up to this time we have received no information from other brethren, except recently from Brother R-'s locality in northern France. They also remained in their homes and are all in good health, with the exception of one brother who was imprisoned and of whom they have since heard nothing. The brethren in Brother R-'s locality are rejoicing in greater privileges than we have here. Despite certain difficulties and restraints we are experiencing, we are submitting to all this quietly, trusting that without God's will, no evil can befall us.

Concluding these few words, we 'send to you all, dear ones in the Lord beyond the ocean, our sincere Christian greetings and wishes for our heavenly Father's abundant grace and blessings.- Psa. 112.

I remain in brotherly love,
T. G.

P. S. - I enclose two letters we have received, one from Brother G- and the other from Brother S .

[Brother G is a faithful soldier of the cross who served as a pilgrim in Poland. In 1939 he made a special pilgrim trip to France. After the invasion of Poland, he courageously, and at the risk of his own life, visited all the classes possible in order to encourage and strengthen them. His zeal finally met with the displeasure of the Occupational Forces, and he, together with his two sons, was transported to labor in Germany, from whence he has written the following letter.]

Germany, October 20, 1940.
Beloved Brethren in the Lord:

I send you Christian greetings in the words of our Lord, who nineteen centuries ago calmed the terror of the disciples; saying, "Peace be unto you." For us, also, this voice is becoming more necessary, for we are living in a world of much distress and jeopardy, some of which, although in a smaller measure, is the portion of God's people.

Beloved brethren, I thank you for your letter just received. I have long awaited some news from you, as to how you have endured the whirlwind, although in spirit I was persuaded that no evil would befall you; for I have seen here manifest evidences of the watchful care of God and was sure the same watchfulness guarded you.

As regards ourselves, God is instructing us through much altered circumstances, so different, in fact, that it would require many pages to write you our many experiences in this evil hour. Sufficient to say that I was diligent in my service to the Lord and the brethren to the last moment, until I was taken to prison.

On my last pilgrim trip, I reached K-, and finally even to L-. What this meant in difficulties and the carefulness necessary in these times you will fully appreciate; yet I was so strengthened and shielded by the Lord's spirit that I came through it all safely. When I had reached these further classes, the boundaries were set at T- and M-. I could not therefore proceed beyond, but I did manage to visit A- and the surroundings. At times I received advice and warnings. At last I was approached by three guards who confiscated my possessions and took Brother P- and myself into custody, where a new experience for us began. We were kept for three days in C-, and then taken to K-, where our patience was sorely tried. We were cross-examined constantly, and no one was permitted to visit us to supply us with even bare necessities. Nevertheless, the Lord was with us, and where the hands of our brethren could not reach, "ravens" brought us bread, and we were cared for. This state continued for three weeks, after which we were released, but our privileges were now ended. All our literature was retained, although we were each given a Bible. I remained two weeks at home and was then sent to labor in the interior of Germany.

From these, my trials and experiences, I learned much, and wish for all my brethren this one thing: Continually believe in the Lord, for He is with His people always. It is good and blessed to suffer for His truth, for one thereby realizes how little and valueless is worldly wisdom and power in comparison. To suffer for the Lord and righteousness is a privilege and an honor. I have seen how many others suffered for foolishness, for a little parading with a "feather in their cap."

Therefore, brethren, be strong, unmoveable, and prepare yourselves for coming trials which are necessary for you also, that it might be shown who amongst you will remain faithful to the great Lord until the end. For it may be we have yet an important work to accomplish, to give a last witness to believers, the message of Revelation 14:9, 19, when the Beast and its Image begin their work. Apparently this will be conjoined with great difficulties.

At present I am separated from the brethren and my family, although by letters my contact is widespread. I have with me my two sons; we have worked here since June in a new factory, and the Lord has blessed us.

I have just thought of a great contrast. A year ago last May I was with you and rejoicing greatly, and this year from the 7th to the 29th of May I was behind prison bars. Nevertheless, I have

learned many lessons, which I would not exchange for any earthly riches. Even there I glorified my Lord and was not ashamed to bow my knees, and the Lord has rewarded me abundantly, and I have this hope, that He will continue to do so.

I conclude these words, not knowing whether this letter will reach you, in view of the many obstacles at the frontiers. I greet you sincerely and ask that you greet others with you, who have not ceased to love the Lord and His holy truth. I remain,

Your brother in Christ,
M. G., also my sons.

[The following letter is from Brother Stahn; who once resided in Syracuse, N. Y., and who has served in Poland for many years. His labor of love is deeply appreciated by the Polish brethren of both Poland and America. Through the efforts of this brother during the past fifteen years, the message of truth spread remarkably in Poland, and he has earned the love and gratitude of his brethren. At present he lives in the Russian portion of Poland, from whence he has written this letter.]

Russian Poland,
September 12, 1940. Beloved in our Savior, Brother G-:

May the boundless grace, mercy, and care of God continue to strengthen, energize, and guide you to the desired haven through the Lord and author of our salvation, Jesus Christ.

First I desire to inform you, dear brother, that your greatly appreciated letter was received and brought me great joy, because it informed me, after the lapse of a year, of you and the other brethren in France. I had received no letter from any brethren in France since the beginning of the war, so you can imagine how much your letter was appreciated. I sincerely thank you for your kind remembrance of us and am answering with the hope that this letter may reach you. Your letter bore the date August 7 and reached me on the 11th of September.

We rejoice greatly, dear brother, that the brethren are still in their own homes, and continuing to abide with the Savior and His holy truth. As to the refugees who fled, it is evident from newspaper reports that they who remained in their homes were wiser. We here in B-, of twenty families, practically all remained in our own homes, for we trusted that He who guides the affairs of His people can in all places protect those who have confided in Him their trust. Perhaps it is known to you and the brethren that we here in former Poland, with the exception of one old deaf brother, are still alive and well; only several brethren are prisoners in Germany, with whom, however, we have contact by letters.

We desire to inform you that without hindrance we continue to meet for studies and discourses from the Word of God, as before the war. Although we have passed through many trials, as could be expected in wartime, nevertheless, none of the brethren here were moved from the truth, and our hope is to continue to stand in this faith once delivered unto the saints; believing with the Psalmist that it is good to draw near to God with trust in Him. - Psa. 73:23-28.

Our last copy of the *Straz* was received a year ago last August, and we greatly long for the fellowship of our brethren beyond the ocean and also our brethren in northern France, of whom we have no word. Perhaps the Lord will permit us to communicate with them again.

Closing our letter, we send you and all the brethren sincere greetings from myself and all the class here. We wish you, beloved,, from the depths of our hearts, the grace, blessing, and guidance of God in this hour of trial, that God Almighty continue to keep you in His care daily and finally, if we do not meet again on this side the veil, that we may be found worthy to meet in the presence of our Savior to rejoice with joy eternal. If you receive this letter, we request a few words in reply so that we may continue our correspondence.

In love, I remain,
Your brother in Christ by the grace of the Savior,
A. S.

Letter and Announcements

Dear Brethren:

As you see, I am again renewing my *Herald* subscription. I find the articles in each issue very helpful in my Christian life, and feel s e that the Lord is supplying some of our needs in this way.

I am especially interested and helped by the article in November issue, "Fellowship and Eldership." I believe that article to be very timely and cannot but be helpful to the readers who are striving to maintain their liberty in Christ Jesus, and also helping others in doing the same.

So far as I know, you are the only class of the Lord's people who are thus standing, and are encouraging others to stand for this liberty and placing God's Holy Word as the standard which must settle all questions pertaining to our words and doings.

Our dear Brother Russell was faithful to that Word, and a good earthly example to us, giving wise advice on many matters to which it is well for us to take heed.

Personally, I have received much help from this article I speak 'of and wish all the Lord's true children might read it.

May our Father continue to bless you and your efforts in His service is my prayer.

Yours in our one hope,
L. D. M.-Mass.