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## What Is the Jewish Outlook --After the War?

MEN AND women whose faith rests in the Bible as the inspired Word of God well know that in His unerring wisdom and matchless grace there is destined a glorious future for Israel:

"For this is the covenant that I will make with the house of Israel  
After those days, saith the Lord;  
I will put My laws into their mind,  
And on their heart also will I write them; And I will be to them a God,  
And they shall be to Me a people;  
And they shall not teach every man his fellow-citizen,  
And every man his brother, saying,  
Know the Lord:  
For all shall know Me,  
From the least to the greatest of them.  
For I will be merciful to their iniquities,  
And their sins will I remember no more."  
- Heb. 8:10-12, R. V.

Notwithstanding the apparent hopelessness of the Jews today, there are yet to be found both Jews and Christians who cling to the "promises" with a tenacity which will not let go. They know that sometime-sometime soon, they think-the glorious promises to both the Christian Church and to Abraham's earthly seed will be fully performed. Yet from the purely human point of view, the solution of "The Jewish Question" promises to be more baffling than ever. This is well illustrated in an article by Benjamin Aksin in the September "Harper's Magazine." Mr. Aksin is a leader of the New Zionist movement and an authority on foreign affairs. The following paragraphs are condensed from his article.

Early in 1940 a gathering of Jewish refugees from Czechoslovakia was held in London. The main speaker was Mr. Jan Masaryk. He delivered a beautiful and generous speech. It ended on a note of promise: "When I return to Prague, you, ladies and gentlemen, will return to Prague with me!"

The concluding sentence received wide publicity. All over Bohemia and Moravia the German authorities spread the story of Masaryk's pronouncement, accompanying it with appeals to rally to Germany's cause, and warning that in case of German defeat the Jews would return and claim their former possessions.

That the argument was not entirely lost upon a great many Czechs and Slovaks can be easily deduced from the reaction of Czech authorities in London. Headed by Dr. Benes, and Jan Masaryk, they began inquiring whether a humane solution could be found for these refugees other than their return to Czechoslovakia. Not stopping there, these liberal Czechs, never before impressed by the need for Jewish emigration from Europe, suddenly embarked on a search for an outlet which could absorb many of the Jews who remained in Bohemia and Moravia.

But will these Jews want to leave their native land once Nazism is defeated? Realistic observers know that this desire will be overwhelming among most Jews of Central Europe, just as they know that most of the statesmen of Europe will be glad to see them go. The intolerant statesmen would push them out with a kick and a curse, the liberal ones would try to help them to a better life elsewhere. All of them would welcome a large scale exodus of Jews. It seems that Jews and Gentiles in Europe are unanimous on this point.

Why should this be so? To explain it, let us take once more the case of Czechoslovakia. There still live today almost 300,000 Jews. Another 70,000 are refugees. Pre-war Czechoslovakia had at least 100,000 Jewish breadwinners. Practically all of these bread-winners have been squeezed out of their positions in economic life. Some of these positions have fallen into the hands of Germans or Hungarians. But most, the pennywise occupations and trades have been allowed to pass into the hands of the Czechs and Slovaks and Ruthenians.

A group of Czechs and Slovaks and Ruthenians numbering, with their dependents, in the hundreds of thousands, with their relations and friends well in the millions, are now clinging to these jobs. Deeply unhappy over their present lot, anxiously awaiting the hour of liberation, they nevertheless are jealously guarding the miserable inheritance which they have been permitted to keep after the economic liquidation of the Jew. They regard as an enemy any one who suggests that some of these jobs be turned over to the Jews whose place they have inherited, or that they make room for the Jews if and when new and better jobs are created. Their attitude undoubtedly constitutes bad economics, but it represents, just as undoubtedly, potent mass-psychology.

This is why the Germans are able to use the Jewish argument even now, when the subjected foreign populations should have become thoroughly disillusioned and immune to German propaganda. They visualize a resurrected liberal Czechoslovakia. What should its leaders do? Reintegrate the Jews in their possessions and jobs, throwing out the non-Jews who in the meantime had occupied them? Merely to ask the question is to perceive its utter unreality as a matter of practical politics, whatever the rights and wrongs involved.

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Thus we find able, liberal, well-disposed state men pondering "The Jewish Question," and freely confessing their inability to solve it. Like all the problems which *will* present themselves ere this present conflict ceases, this one is without human solution. But it is our confidence still that the hour of man's dire extremity will prove to be the hour of God's opportunity. We are acquainted *already* with One concerning whom it is written:

"The government shall be upon His shoulder:  
And His name shall be called Wonderful Counselor,  
Mighty God, Everlasting Father, Prince of Peace." -Isa. 9:6.

May our faith flicker less, our reliance *in* Him grow more sure, our acquaintance riper. When we read concerning Him:

"Of the increase of His government and -of peace there shall be no end, upon the throne of David, and upon His Kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever," and humbly take our place with men and women abler than ourselves who know not **how** it is to be done, let us nevertheless rest in the sure Word of God, and know that in ways beyond our present vision it will certainly be done. "The zeal of Jehovah of hosts will perform this." - Isa. 9:7.

## THE GOLDEN AGE

"When memory of battles  
At last is strange and old,  
'When nations have one banner  
And creeds have found one fold,

"When the Hand that sprinkles midnight  
With its powdered drift of suns,  
Has hushed this tiny tumult  
Of sects, and swords, and guns,

"Then hate's last note of discord,  
In all God's world shall cease,  
In the conquest which is service,  
To the Victory which is peace."

## "Hope"

"There is a palm, called the Comb Spine Palm, which grows in the midst of dense forests. It has a crown of leaves so heavy that the slender trunk is wholly unequal to the task of supporting it. Yet by a beautiful provision the tree is enabled to stand erect and grow upwards. A stem, or continuation of the trunk, rises to a considerable height through the leafy plume that generally terminates the growth of other palm trees. This stem is furnished at the end with hooks or grapnels, by which it lays hold upon the giant branches of some overshadowing tree, and is thus supported and rendered stable. This anchor thrown on high entering within the leafy curtain of the growth above, keeps the palm from falling or being blown away.

Behold an image of the Christian's hope! He, too, has a crown, "an exceeding great and eternal weight of glory," which his own feeble powers are not able to sustain. But just such a means of support as we have described has been given him. When heart and flesh fail, and his spirit sinks within him, he may reach the arm of a confident hope far above, and thus lay hold on the immutable promises of God. "Hope of salvation," "hope in Christ," "a good hope through grace," this steadies and strengthens the soul. A happy, steadfast expectation of eternal life proves to the child of God an unfailing stay. Anchors are generally cast below, but that of the Christian is thrown on high. Thus the Apostle says of those who have fled for refuge to lay hold upon the hope set before them, "which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." - Heb. 6:18, 19.

- *Selected.*

## **"Homeward Bound"**

*"The putting off of my tabernacle cometh swiftly." - 2 Pet. 1: 14, R. V.*

The Christian finds nothing in such thoughts to make him sad. Every mile-stone marks the growing nearness of his home. Before us lie the ages of eternity. Ages filled with a blessedness of personal enjoyment and rapturous ministry which defy tongue to tell or heart to picture. The dim outlines already sketched stir the heart with ecstasy; but what will the completed picture be, when God fills in the details *with His own hand!* Take heart, fellow-sufferers and fellow-workers, our redemption draweth nigh. Day is breaking. 'Now is our salvation nearer than when we first believed.' "Think of Stepping on shore and finding it heaven! Of taking hold of a hand and finding it God's hand. Of breathing a new air and finding it celestial air. Of feeling invigorated and finding it immortality. Of passing from storm and tempest to an unbroken calm. Of waking up and finding it Home!" - *Selected.*

## **The Letter to the Colossians**

**Col. 1:15-18**

*"That in all things He might have the pre-eminence." - Col. 1:18.*

THE GROSSER forms of error with which the Church at Colosse was afflicted, we judge were temporary, but the truths set forth by the writer of this letter for the correcting of those errors are eternal, and therefore as valuable for the Church today as they were the day of their writing. Our anointed Lord in His relation to our heavenly Father and all creation, and His triumphant supremacy over the latter in every particular, is the theme of our present study. Paul would set Christ in the heavens, a brilliant light, to obliterate by His shining all the flickering light philosophers had supplied by their feeble groping after truth; not because all so-called "light" was darkness, but because "when that which is perfect is come, then that which is in part must be done away." It was especially necessary that there be eradicated the teaching that all creation came from a company of beings, half human, half spirit, who must be appeased by the worship of the creatures they governed. Paul's teaching was equally antagonistic to the associate thought prevalent at the time that all matter was of itself evil and that therefore the seat of sin was in material things.

### **How Jesus Revealed the Father**

The existence of a kingdom of evil was undeniable, for all at one time had been more or less under its sway. Paul was writing to a little company of those who had been delivered from that bondage and had been "translated into the Kingdom of the Son of His love." (R. V.) This Son he now describes, in a phrase familiar at the time, as "the image of the invisible God." (Col. 1:15; 1 Cor. 11:7; 2 Cor. 4:4; Heb. 1:3.) Alexandrian Judaism had much in its teaching about the "Word," the "Logos," described as "the image of God"; but the Judaistic vision of the "image" was as befogged as was that of the God who from eternity had "dwelt in darkness" (1 Kings 8:12; Job 9:11; 23:8, 9; Psa. 10:1; 89:46; Isa. 45:15; Exod. 33:20; John 1:18; 5:37; 1 Tim. 1:17; 6:16) so thick that "no man hath seen God at any time nor can see Him," even though He Himself is "the Father of lights, with whom can be no variation, neither shadow that is cast by turning." (James 1:17, R. V.) Jesus as the "Word" (John 1:1, 14; 1 John 1:1; 5:7; Rev. 19:13), made audible the divine mind. As the "Image" He made visible the divine attributes. In the title, "Son of God," both of these are comprehended, for when the Son is described, as in Hebrews 1; Proverbs 8:22, 30, 31, or His life recounted, as in the Gospels, the Father is being revealed. Jesus was not a "shadow" (Heb. 10:1), "a rough outline such as a carpenter would draw with a piece of chalk, or

such as an artist delineates when he is about to make a picture," but "the very image" of His Father, as one would speak, referring "to a painting or statue which is finished, where every part is an exact copy of the original."

It is manifest that Satan hates not only the Original, but also the Image. "If our good tidings is veiled, it is veiled in them that are perishing: in whom the god of this world hath blinded the minds of the unbelieving, that the light of the good tidings of the glory of Christ, who is the image of God, should not dawn upon them." (2 Cor. 4:3, 4, R. V., see margin.) He will hate us too in proportion as, though having "borne the image of the earthy, we bear the image of the heavenly." While the Apostle in this last text is speaking of our resurrection change, yet he elsewhere exhorts that this work be in progress, and that even now we are to be "change I into the same image," "for whom He [the Father] did foreknow, He also did predestinate to be conformed to the image of His Son." (1 Cor. 15:49; 2 Cor. 3:18; Rom. 8:29.) And to whatever extent we bear the likeness of our Father, to that extent we will have the hatred of Satan.

He who during His earthly ministry never once mentioned the "name" of His Father, most effectively "declared," or "interpreted" (Rotherham) that name (John 1:18; 17:26) by manifesting the Father's graces. For those who recognized this revelation, the speculations and philosophizings of centuries lost all interest. The reality had taken the place of unprofitable guesses and reasonings. "Peradventures, whether of hope or fear, are not knowledge. What we poor men need, is a certitude of a God who loves us and cares for us, has an arm that can help us, and a heart that will. The god of 'pure theism' is little better than a phantom, so unsubstantial that you can see the stars shining through the pale form, and when a man tries to lean on him for support, it is like leaning on a wreath of mist. There is nothing. There is no certitude firm enough for us to find sustaining power against life's trials in resting upon it, but in Christ. There is no warmth of love enough for us to thaw our frozen limbs by, apart from Christ. In Him, and in Him alone, the far off, awful, doubtful God becomes a God very near, of whom we are sure, and sure that He loves and is ready to help and cleanse and save." "My soul crieth out for the living God."

Five times in one sentence (Col. 1:15-17) Jesus, Himself the Creator of all else except the Father, is set in a class by Himself in contrast with the entire creation, "all things." The Greek word translated "first" (Col. 1:15), used to distinguish Jesus from all the rest of creation, carries the thought of supremacy as well as priority, though the latter is the primary meaning of the word. All expositors are clear that the real meaning of the expression is that He preceded all others. Paul leaves no room for argument on the matter when in the next verse (Col. 1:16) he gives as proof that Jesus was "first," the fact that "all things" were created "by Him"- "in Him," (R. V.) etc. That His existence had a beginning, none can deny. Much space is saved us in that we have not the necessity of laboring, as all Trinitarian commentators must do, to explain away the implication that Jesus Himself was a creature -- a created being. That truth is further averred by the phrase, "first born."

### **Jesus-Pre-eminent of All Creation**

Among the Hebrews the first-born son had preeminence in the household as to the estate and title, and in the absence of his father was the officiating priest; thus in every respect representing the father. "Without Him (the First-born as the Father's representative) was not anything made that was made." Things heavenly and things earthly, things visible and things invisible, even to the highest of these, "thrones, dominions, principalities, all things were created by Him and for Him."

The first statement of this verse is stronger than the second, "all things were created by ["through," R. V.] Him," for the first asserts that "all things were created **in** Him." When the

Father brought into existence His "only begotten Son," all creation was planned, as also their future existence as a natural sequence of the creation of this "First born of all creation." This arrangement, the following verse (Col. 1:17) asserts, is continuous, and, by inference, to be eternal, saying: "**In** Him all things consist" (Barnes: "are sustained"; Rotherham, and Revised Version margin: "hold together"; Diaglott: "have been permanently placed.") Present day men of science devote years of study that they may determine the size of the largest star and the smallest particle of matter, at the same time seeking to discover the laws of nature by which they operate and hold together in their course. The true, the Bible science, simply states "All things were created in Him and through Him and for Him, and in Him all things [regardless of size or distance] are held together." Visit the farthest star within range of the most powerful telescope, and, not hesitating there, send your imagination beyond into regions as yet unexplored by the human mind; then, returning, take up the microscope to marvel at its revelations; but not content with its meager scope pass on again into imagination's unlimited realm. Nowhere will you have found a body too large or a speck too small to be included in these "all things." When He was created, all these were **in** Him in the sense that He is the second Adam (1 Cor. 15:45), "in Him [the First born of every creature] was life" (John 1:4), and God's purposes for Him would not have been complete if that life had not been bestowed on others; all were through Him in that though He was the Creator, He was merely acting as the representative of the Father; all are for Him that for eternity His power might guide their course and use, His righteousness taking pleasure in them - they were created for His pleasure. It may as truly be said of the Son as of the Father: "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created." - Rev. 4:11.

Col. 1:18 -- "And He [this One regarding whom greater things could not be said without making Him equal with God (John 10:29;14:28) **He**] is the Head of the Body, the Church" -- our Head. And during the two thousand years of our history, individually and collectively, oh, how often, we have indicated, not by word so much as by act, that we doubted His power and His wisdom to manage our little affairs. How often we have felt that matters were "too hard," too intricate, for Him to overrule -- He who can "work all things after the counsel of His own will." Have we not often heard the Lord say to us, "Oh thou of little faith, wherefore didst thou doubt?" "And His name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there shall be no end ["no boundary" a Moravian Version reads], upon the throne of David and upon His Kingdom, to establish it, and to uphold it with judgment and with righteousness from henceforth even for ever. The zeal of the Lord of hosts shall perform this." (Isa. 9:6, 7, R. V.; Dan. 7:14; Zech. 9:10; Matt. 8:27; Mark 1:27; John 3:35; Eph. 1:22; 1 Pet. 3:22.) "The whole course of human affairs and of natural processes is directed by Him who died upon the cross! The helm of the universe is held by the hands which were pierced for us. The Lord of Nature and the Mover of all things is that Savior on whose love we may pillow our aching heads." "In the world but not of it," with our antitypical Joseph over both us and it, there shall surely be corn in our sacks and a Goshen to dwell in. Though the darkness of night covers all about us, can we not see the form of our Beloved drawing nearer in the darkness of the sea? He is saying, "It is I; be not afraid."

### **Jesus-Our Head**

Under various figures, the Vine and branches, Chief Corner-stone and temple stones, etc. (John 15; Isa. 28:16; 1 Pet. 2:5), the relationship of Jesus and the Church is shown, each symbol giving its particular lesson. We should not let the dictum regarding the mixing of metaphors deter us from fully profiting by each picture. Among them all, none is more beautiful, more profitable, more necessary, than the one Paul uses here -- that of headship over a body, representing one phase of that "all power in heaven and earth" that is His. (Matt. 28:18.) By experience we know,

however, that His absolute authority is exercised in gentleness and with consideration, the same gentleness that will continue to characterize His dealings, as well as those of all associated with Him, throughout the next Age. The Greek of Revelation 2:27 equally well permits the rendering by Rotherham: "He shall shepherd them with a scepter of iron," shepherding with all the kindness their condition will permit, and all the iron firmness that is needed. In headship is implied absolute power and authority, His interest in us, our complete submergence in His will, our insufficiency, uselessness, without Him, and His humility and graciousness in being willing to express His perfection through our weakness. He is the seat of life and the center of unity.

The members of the Body would not perform their mutual services (Eph. 4:15, 16) without the free functioning of a head. He who creates and governs all must precede all else. As the vine is before the branches, He who is our Life must be first-"He is before all things, . . . the beginning [Greek: "first and source"], the first born from the dead [the awakening of sleeping Lazarus and others falling far short of the "birth" to full life] that among all He might have the pre-eminence." There would be no beautiful vine if the life of the parent stalk did not flow through it -- no tendril would lay hold upon the supporting trellis, no grape ripen to royal fruitage. But ours is the case of no ordinary vine, no ordinary body. Dead in trespasses and sins, we must have a life giving Savior, and not only that -- He who died that we might live must also be the "first born from the dead; that in all things He might have the preeminence."

### **Jesus-the Sustaining Power of the Universe**

Throughout this passage there is an emphasis at each reference to our Lord that is impossible of reproduction in the English. As an illustration: In the phrase, "He is," the pronoun "He" is emphatic -- the rendering, "He Himself" approximates it-and the verb "is" emphasizes not only pre-existence, but also absolute existence. "He was before all things' would not have said so much as 'He is before all things.' We are reminded of His own words, 'Before Abraham was, I am.'" Even with the assistance the emphasized versions, the Diaglott and Rotherham translations, give us, it is to be feared we who do not know the Greek can never grasp all the forcefulness of the language Paul uses in his endeavor to establish the pre-eminence of our Lord, He who is, eternally established preeminent, the creating, ruling, sustaining power of every particle of matter and every law regulating every feature of an eternal universe. The ages without end will see no flaw in that rulership to mar the "pleasure" of the Father who has entrusted it to Him. It is not to be wondered at that "they that are with Him are called, and chosen, and faithful," called by One who is all-wise in His judgment and who has absolute foreknowledge, and chosen because they have made their calling and election secure by being faithful though "tested in all points." Surely one point of that testing will be as to whether Jesus actually, not merely theoretically, is supreme in their lives, as He will eventually be acknowledged by all in all the universe.

The eighteenth verse is paralleled by Ephesians 1 :22, which according to the Diaglott and Moffatt translations should read: God hath "subjected all things under His feet; and constituted Him a Head over all things for the Church." (See also Winer's "Grammar of the Idiom of the New Testament," pages 210, 211.) There are too many stars and too many specks of dust in the universe for our intelligence to grasp how each is regulated for the benefit of the Church, either as to their present or their future inheritance; but we can have the faith to grasp this as truth -- as another of our unnumbered reasons for gratitude to the Giver of every good and perfect gift. Romans 8:28 can be true only in a universe governed, shepherded, by a loving and all-powerful Head. Can we have the grace to live a life that will bear testimony to an enduring faith in the assurance that because Christ is Head over all things for the Church, therefore "all things do work together for good to the called"? "All things are yours, and ye are Christ's, and Christ is God's." (1

Cor. 3:21; 1 Tim. 6:17; 2 Pet. 1:3.) Surely it pleases us as it pleases the Father "that in Him should all fulness dwell."



## CHRIST, ALL IN ALL

"In Christ all fulness dwells: from Him proceeds  
All fallen 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 heav'nward 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 all things, gain."

## The Perfecting of the Saints

*"The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: To the end He may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints." -- 1 Thess. 3:12, 13.*

THESE words are addressed to saints; and saintship, despite the beliefs of many, is not conditioned upon being perfect in thought, word, and deed, but upon covenant relationship with God. During this Gospel Age that covenant is one of sacrifice, made possible by our Redeemer, through whose merit our offering is reckoned perfect-"a living sacrifice, holy and acceptable unto God." (Rom. 12:1.) Evidently, then, it is the saints of this Gospel Age, foreknown in the purpose of God, to whom reference is made in Psalm 50:5, where we read: "Gather My saints together unto Me: those that have made a covenant with Me by sacrifice."

The Scriptures indicate that God does not covenant with sinners (John 9:31); therefore, before He could enter into a contract directly with one who is by inheritance a sinner, some provision must be made whereby that one can be considered righteous in His sight. Such a provision was made; and for that reason Paul could say, "There is therefore now no condemnation to them that are in Christ Jesus."

This of course does not mean that we have become sinless, or that we will ever become sinless so long as we are under the necessity of operating through these imperfect human bodies. Paul, painfully aware of this fact, tells us that though his whole desire was to do that which was right and perfect, evil was present with him. He could not do the things that he would; and he cries, "O

wretched man that I am! who shall deliver me out of this body of death?" Then he gives the answer -an answer that has comforted the heart of every true believer who, like Paul, has dedicated his life to the good fight of faith: "I thank God [for deliverance] through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh, the law of sin." (Rom. 7:24, 25. Thus he intimates that it is from the standpoint of his heart's desire, his will, that God judges him and not according to the misdeeds of his flesh.

The Apostle John also recognized this same fact and declared in his first Epistle (written about 90 A. D., when he was nearing the close of his long saintly warfare) that "If we say we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, He is faithful [having promised] and just [satisfaction for our sins having been provided] to forgive our sins, and to **cleanse us from** all unrighteousness." - 1 John 1:8, 9.

In the light then of these facts as they indicate our actual human imperfection on the one hand, and our God-given righteousness (through satisfaction having been made for our sins) on the other hand, **what are we to understand from the words** of our text? Is it not enough that we be counted righteous in God's sight? Does not righteousness alone meet or fulfill His purpose concerning us?

No, there can be no reason for reckoned justification as an end in itself. Justification is the standing God grants us for the purpose of enabling us to present ourselves an acceptable sacrifice, which, when accepted by the Father, qualifies us to receive the begetting of His Holy Spirit. By it we are begotten to a lively hope-a hope of attaining the divine nature if and when we prove truly responsive to the operation of His Spirit working in us that which is well pleasing in His sight. To receive justification and then fail to do God's will in consecration is to receive the grace of God in vain. God's revealed purpose in the arranging of a period of time between the First and Second Advents of our Lord, was the selecting and perfecting of a class who become saints through a covenant of sacrifice that obligates them to follow in the footsteps of their Lord; and if faithful in the performance of this covenant, they are promised a share in His glory and dominion. "He that will come after Me," said Jesus, "let him deny himself and take up his cross and follow Me." "For if we suffer [with Him]", says the Apostle, "we shall also reign with Him." - Matt. 16:24; 2 Tim. 2:12.

### **The Actually Just and Reckonedly Just Both Made Perfect Through Suffering**

We read concerning our Lord (who was declared to be holy, harmless, and undefiled, as a man) that "He learned obedience by the things which He suffered," and thus was "made perfect." (Heb. 5:8, 9.) It is evident, therefore, since Jesus was already perfect as a man, that this perfecting accomplished through suffering relates to a New Creation of which Jesus is the Head; and if such a work was necessary in the case of Jesus, we can begin to realize what a great transformation must also take place in us if we are to be like Him and see Him as He is. This transformation is not a perfecting of these physical bodies, but has to do with the development and characteristics of the new creature which is to be clothed with the nature of God Himself.

"Whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren." (Rom. 8:29.) The significance of this Scripture is much greater than the contemplated change in nature; it indicates a transformation, a development never attained in any other creation; and, in the very nature of things, such a development could not be attained except by the method God is using.

## **The Lord Make You to Increase**

The first thing we notice in our text is that our development is God's work. We are apt to forget this and take upon ourselves a responsibility that we are wholly unable to carry—a supervision and work that belongs unto God. The Jews under the Law, obligated themselves to an arrangement which required that they commend themselves to God by their own works in righteousness, but they soon discovered that this could not be done. The Law made no allowance for human frailty - it was "thou shalt" and "thou shalt not"; consequently they were burdened, heavy laden; the agreement they had made through Moses was a yoke hard to bear.

When Jesus began His ministry, He offered the Jews release: "Come unto Me, ye that are weary and heavy laden," said Jesus, "and I will give you rest; take My yoke upon you and learn of Me, for My yoke is easy and My burden is light." Those who were Israelites indeed, who were conscientious in their endeavors to keep the Law, could appreciate somewhat the graciousness of the opportunity that was being offered them, but the rest, being insincere, were blinded. We, as Christians, must take heed that we do not burden ourselves in like manner and so become discouraged through a misconception of what is required of us.

Satan is adept at putting darkness for light; and, as indicated by our Lord's temptation in the wilderness, he knows how to employ Scriptures to mislead us. The following Scriptures could very readily become stones of stumbling if not rightly evaluated in the light of the context or of other Scriptures: "Work out your own salvation with fear and trembling" (Phil. 2:12); "Be ye perfect even as your Father in heaven is perfect" (Matt. 5:48)

"Every man that hath this hope in him purifieth himself, even as He is pure" (1 John 3:3) "Whoever abideth in Him sinneth not" (1 John 3:6; "He that committeth sin is of the Devil." - 1 John 3:8.

It is not the intention here to convey the thought that these admonitions of the Word do not mean what they say, for they do; they constitute the ideal or pattern toward which we must strive, and we dare not lower the standard. But in what sense can we attain to such a degree of perfection? Are we to understand that unless our every thought, word, and act measure up to the divine perfection, we cannot please God or be of the glorified Bride class? It will be recalled that the Galatians were having trouble along this line and Paul says (Gal. 3:3), "Are ye so foolish, having begun in the spirit are ye now perfected in the flesh?" One of the things we do well to note in this connection is that three of the above cited texts are from the same Epistle of John in which he says, "If we say we do not sin, we deceive ourselves." Yet in this same Epistle he also says, "Whosoever is born [begotten] of God doth not commit sin; for His seed remaineth in him: and he **cannot** sin, because he is begotten of God."

One thing is sure John is not here contradicting himself, but stating facts which, when rightly understood, are in perfect harmony. All of God's work being perfect, it follows that that which is begotten of God must also be perfect; but we have this treasure in earthen vessels. Satan would like nothing better than to imbue us with the idea that if we rely upon Christ, we need never err in thought, word, or deed; and he could point us to the words of Paul where he says, "I can do all things through Christ which strengtheneth me." (Phil. 4:13.) One imbued with this idea of perfect works, if honest, must certainly become burdened and discouraged; and the more conscientious he is, the more hopeless he will become; for these statements do not refer to the flesh, but to the new will, the desires and intents of the heart.

## **Growth Necessary**

Our text aids us to a correct understanding of this matter. That which is begotten of God in us, which in the very nature of things is perfect, must nevertheless grow or be developed and rounded out; otherwise it can never come to the birth as intended. If this were not true, then our Lord need never have gone through three and a half years of trial and suffering in order to be made perfect or complete. Likewise, as members of His Body, the moment of our begetting might also have been the moment of our birth, for God is not perfecting these human bodies but a new creation in Christ Jesus. Another point that is well to keep in mind is that God does not do the things for us that we are able to do for ourselves. If we were able to perfect ourselves, Paul would never have said "The Lord make you to increase and abound"; consequently, we may be sure that if we gain a place in the heavenly Kingdom, the glory of that achievement will not belong unto us, but to the Lord. Paul would have us understand that we are "God's workmanship" "created in Christ Jesus" (Eph. 2:10), and that it is "God who worketh in us both to will and to do of His good pleasure."

It is only when we are fully aware of this fact that we can be in the right condition of mind and heart to seek help from God, and to yield ourselves fully to the working of His Spirit within. Even our Lord, perfect though He was, realized that of Himself He could do nothing; and in this meek and humble attitude, was the perfect lump of clay with which the Father might work out His own designs. The more fully we realize that our perfecting is dependent upon God, and then emulate our Lord's example of reliance upon Him, the better He will be able to work in us also.

An appreciation of this fact will make us realize that we must let God shape our course-direct our path; that we must yield ourselves fully to the operation of His Spirit, which is the only agency that can or will transform us into the image of His Son. It is impossible for us to know what we need in the way of experience or chastisement; or what things may constitute means of grace unto us. We do not even know how far we may have progressed in the building of character; but if we continue to cooperate by yielding ourselves wholeheartedly to His will, we may fully trust Him to finish the work He has begun in us; for this is His promise.

## **Love the End Sought**

This then is the thought expressed in our text "The Lord make you to increase and abound in love." But why does He say "love"? Why not faith, hope, understanding of doctrine, etc.? Because love is the only thing that is an end in itself. According to Paul's words to the Corinthians (1 Cor. 13) love is the only thing which lasts that will make us acceptable in God's sight. Paul shows that we might possess many things which are admittedly necessary aids in perfecting love, and they be valueless unless they bring about that end. To depreciate knowledge or faith or hope or pure doctrine would show a lack of appreciation for the helps God has given us. The rightly instructed child of God can have no sympathy with the attitude that views doctrine as only a "bone of contention," and so steers off its discussion on the grounds that it tends to controversy. This does not mean that we may use doctrine to club our brethren with, but we should "contend earnestly for the faith once delivered unto the saints." The Dark Ages are a monument to the results of false doctrine.

While God is not concerned with the perfecting of these old bodies of ours, yet through His overruling providence, they are very valuable to us by way of exercise in our development as New Creatures, in that our cooperation with God is involved to a large extent with our struggle to keep these bodies under and bring them into subjection to His will. In all probability this struggle is as necessary to our development as is the struggle of a larva to emerge from its cocoon that it may be developed into a perfect butterfly.

## Example Better Than Precept

A point we do well to note in our text is the stress that is put upon example to inculcate the grace of character. "The Lord make you to increase and abound in love, one toward another and toward all men even **as we do toward you.**" It is generally conceded that example is much more effective as a teacher than precept. One of the things in which Jesus found fault with the Pharisees was that they told others what to do but did not practice what they preached. Jesus did practice what He preached; as the Apostle says, "He left us an example that we should follow in His steps." Had Jesus done like the Pharisees, the effect of His teachings would have waned long since, for there would not have been the same incentive to conform our lives to His teachings. Jesus' own example was the most lasting and effective lesson He could give us and Paul, following in His footsteps, could say, "even as we do toward you." Jesus not only left us a good example in Himself but He saw to it that we should have good examples in the lives of the Apostles and the special messengers unto the Church. Also those whom the Church elect to the office of elder are admonished that they should be ensamples to the flock.

Our text also indicates that our brethren should come first in our love in so far as mankind is concerned. As a former Pilgrim used to say, "Love should be appropriate to its object." God and Christ have first call upon our love, then our brethren. The elements of worship and adoration which enter into our love for God would not be proper if exercised toward our brethren; likewise, there are elements in brotherly love which could not be bestowed upon our enemies. The elements of pity, forgiveness, and compassion which are praiseworthy when exercised toward our enemies, would be wholly out of place in our love for God.

## Channels of Grace

There are a number of channels through which God operates by His Spirit in making our love to increase and abound; and inasmuch as He requires our cooperation in this work, it behooves us to acquaint ourselves with these channels. First and foremost in this respect would come the Word of God. The development of the new creature and its needs is very much like that of the physical man in its requirements. There must be food on which to build or grow; water with which to cleanse and renew the body fluids; air with which to oxygenize and purify the blood; exercise to keep the various functions of the body healthy and active; and rest to recuperate the physical powers. If any one of these is omitted man cannot maintain a normal degree of health but will sicken and die.

The Word of God is the source of nearly all our food and drink in spiritual development; if, therefore, we neglect study and meditation upon the Word, we bring about starvation and thirst, and eventually death. The New Creature's breath of life (God's Spirit) is also supplied us through the Word. Jesus said, "The words that I speak unto you, they are spirit and they are life." (John 6:63.) Then, too, faith (without which there can be no growth or development) "cometh by hearing and hearing by the Word of God." (Rom. 10:17.) Hope, which Paul tells us is the anchor to our souls within the veil, is based upon the promises of God's Word. Likewise, joy and peace exist because of belief in that Word; for we read that "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Spirit." - Rom. 15:4, 13.

It is evident also that the Word is the basis for our love: for we are "begotten by the Word of Truth" and God's Spirit is received through that begetting. Furthermore, the nourishment we

receive through feeding upon the Word of Truth, makes us to grow and to be filled with the Spirit; and the more of the Spirit we have, the more fruitage our lives will show, for God's Spirit cannot fail to bring forth fruit unto life. Paul tells us (Gal. 5:22) that "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance"; and since through the Word we receive the Spirit, the Word must of necessity be the basis for love and all spiritual grace. "But as touching brotherly love, ye need not that I write unto you," says Paul (1 Thess. 4:9), "for ye yourselves are taught of God to love one another." And when Paul says, "Now abideth faith, hope, love," he intimates that this is the order in which these appear in our lives; for "the hearing of the Word brings faith" (Rom. 10:17); "faith is the basis of things hoped for" (Heb. 11:1) and "hope maketh not ashamed because the love of God [by this means] is shed abroad in our hearts by the Holy Spirit which is given unto us." - Rom. 5:5.

Other means of grace, and therefore agencies of development, that might be cited are God's providences, directing our course in life; His chastenings, more often designed for our upbuilding than as punishment for sins; and fellowship with those of like precious faith, which often constitutes an excellent means for the **exercise** of Christian character. In this connection we would also note the Scriptural badge of a Christian: it is not some form of dress or a rosary hung about the neck, nor even a cross and crown pin which some of us are pleased to wear. No, "By this shall all men know that ye are My disciples, **if** ye have love one to another." Aside from this sign, all other badges are of very little significance.

### **Effect of Example**

In addition to the many admonitions to love which the Bible sets forth, there is recorded for us God's own example in love; and if we will continually hold that example up before our minds, and meditate upon the glory and beauty of the Father's character revealed therein, the Apostle tells us **we will be** changed into the **same image**. "We all with open face, beholding as in a glass the glory of the Lord, are changed into the **same image** from glory to glory even as by the Spirit of the Lord." (2 Cor. 3:18.) Thus we see it is God's Spirit operating upon our minds and hearts when we study and meditate upon His Word, that brings about this transformation in our lives; and therefore it is God who makes us to increase and abound in love.

The supreme act of love for all time would seem to be God's gift of His only begotten Son. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish." Even Jesus' own sacrifice upon the cross could not equal this manifestation of love bestowed upon the enemies of righteousness. But even so, God's love and grace did not end here, for not only did He sacrifice the dearest treasure of His heart, but He has also set before us the greatest prize that could or will ever be offered to any of His creatures. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him." - 1 John 3:1, 2.

When we are really able to believe that God has bestowed such love upon us, it **begets** great hope in our hearts: a hope that transcends every other hope ever conceived. And in this connection the Apostle gives us a rule by which we may gauge the degree of this hope which we possess. He says, "**Every one** that hath this hope in him purifieth himself even as He is pure." (1 John 3:3.) True faith and hope will cause us to put forth every effort to become godlike; and although we are rewarded according to our faith, yet God judges the quality of that faith by the effort we put forth to bring both mind and body into subjection to the perfect law of love.

It is manifest that the Scriptures agree with the saying that "Actions speak louder than words"; for we read, "Hereby perceive we the love of Christ, **because** He laid down His life for us: and," continues the Apostle, "we [following in His footsteps] ought to lay down our lives for the brethren." Real love finds ways to express itself. John says (1 John 3:17) that "Whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "My little children let us not love in word neither in tongue merely; but in deed and in truth."

Divine providence would perhaps rank second in importance as an agency in the work of establishing our hearts in love. When Paul says that "All things work together for good to them that love God," he is simply telling us that God, **through His providences**, is supervising and overruling all circumstances and experiences of life that in any way affect us. So, if we accept all our experiences as coming from the Father, and are rightly exercised thereby, they will unfaillingly work out to our good. Satan may seek to harm, and foes may hate and friends may scorn, but if God be for us **who can be against us?**

Many of our experiences come to us as chastenings; not necessarily for wrongs done, but often as a spiritual tonic. "Ye have forgotten," says Paul, "the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Peter says, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you but rejoice, inasmuch as ye are partakers of Christ's sufferings: that, when His glory shall be revealed, ye may be glad also with exceeding joy." And again, Paul says, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby." Thus the Lord works in us to make us to increase and abound in love.

While love constitutes an end in itself, yet it is also a means to an end. This is made clear in our text by the Apostle when he says, "To the end He may stablish your hearts unblamable in holiness before God, even our Father, at the presence of our Lord Jesus Christ with all saints." It is not enough that the **image of love be developed** in our hearts, we must be unswervingly fixed in love and righteousness. The trials and difficulties which attend the end of our course are no doubt intended to accomplish this in us. And if by faith we realize this, we can patiently endure and rejoice, for it is a wonderful thing to confidently expect that the Lord will stablish our hearts in holiness, and to know that He will present us before the throne of His glory without spot or wrinkle or any such thing.

### **God the Great Photographer**

The processes in connection with photography serve to illustrate the steps that are necessary in our development as new creatures. The uncoated film might represent us in our fallen state, unfit for the Lord's purpose. The coating of silver nitrate, which makes the film a suitable material or ground for the photographer's use, might represent the steps leading up to our justification, which make us available material for the Father's use. Insertion of the film in the camera-and **exposure** to the light rays which carry the image desired, might illustrate the steps of consecration, bringing us into Christ, and the Father's acceptance begetting us as new creatures, children of the light.

The image is now on the film; but if it were to be exposed to the light of day it would be ruined it cannot endure unlimited light. The same would be true of us: if we should be ushered immediately into the Divine presence following our begetting, we could not endure. God's covenant will not bring forth premature births. After exposure, the film must pass through a

developing process which brings out the picture distinctly so that every detail stands out clearly. This very fitly illustrates the development that takes place in us, the development that brings these new creatures up to perfection so that every detail of the image of Christ stands out.

After exposure the image is on the film, but will not develop of itself. Proper development is dependent upon the knowledge and skill of the photographer, who must at times exercise considerable patience with films that curl and twist. After our exposure to the light of truth through which God begets us, our minds possess a new image, which, nevertheless, requires development. How thankful we should be that the one responsible for our development has all the knowledge, skill, and patience to meet every condition. When the photographer sees that he has a perfect image, he proceeds to establish or fix that image so that no amount of exposure or light will cause it to fade. God does the same thing with us. He causes us to pass through experiences that fix in our hearts the righteousness which will for all time retain that perfect image of love, so that no amount of exposure or temptation can ever mar that image in the least degree.

One other point which makes the illustration still more comprehensive is the object or purpose to which this film when completed will be put. When the photographer has his film fully developed and fixed, he then can print any number of copies of the original. This printing process is accomplished by the infiltration of light through the film. When God has finished with the development and establishment of the one hundred and forty-four thousand, the light of the glory of His character will flow through them to perfect His image in the willing and obedient of mankind so that all who will may know and reflect His glory.

The experience of the Church, and events in the world indicate that our Lord is present, and that for some time now, He has been trying the hearts, sifting us as wheat, that He might demonstrate who are the ones that are established in love and who still come short of that image. If under the tests and trials that come, sifting us as wheat, we find that we are not fully established, we must not lose courage or give up the fight, but must remember that "He who has begun a good work in us will also finish it" if we will continue to trust Him and in meekness strive to do His will.

"Now the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, **make you perfect, stablish, strengthen, settle you.** To Him be glory and dominion for ever and ever. Amen."



## In the Banqueting House with My Beloved

*"He brought me into the banqueting house, and His banner over me was love." - Song of Solomon 2:4.*

THE SONG of songs"-so begins the Canticles, or Song of Solomon. Various interpretations of this book are to be had, a few relegating it to a place in Jewish literature of little importance to present day readers, but for the most part it has been considered very properly classed among the inspired writings comprising the Old Testament. In this interpretation of the poem it becomes a beautiful idyllic presentation of the reciprocal love of Christ and His espoused Bride. It is an exchange, throughout, of affectionate devotion expressed in language peculiar to the era in which it was composed. Oriental it may be in language, and in the symbolisms employed, but its interpretation by the Spirit makes it as universal as the call of the Bride from every land and tongue. In this fact alone we have the best of all evidence of its divine inspiration. Of all literature the Bible alone speaks alike to all kindreds, peoples, and tongues.

"My Beloved is white and ruddy, the chiefest among ten thousand." Thus speaks the prospective Bride in this Song to those who have inquired of her, "What is thy Beloved more than another beloved, O thou fairest among women?" How beautifully significant is the description of her Beloved given in her reply! What lessons may we not find in her words as we apply them to the "Beloved" whom we adore -- the Bridegroom of our hearts.

"My Beloved is white." This whiteness is to her the primary and outstanding feature of His excellence, drawing from her lips this tribute of praise. No marvel that she must say of Him, "His mouth is most sweet: yea, He is altogether lovely. This is my Beloved, and this is my Friend." Is this not the same vision of Jesus in His purity by which we too are drawn toward Him as our Beloved, our Friend, as, out of a world of sin and imperfection we behold Him, "the Lamb of God without spot or blemish," "holy, harmless, undefiled and separate from sinners." So was He when He dwelt among men, and when John saw Him amid the glories of His revelation on Patmos Isle: "His head and His hairs were white like wool, as white as snow." (Rev. 1:14.) On the Mount of Transfiguration, where His disciples beheld Him in a foreshadowing glory, "His face did shine as the sun, and His raiment was white as the light." - Matt. 17:2.

Throughout all ages men and women have known a deep yearning for such purity and holy whiteness. What truly repentant sinner in any age has not been moved to grateful tears by God's assuring promise, "Though your sins be as scarlet, they shall be as white as snow"? David longed for this kind of purity, as may be seen from his prayer, "Purge me with hyssop and I shall be clean; wash me, and [ shall be whiter than snow." (Psa. 51:7.) True penitence and purity always reach out for this whiteness of character, while true love pleads for it. more and more as closer fellowship with Jesus increases. Those who live closest to the spotless Lamb of God will ever be seeking to be pure even as He is pure. Their petition will be, "Create in me a clean heart, O God; and renew a right spirit within me." - Psa. 51:10.

As the desire for cleansing and purity is the foremost desire of the penitent, so continued growth into the holiness and whiteness of Christ's character becomes the habitual yearning of the mature saint. None are so keenly and painfully aware of imperfections in the presence of a holy God as those who attain maturity in spiritual vision. To such, the promise, "They shall walk with Me in white," takes on an inspirational character potent in its cleansing power. By faith there is rejoicing now in the assurance that, through the sin atoning blood of the Lamb of God, all the past is forgiven and put under that blood; there is the present joy of being accepted in Christ, and stand-

ing complete in Him, with "no condemnation, no not a whit." But that which is reckoned by faith, wonderful and glorious though it be, can never mean the acme of joy. Beholding the perfect righteousness of Christ, seeing Him "white as the light," we become the more conscious of our own imperfections and unworthiness. In that light, every revealed spot or stain of sin discovered is a fresh pain and grief to the sensitive heart. Yet herein is encouragement, for with this love for righteousness, purity, and whiteness, which nearness to Christ inspires, from Him will also come the faith and courage to cry out,

*"O wash me Thou, without, within,  
Or purge with fire, if that must be;  
No matter how, if only sin  
Die out in me, die out in me."*

There is a sublime intent in the words of the Apostle Paul when he says, "Christ also loved the Church, and gave Himself for it, . . . that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:25, 27.) No one should **miss** the reiterations of Scripture emphasizing the fact that above all other considerations a love of righteousness and a corresponding hatred of evil is the supreme test of character. Those best prepared, therefore, to enjoy a place in the banqueting house of our Beloved, and under His banner of love, are those who, with the spirit and the understanding, affirm in truth, "I shall be satisfied when I awake in Thy likeness," and only then fully satisfied. As in faith such contemplate the glorious state of final perfection and holiness as these exist in the character of God, and into which, faith believes His love and power can bring them, what hope and joy are theirs. It is only such pure-hearted ones who may now approach with confidence into the presence of God. Only such as press on with assurance toward this glorious end will stand at last in that pure white light shining from the Great White Throne.

Like their Beloved, whose whiteness they delight in, so it shall be said of all who dwell with Him in the light which no man may approach unto, "Because thou hast loved righteousness, and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Heb. 1:9.) Oh the inexpressible joy awaiting these in that hour when, "without spot or wrinkle or any such thing," they stand before the throne of God, "faultless before the presence of His glory with exceeding joy." - Jude 24.

### **"Depth of Mercy, Can It Be"**

Well might we ask, how can it be, that unworthy as we are, we may yet confidently hope to be finally "conformed to the image of God's dear Son"? How can it be possible that we shall surely be "changed from glory to glory" until we may stand unafraid and unblemished in His presence? Ah, it is for the accomplishing of this transformation that we must find ourselves in His banqueting house today. If faith in an ultimate completion of His work of grace in us is to be known, we must needs be in that happy relationship with Him where His voice is heard and His presence blessedly felt. Men may tell us we are Christ's special people, and we may affirm it ourselves. Multitudes have thus assured themselves that they could say, "My Beloved is mine, and I am His." Yet we are told, "Many are called but few chosen," and that not every one that saith Lord, Lord, shall enter into the Kingdom. "Many," our Lord says, will come to Him "in that day" believing they have done works that would merit for them a place at His side, to whom He will say, "I never knew you." How needful then is the true witness of the Spirit bearing testimony to sonship in God's family.

But what is this witness? and how may we be sure we have it? Above all other things is there first need for a true appreciation of redeeming love. The typical bride suggests this in saying, "My beloved is white and ruddy." In this expression lies the inspiration to holiness, and the secret of our fervent hope of being made like our Beloved. Such spotless holiness, such dazzling light, clothing Him as a garment, would only affright us, and crush all hope from our hearts ere faith could grasp the reality of its possible attainment for ourselves, were He not also presented to us as "ruddy." Here is the great truth seen by Paul when he wrote, "I live by the faith of the Son of God, who **loved me**, and gave Himself for me." - Gal. 2:20.

Truly, "the love of Christ constraineth us." We praise God that Jesus is not only His spotless Lamb, but also "the Lamb slain before the foundation of the world," "and hast redeemed us to God by His blood out of every kindred, and tongue, and people, and nation." (Rev. 13:8; 5:9.) He is the Paschal Lamb slain for us, and His blood is "the blood of the Everlasting Covenant," sprinkling the door-posts of our hearts. At the right hand of God our Surety stands, yes, even there, "in the midst of the Throne," revealed as "a Lamb that had been slain." It was "while we were yet sinners, Christ died for us"; therefore, "much more they which receive abundance of grace and the gift of righteousness shall reign in life by One, Jesus Christ." - Rom. 5:8, 17.

The Bible abounds with illustrations drawn from things familiar to us in the present life, and by these we are taught the profound facts of our spiritual life. Human fairness of face is enhanced by the rosy hue of glowing health, which bespeaks the vibrant flow of life imparted by the blood. So it can be with the expression, "My beloved is white and ruddy." Through the transparent purity of His matchless character we see the crimson of His precious blood, the blood that cleanseth us from all unrighteousness. He it is who in His loving-kindness "washed us from our sins in His own blood." Contemplating these acts of His love for us as we abide in His banqueting house, realizing as did the Apostle that "He **loved me**, and gave Himself for **me**," we affirm in humility and confidence,

"I've found a friend in Jesus, He's everything to me;  
He's the fairest of ten thousand to my soul!  
The 'Lily of the Valley,' in Him alone I see,  
All I need to cleanse and make me fully whole."

Have we said the best witness of relationship to Jesus Christ is found in a true appreciation of redeeming love? This is unquestionably true. There is no place in Christian life for lukewarmness. Not until we love Him back with the warmth of love wherewith Christ loved us, can we know the sweetness of betrothal to Him. The Bride of Christ will never forget Calvary. That great sacrifice will never become a dim or fading vision to the Church in glory. The song of the redeemed proves this to be true. It comes to us wafted from the court of heaven: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." - Rev. 5:9, 10.

Ah, yes, in heaven, the song will be "a new song." It will not be a refrain extolling what the redeemed have done. It will be a song of Jesus and His work, "Over there." So it is here and now with those whose hearts are wholly His. Those who sing of self testify by their song that their eyes have not beheld the matchless beauty of our Bridegroom. Where the song extols the merits and doings of self, the grace and work of Jesus have not been visualized with clearness. When the song is exclusive, and tuned to the strain of anything short of the love of Jesus -- an all embracing love, the voice will never be heard in the choir whose singing came through the opened door of

heaven to John on his Patmos Isle. Only those who have spent probation years in the banqueting house under the banner of His deep, pure, boundless and all-inclusive love, will be prepared to fill the courts above with the "new song."

### **"We Would See Jesus"**

Have we entered into something of this vision of our Beloved, and have we known the joy of confident hope that what we have committed to Him He will keep for us until we see His face? If so, would we assist others to the same point of vision, where the eyes are fixed on Jesus, and the song is all of Him? No one can experience this fervent love of betrothal without yearning to have others share in this blessing and in His affections. The heart that glows with fervent love for Jesus grows sensitive to any spurning of His espousal love. No one can, therefore, ardently love Him and yearn for purity and righteousness for himself and not feel intensely interested in seeing others likewise blessed. But how shall the helping hand be given? Never by lifting up human standards congenial to the natural mind. Not by the compulsions of dogma or ritual. By none of these did Jesus teach that men would be drawn to Him. What He said was, "And I, if I be lifted up from the earth, will draw all unto Me." (John 12:32.) Men may speak and stir multitudes. Profound themes may attract the intellectual for a time, but deep down in the hearts God would reach in this day of grace, there will be found the same old-time request, "We would see Jesus." And they who have found Him as He is portrayed by the typical bride's delight in Canticles, "My beloved is white and ruddy, the chiefest among ten thousand," will ever direct all eyes to Him.

Then, again, if we are ourselves "looking unto Jesus, the Author and Finisher of our faith," looking unto Him for the impartation of His pure whiteness to us, it must follow that in a greater and greater measure our lives will "express the beauties of true holiness." As a result that small part of the world in which we move will be richer because we are in it. The life we live before others is potent for good or ill!

"From scheme and creed the light goes out;  
The saintly fact survives;  
The blessed Master none can doubt  
Revealed in holy lives."

Each child of God owes it to himself to "take time to be holy," and he owes it to all who come under his influence to walk in righteousness, lest "that which is lame be turned out of the way," or the scoffer be given opportunity to discount the practical possibilities of a holy life, and so reproach be brought upon the name we bear. Only they who live near to Christ will be able to rise to a proper discharge of heaven-sent responsibilities and be vessels meet for the Master's use. Then the influence flowing out will breathe the fragrant spirit of our Savior-Bridegroom. And what is this but reaching the place where "the life of Jesus made manifest in our mortal flesh" testifies to having been in His banqueting house of love?

### **Receiving and Reflecting the Beauty of the Lord**

The Apostle Paul rejoiced to bear about in his body "the marks of the Lord Jesus." These were the brands left by lash and stones in his flesh. But he carried other "marks" identifying him with Christ. His was the spirit of his Lord and Master received under His banner of love. He received that spirit in large measure and reflected it everywhere. This should be true of us all. The pure, undefiled religion, the religion of Jesus, has its springs in His loving redemptive sacrifice, and, like Mary's alabaster perfume, its fragrance leaves the altar-sweetness behind. What a privilege it is to be a faithful Mary, a true Barnabas, a comforter of the brethren! How laudable it is just to be

where duty calls, move perhaps amid uncongenial surroundings, as Jesus oftentimes did, and like Him leave the healing touch where so much needed, without ostentation or coldness of manner, giving the quiet yet effective rebuke to sin and unloveliness, and by the power of influence, imparting a more loving and patient tone to voices made impatient through trials and difficulties. Such influence should leave those visited, with thoughts lifted to higher visions, and hearts opened to heaven for more of God's sweet presence. What joy to live and speak and act in such a way as to make Christian life attractive and desirable to those we meet along life's pathway, thereby giving to others a desire for its benefits and beauties, and imparting to them a hope of reaching higher ground than before known. What priceless blessing we may ourselves receive in the banqueting chambers of love, and what a privilege to reflect its effects on life and character as testimonials of the grace and love of God.

Of those who shall stand with our beloved Bridegroom in the realms of immortality it is written, "They shall walk with Me in white, for they are worthy." But to walk then with Him in white, we must walk now as He walked, leaving an example of walking in love. When we say, "My Beloved is white," that whiteness, that purity, must attract us as nothing else can do. There must be no satisfied spirit as though His perfections had been attained as yet, but there must be a steadfast determination to obey the inspired admonition to leave behind the first principles and go on to perfection. This is not optional, but imperative if God's transforming work is to be completed in us. Happy are they who have been captivated by the hope of being finally perfected in His likeness, and to whom the vision is magnetic and impelling. Such are they who find "the hundred-fold" of blessing Jesus promised for the present life.

But beyond the personal joy coming to the one living under the benign influences of our Beloved's whiteness, there is that other boon. "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." Yes, that whiteness pervades our fellowship in all its features. No dark cloud anywhere. Discord must vanish before that light. Living in the light of His countenance there will be fellowship "like to that above" in very deed. In the house of our pilgrimage-fellowship with the Father, fellowship with our blessed and precious Bridegroom, and heaven-like nearness with all God's children similarly related to Him-what a heritage! What will it be to see our Beloved face to face! Surely we shall exclaim in unison then, as we should be doing now in provoking unto love and good works, "My Beloved is white and ruddy, **the fairest among** ten thousand."

"O! the rapturous heights of His love,  
The measureless depths of His grace!  
My soul all His fulness would prove,  
And live in His loving embrace."

- *Contributed.*

## Recently Deceased

Mrs. Allie M. Horton, Granville, Ohio - (April).

Dr. W. L. Nutt, Chicago, Illinois - (September).