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## All of One

*"For both He that sanctifieth and they that are sanctified are all of one: for which cause He is not ashamed to call them brethren." - Heb. 2:11.*

WE ARE approaching the season of the year which in ecclesiastical circles is known as Whitsuntide (White Sunday Tide). This is the name given the week beginning with the commemoration of the event that occurred the fiftieth day following the resurrection of our Lord, which in the Jewish type was known 'as Pentecost. The antitypical day of Pentecost witnessed the baptism of the Holy Spirit upon the waiting Apostles and saints, thereby signifying their acceptance as sons of God and members of the Body of Christ.

The acceptance of the Body members had been pictured in the ceremonies under the Law by the offering of the two wave loaves, baked with leaven. This occurred the fiftieth day following the offering of a sheaf of the first fruits of Jewish harvest. The sheaf -of first fruits was offered without leaven, and represented our Lord Jesus Christ, who offered Himself unto God without sin. (1 Pet. 1:19.) But the two loaves, offered at Pentecost, also made of first fruits of their harvest, were baked with leaven, thereby signifying the inherent sinful condition of the Body members.

**Pentecost**, from many points of view, is the most significant event in the history of the Church. Here it was that the statement of the text which heads this article, was made possible. It was this event that brought about our adoption as sons of God; it 'was here that we were made brethren of our Lord Jesus Christ, and constituted heirs with Him in all the Father's goods. It was this event that opened up to us the wonderful opportunity of sharing in the "sufferings of Christ," the greatest privilege ever bestowed upon man. From the worldly point of view, the sufferings of the Body of Christ differ in no respect from their own; but such a view lacks the vision to see that true followers -of Jesus are no longer a part of this world, but, being accepted in the Beloved, fill up on their part that which remaineth of the sufferings of Christ. Only members of the Body can do this, and that, only in so long as they remain members.

## **That Which the Death of Jesus Purchased**

In so far as redemption through Christ is concerned, the Church and the world share alike, for "Jesus Christ, by the grace of God, tasted death for every man" - "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." The testimony concerning this fact, along with the opportunity to benefit under the provision thus made through Jesus, will in due time be the privilege of every individual of Adam's race. (1 Tim. 2:5, 6.) This will mean life and perfection on the human plane of existence for all who learn to "obey that Prophet," for Christ came "to seek and to save that which was lost." Furthermore, believers in Christ who now consecrate themselves to the doing of God's will, have these restitution blessings reckoned to them through faith, in order that they may be acceptable sacrifices, and so enter the race for the heavenly calling. The Christian receives **reckonedly through** faith, that which the world will receive **actually**, through having God's law written in their beings as well as in their hearts. - Jer. 31:33.

## **Drawn of God**

From one standpoint both earthly blessings and heavenly hopes come through faith in Jesus Christ (Rom. 5:1, 2); but strictly speaking the privileges which we enjoy as new creatures by reason of having been begotten of the Holy Spirit, are of God and not of Christ. Christ, by His death, purchased mankind, and has the right to bestow upon all those whom He 'will, the blessings lost through Adam's disobedience; but above and beyond this, God has given us the promise of heavenly inheritance, as joint-heirs with Jesus on His own plane of existence.

The three words of Scripture which state our subject, convey a depth of meaning which only the "little flock" class can comprehend, and even these find it difficult to credit the full scope of that oneness. Such a close union as the Scriptures reveal, could come only through the begetting of the Holy Spirit, thereby sealing our adoption as sons into God's family.

In Ephesians 4:4, 5, Paul mentions seven of the reasons for the existence of this oneness: namely, one Body -- one spirit -- one hope -- one Lord -- one faith -- one baptism -- one God and Father. The relationship implied in the figure of the Body is similar to that of the Bride in that Christ Jesus is the Head of both; and as a natural body operates under one spirit or mind, according to the dictates of the head, so the Body of Christ, operating under the dictates of its Head, can have but one spirit or mind.

These two phases of oneness are discussed much more fully in 1 Corinthians 12. There Paul shows that we are one Body by reason of having been baptized with one Spirit. Actually there has been but the one baptism of the Holy Spirit, and that was upon our Lord at the River Jordan. The Body members partake of that one baptism as each, through faith and consecration, is accepted in the anointed by God, through the begetting of His Spirit. This was graphically pictured in the ceremonial anointing of the Aaronic Priesthood, when the holy anointing oil was all poured out upon the head of the High Priest from whence it ran down over his body members.

Paul, in his argument, shows that the members of Christ's Body are as closely related to their Head as are the members of a natural body to their head. "As the body is one, and hath many members, and all the members of that one body being many, are one body: so also is Christ [Greek; "The Christ," "the Anointed"]." And in proof of the source whence our calling and begetting come. Paul says, "God hath placed the members in the Body as it hath pleased Him." Therefore, God is not only the one who invites, but is also the *one* who decides what position

each one will occupy. This same truth was voiced by Jesus when He told the mother of Zebedee's children that it was not His right to say who should sit at His right and left in the Kingdom.

### **One Spirit**

Being baptized with and begotten by the same Spirit, it stands to reason that each will manifest that same spirit in his daily life. "If any man have not the spirit of Christ, he is none of His." (Rom. 8:9.) The only way the spirit can be manifested is by its fruit "By their fruits ye shall know them." We have been told just what that fruit is, and have seen its manifestation in the life of Jesus, who gave us the perfect example toward which *we* must strive. Jesus, it is true, had a perfect body through which to operate, while our bodies are terribly marred and weakened by the habits of sin. For this reason we cannot expect a perfect demonstration of fruitage in the lives of our brethren, and so are not to judge their motives; the Head of the Body alone has the necessary knowledge and insight to determine the worthiness of the individual members: therefore we must all stand, before His Judgment Seat.

Of Jesus it was prophesied, "I delight to do Thy will, O my God! yea, Thy law is within My heart." We too, must delight to do the Father's will His law must be written in our hearts, and the "zeal of His house" consume us even unto death as was true of our Head. It was this spirit which made it possible for Paul to say to the Colossian Church that he rejoiced in his sufferings for their sake; and it was this oneness with the I-head that **gave** him the right **to say** that he filled up that which was remaining of the afflictions of Christ for His Body's sake. (Col. 1:24.) As long, therefore, as there remains a member of that Body in the flesh, the sufferings of Christ will continue.

### **One Body**

Paul also calls our attention to the fact that there can be *no* schism in the true Body of Christ, for the one spirit must energize all true members. The true Church is not an organization; it is an organism. If the hand should develop a will of its own and sever itself from the arm, it is manifest that it would also be severed from the head and from the source that supplies its life and well being. Paul's forceful illustration indicates that the same would be true in the Body of Christ. Furthermore, we should not repudiate a brother on account of fleshly weakness any more than we would cut off an uncomely member of our human body. Paul's admonition in 1 Corinthians 5, would indicate that at times, it might be necessary to discipline one who, by his unseemly course, was bringing reproach upon the Ecclesia, but in 2 Corinthians 2:4-8, his further advice in the matter would indicate that such an one had not been severed from the Body of Christ, but had been only disciplined to the intent that he be induced to change his course of action.

Paul also reminds us that as the less comely members of our physical bodies receive the greater care and attention, either to improve them or to hide their imperfections, so should it be in the Body of Christ. If one of our members is ugly, blemished, or deformed, we do not display it or hold it up to scorn: we screen it from view and endeavor to improve it. If one of our members is injured or sick, we do not mistreat or neglect it, but rather we do all that we can to relieve and help it. This is the way it should be in the Body of Christ. If we have the spirit of our Lord, we will screen the blemishes of our brethren from the scornful and unloving criticism of others, and will seek in every way possible to help and serve them.

### **Life and Cleansing Through His Blood**

As the myriads of cells in our bodies depend upon the blood stream for life and cleansing, so there is a blood stream that makes alive and cleanses the Body of Christ, justifying and making it fit for service. The importance of the blood and that which it signifies is manifest all through the Scriptures. The statement of Leviticus 17:11, that "The life of the flesh is in the blood" is further emphasized by Jesus when He says, "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you." "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him." - John 6:53. 56.

John also tells us that we have cleansing in His blood: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 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." (1 John 1:9, 7.) From this standpoint it will be seen that we are continually just(ified) in His sight, that it is His cleansing and life that permeates every cell of His Body, and that when He appears a second time before the Mercy Seat for the world of mankind, it will still be His blood, His life that makes atonement even though yielded up through the Body.

But looking at the matter from another standpoint, namely, our begettal, quickening and growth as new creatures in Christ, it is God's Holy Spirit that gives life, health and development; and the operation of that Spirit is mostly through the Word of Truth. Jesus said, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." - John 6:63.

### **Called in One Hope of Our Calling**

Since there is but the one Body, animated by the one Spirit, it stands to reason that but the one calling or hope could inspire it. Hope, like faith, must have a basis and an objective, and therefore the exercise of either presupposes and includes the promises upon which they exist. The objective of the **one** hope is the calling that inspires it. This calling of God was first offered to Jesus; and He, having proved worthy ("Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing"), opened up the way whereby the call might be extended to others who would have the hearing ear.

Of Jesus it is declared, "Who for the joy [hope] that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2.) What hope could give Him such joy as to enable Him to despise shame and suffering? Primarily, it was the hope of doing the Father's will, of justifying the confidence reposed in Him in the eternal purpose of God, that thereby He might have the power and the right to restore the earthly creation, and the angels that fell into sin, and to destroy all that would not glorify God. It was also the hope of realizing all the exceeding great and precious promises of glory, honor, and immortality, and the prospect of being God's right hand of power throughout all the endless ages of eternity. Our Lord could appreciate such a hope. But in amazement we ask, Is such a hope possible for us-have we any reason to believe that we are included in these prospects? Yes, there is no question but that the Word of God presents just such a prospect, that is, if we have the faith to believe and act upon the conditions set forth. Faith on our part is a basic requirement, for "He that cometh unto God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. 11:6.) "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have **access by** faith into this grace wherein we stand, and **rejoice in hope** of the glory of God." (Rom. 5:1, 2.) Paul says that "God, willing more abundantly to show unto the **heirs of promise** the immutability of His counsel, confirmed it by an oath: that by **two** immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the **hope set before us**: which hope we

have as an anchor of the soul, both sure and stedfast." (Heb. 6:17-19.) Furthermore, Paul admonishes that we "cast not away our confidence, which bath great recompense of reward" (Heb. 10:35), for "we shall reap if we faint not" (Gal. 6:9), if we do not become weary and discouraged in the good fight of faith.

Paul speaks of the "hope set before us" (Heb. 6:18) as "the high calling of God in Christ Jesus." (Phil. 3:14.) This calling is limited to The Christ and had its beginning with our Forerunner. (1 Pet. 1:10, 11.) Everything we have received and everything we expect to receive is contingent upon our being **in or a** part of The Christ. The Christ of God is Jesus and the Church (1 Cor. 12:12; Rom. 12:5), and was foreknown in the purpose of God before the foundation of this world -- "Who hath saved us, and called us with an holy calling, not according to our works [our own merit], but according to **His own purpose and grace, which was given us in Christ Jesus before the world began.**" - 2 Tim. 1:9.

### **One Lord**

There is but the one Lord, a blessed fact that is pictured to us in many ways. Jesus said, "No man can serve two masters." If Jesus is our master, then we will disregard all others who might aspire to that position. Furthermore, having His spirit, we will not consent to ourselves being called "father" or "master," for we will fully agree that "One is our Master, even' Christ." "Ye call Me Master and Lord [said Jesus]: and ye say well; for so I am." (John 13:13.) In everything Christ is our forerunner, and as such has opened up the way for us. "He is the Head of the Church which is His Body," and Paul shows that **we may know** "What is the hope of His [God's] calling," and "What the riches of the glory of His inheritance in the saints," and "What is the exceeding greatness of His power **to usward** who believe," when the eyes of our understanding have been enlightened to see that "**which He wrought in Christ**, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principalities, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His Body, the fulness of Him [Diaglott, "the full development of Him"] that filleth all in all."

### **The Offices of the Glorified Christ**

Our Lord's headship and oneness with His Body members is also manifest in the various offices which The Christ will fill when glorified. As prophet, priest, king, judge, mediator, etc., He will always have the pre-eminence; this is why certain Scriptures recognize Him alone as filling these offices, whereas, in other Scriptures, the participation of the Church is shown.

As that "Prophet to whom all the world will be required to give heed (Acts 3:22-24), He will speak: but Zion, from whence the law goes forth, includes the Body members also. As judge, all judgment has been committed unto Him (John 5:22), nevertheless the saints shall also judge the world. - 1 Cor. 6:2.

As Mediator, Paul says, "There is one mediator between God and man, the man Christ Jesus, who gave Himself a ransom for all." But manifestly the Church participate in the work of mediating the New Covenant, for Paul compares our work as ministers of the New Covenant with that of Moses at the time he was ratifying the Law Covenant between God and natural Israel. (2 Cor. 3:6-8.) Isaiah also speaks of our connection with this Covenant in a capacity similar to that of our Lord. In chapter 42, verses 1 to 5 (Isa. 42:1-5), reference is made to our Lord and what He will accomplish; and in verses 6 and 7 we read, "I Jehovah have **called Thee** in righteousness, and

will hold Thine hand, and will keep Thee, and **give Thee for a covenant of the people**, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Now turning to chapter 49, verses 8 and 9 (Isa. 49:8-9), we find an almost identical statement respecting the Body members: "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee and **give thee for a covenant of the people**, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places." There can be no doubt as to the class referred to here, since, first, it is a class who themselves need salvation, and second, since Paul quotes a portion of Isa. 49:8 (2 Cor. 6:2) and applies it to the Church.

Then too, our Lord is the Savior of men, in that it is His blood alone that brings redemption; nevertheless, we read that "Saviors [plural] shall come up on Mount Zion to judge the Mount of Esau." (Obadiah 21.) As "A Priest forever after the order of Melchisedec," we read that He became "the Apostle and High Priest of our **profession**." (Heb. 3:1; 4:14.) He is also "**King of kings and Lord of lords**, and "they that are with Him are called, and chosen, and faithful" (Rev. 19:16; 17:14); or they also are made kings and priests unto God, and shall reign on the earth, with Christ, a thousand years. - Rev. 5:10; 20:6.

### **One Faith**

In conformity with the oneness of elements already noted, we believe that there is something about the faith of the Body of Christ that is likewise peculiar, something that sets it apart from all others: else, why would Paul connect it up with other features that pertain to The Christ alone? Faith, like hope, must have an objective that is future and unseen. In Hebrews 11:1, faith is defined as being "a well-grounded assurance of that for which we hope, and a conviction of the reality of things which we do not see." - Weymouth.

The operation of mind and heart necessary to the exercise of faith is the same in every age and class, and so from a dictionary or lexicon standpoint, there is nothing to differentiate between the faith of Abraham and of Paul; but faith is meaningless if not associated with that which calls it into being; and herein, we believe, lies the difference. All faith that is acceptable unto God "Must believe that He is, and that He is the rewarder of them that diligently seek Him." To believe God, is to take Him at His word: consequently, Noah built an Ark; Abraham left home and country and sojourned in a strange land; worthy ones of old (Heb. 11:1) all acted in accordance with the will of God as it concerned them, and thereby received a good report through faith. Our faith, however, would not be shown by building an ark or doing many -of the things which were the works of faith in other times, but by doing the will of God as it pertains only to the Body of Christ, which means that we must be true footstep followers of our Lord and Head. Our faith rests in promises of a special salvation.

A further evidence of our oneness with Jesus is manifest in Hebrews 12:1, 2: "Let us run with patience the race that is set before us ["the course marked out for us," Diaglott] looking unto Jesus the author [beginner, chief, leader] and finisher [ender, completer] of our faith; who for the joy that was set before Him endured the cross, despising the shame."

The Greek words translated "author" and "finisher" in the King James Version, are used only in this one instance, and according to Young's Concordance, have the above indicated meanings. If Jesus, therefore, was the first to live by this faith, then all faithful ones who preceded Him must have had a different faith; in other words, their belief and trust in God related to a different

salvation than that which was the joy set before Him and His Body members. And this faith, this special salvation, which Paul here designates as "our faith," will end when Jesus finishes the work begun in us, if we faithfully keep to "the course marked out for us."

### **One Baptism**

In considering the experiences which Jesus had to endure in becoming the leader in "our faith," we may well consider the next phase of the oneness which Paul gives, namely, **baptism**. The Scriptures set forth a number of baptisms; natural Israel had been baptized into Moses and into the cloud, but had sinned against their covenant; so, when John came, he baptized repentant Jews in water for the remission of their sins, that they might be ready to receive the One whose forerunner he claimed to be, who, as he said, would baptize them with the Holy Spirit and with fire.

John, knowing something of Jesus' life, remonstrated when Jesus came unto him for water baptism, saying, "I have need to be baptized of Thee, and comest Thou to me?" But Jesus had a purpose which John could not understand: He did not desire baptism for the remission of His sins, for He had none; but He desired to symbolize His full consecration to the doing of God's will, which meant sacrificial death. And because of His approval of Jesus and the course He had taken, God baptized Him with the Holy Spirit as He came up out of the water. The Prophet Joel had foretold the outpouring of God's Holy Spirit upon Jesus and His Body members during this Gospel Age, but only those Jews found worthy were thus baptized; the rest suffered the baptism of fire which destroyed them as a nation.

The baptism of the Holy Spirit has had an important part to play in the "one baptism" which is peculiar to Christ and His Body, but is not that baptism. Water baptism, likewise, has its place, but only as a symbol of the "one baptism." Paul, we believe, refers to this one baptism (Rom. 6:3) when he says, "Know ye not, that so many of us as were baptized into Jesus Christ, **were baptized into His death?**" Surely we ' can all see that the death of Christ, in which we participate if we are members of His Body, is not a penalty for personal sins, but is sacrificial in character. If we fail to keep this in mind, when reading this sixth chapter of Romans, we will miss the force of Paul's argument as it relates to the Church. The Spirit baptism which constitutes us members of The Christ ("By one Spirit are we all baptized into one Body" - 1 Cor. 12:13) is more or less an instantaneous occurrence; but the baptism into Christ's death (though sealed when acceptance of our consecration is approved by God through the gift of His Holy Spirit) is a slow process, which terminates only in actual death of the physical body. Jesus, with months of hard experience still confronting Him, said: "I have a baptism to be baptized with; and how am I straitened till it be accomplished." - Luke 12:50.

This baptism, which we in turn share, began with Jesus at the River Jordan and was ended on the cross, or perhaps we should say, when His resurrection was fully accomplished; for the water immersion symbol indicates both death and resurrection. Paul's words in Romans 6:4, 5, support this thought. He says "Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together **in the likeness of His death**, we shall be also **in the likeness of His resurrection.**"

### **His Death and His Resurrection**

Long before the Church became a reality, it was prophesied of this class: "I have said, Ye are gods; and all of you are **children of the Most High. But** ye shall die like men, and **fall** like one

of the princes." (Psa. 82:6, 7.) Prince Adam **fell** because of his own sin; Prince Jesus **fell** as a sacrifice. Followers of Jesus, legally freed from Adamic condemnation and accepted as "children of the Most High," die like men; but the manner of their fall (death) is determined by whether or not they are faithful in their covenant of sacrifice. If faithful, they die sacrificially like Prince Jesus; but if they fall away, (Heb. 6:4-6) they will die **like** Prince Adam: not **in** Adam, but like Adam, since having become children of God, death in Adam is no longer a possibility.

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me." (Matt. 16:24.) Here we have a simple statement of what it means to be dead with Christ; but we are apt to become confused in our understanding because of the inherent sin which causes us a constant struggle. From the standpoint of sacrifice and death with Christ, these bodies of the consecrated are not sinful, but (because of the imputation of Jesus' merit) are "holy and acceptable unto God." (Rom. 12:1.) And so our fight of faith against the world, the flesh, and the Devil is not intended to make our sacrifice acceptable, but rather that we may grow as New Creatures-that we may become stablished, settled, and fixed in righteousness. The sin, against which we must strive if we would please God, becomes (through His overruling providence) a means of grace in our resurrection process. Therefore, instead of bewailing the fact that we have sinful bodies as tabernacles of the spirit within, we should rejoice in the opportunity and privilege this affords of demonstrating our love for righteousness by our struggle against sin, while keeping our bodies under, in obedience to the will of God.

In keeping our bodies under, as did Paul (1 Cor. 9:27), we must deny them every human right and desire (sinful or otherwise) that is contrary to our covenant of sacrifice. With us, the natural desires are greatly influenced by sin, but in Jesus' case they were not: nevertheless, His words (Luke 12:50) clearly indicate that the sacrifice of the flesh, whether sinful or perfect, is a difficult task requiring constant vigil and prayer. Satan's temptations were not designed to cause Jesus to lapse morally, but were attempts to induce Him to violate His covenant, and so to disobey the divine will.

The new mind, which results through Spirit begetting, must needs grow in order to come to birth, and this growth constitutes the resurrection process, which, when and if completed, will be consummated in a divine spirit body like unto our Lord's. And so Paul declares he had suffered the loss of "all things" pertaining to this earthly life, in order that he might "know Him, and the **power of His resurrection**, and the fellowship **of His sufferings being made conformable unto His death** [all present life experiences]; if by any means I might attain [future] unto the [out] resurrection of the dead." - Phil. 3:7-11.

### **One God and Father**

The seventh evidence of oneness is the "One God and Father of all, who is above all, and through all and in you all." (Eph. 4:6.) But in what sense does the Christ class share a relationship with God that others will not experience? The Scriptures leave no room for doubt that the "God and Father of us all" will also be the God and Father of all others who will eventually gain His approval and the gift of eternal life. "The God of the whole earth shall He be called." - Isa. 54:5; Rev. 21:3, 7; Luke 3:38.

The answer to the question lies in the nature of that sonship. Even Jesus, prior to His baptism at Jordan, was a Son by creation process only, created upon a lower plane of being. In addressing the Church at Laodicea (Rev. 3:14), Jesus refers to Himself as "The beginning of the creation of God"; and John tells us that by or through Him, all things in heaven and earth were created. (John 1:3.) Aside from Jesus then (called the Logos in His prehuman state), no other being was directly

created by God. But it was not as the Logos or as the son of Mary that Jesus could claim right t.) the title "The only begotten Son of the Father"; it was as the Christ, baptized of the Holy Spirit at Jordan, Jesus was begotten to a hope of God's own nature and immortal life, and having proved Himself worthy, the title was forever made His in resurrection birth. - Acts 13:33; Heb. 1:5; 5:5.

The Scriptures which tell of the oneness of the Body members with the Head in spirit begettal and in hope of resurrection to the nature and glory of God, have already been cited, and so this special relationship with Jesus to the "one God and Father," is not a doubtful supposition, but is based on the sure word of promise. The blessedness of such a relationship, and the glory of the prospect, here so incompletely outlined, is utterly beyond the scope of our imaginative powers, and we would not for one moment dare set our hearts upon such a hope if it were not so unmistakably promised and the invitation recorded in Scripture so clear and so oft repeated.

"**Behold**, what manner of love the Father hath bestowed upon us, that **we** should be called the sons of God: therefore the world knoweth us not, because it knew Him not.

"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**: for we shall see Him as He is.

"And every man that hath this hope in him purifieth himself, even as He is pure." - 1 John 3:1-3.

"For both He that sanctifieth and they who are sanctified are all **of one: for which cause** He is not ashamed to call them brethren."

"O sacred union with the Perfect Mind!  
Transcendent bliss, which Thou alone canst give,  
How blest are they this Pearl of price who find,  
And, dead to earth, have learned in Thee to live!

"And thus, while dead to human hopes I lie,  
Lost, and forever lost, to all but Thee,  
My happy soul, since it has learned to die,  
Has found new life in Thine infinity.

"With joy we learn this lesson of the cross,  
And tread the toilsome way which Jesus trod;  
And counting present life and all things loss,  
We find in death to self the life of God."

## The Letter to the Colossians

### Col. 2:1-3

*"I would have you know how greatly I strive . . . that their hearts may be comforted, they being knit together in love, . . . that they may know the mystery of God, even Christ." - Col. 2:1, 2, R V.*

PAUL'S LETTERS are never the cold reasoning of a mere theorist. The zeal that sent him without wavering into the face of danger is the spirit of every epistle. His religion and the privilege of sharing it with others meant more to him than all else. In fact, no hint of other interests crept into any of his letters. Imagine the shock it would have been to any of his friends, or to us, to have received a letter from him about the politics of the day or some social uplift scheme. It was not a lack of interest in people that kept him from delving into these things, but his sound judgment in preferring the best and only way of approach to their problems -- God's way. Just- as his Master before him had done, he "made straight paths for his feet." There was one way, and only one *way by* which the blessing he sought for himself, the brethren, and the world, could be secured, and his motto through life therefore was, "This one thing I do." To the ministry of the "power of God unto salvation" his whole life was devoted. He felt deeply about it, and he was not ashamed to show his feelings.

To express his earnestness, Paul, in the opening phrase of this chapter, as in many other places, uses as an illustration the supreme effort put forth by contestants in the games of the day. The translators have had difficulty conveying in full the vividness of this symbol. Rotherham renders it "For I desire you to know, how great a contest I am having in behalf of you." Darby, in his excellent translation, uses the still stronger word, "combat." The thought of the contest was introduced in the last verse of the previous chapter by the word rendered "striving"; which is, literally, "compete for the prize." How encouraging it must have been to all the brethren of proper heart attitude to know that a man such as the Apostle Paul was willing to devote all his powers to making secure for them the blessing promised. Paul in Rome, nine hundred miles from Colosse, of course could strike no literal blows on behalf of the brethren in that distant Church, but he could struggle side by side with them in the spiritual contest which was theirs. Herein is one of the great advantages of the Christian. His allies are not dependent on location for their effectiveness. Every saint on earth and every angel in heaven is his efficient confederate. This very epistle was an arsenal of ammunition, an unfailing source of supply, from which the Colossian brethren drew throughout their warfare. In their servant, Epaphras, they had another faithful ally who also refused to permit that nine hundred miles to slacken his zeal on their behalf.

### In Service Forgetting Self

The average person in 'a prison cell would have thought he had burdens enough without taking the burden of the Colossian friends on his heart. But by sharing in their trials Paul blessed both himself and them; for one of the essentials in transforming a prison cell into a palace is this very thing of forgetting self and becoming greatly burdened with a desire that others may be blessed; and that, if it be the Lord's will, we may be used in some way in the conveying of that blessing.

In the Apostle Paul a bountiful providence had furnished an especially sympathetic champion for the Colossian brethren, assailed as they were by Jewish and Grecian errors, philosophies so-called. He well knew their danger, for sympathy with Jewish error had led him to the most horrible of crimes-persecution of his brethren even to the death. No one could know better than he the trap that Satan was setting for their feet. No one could be more ruthless with the error or

more tender with the threatened ones. And no one but he could know the depth of the anguish he felt for his brethren in peril. It is a fact that often there is more agony in the heart of the one who waits with tear-stained cheek at home than in that of the loved one who faces the bayonet on the distant battle field. Justly the ancient law of Israel was, "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff. They shall part alike." When the contest ends in which we have enlisted, there will be an "exceeding great reward" for all who have faithfully endured to the end. Some will have proved faithful amid the din of battle under the glare of the noonday sun, and others in the quiet agony of their prayer-closet-with Satan ceaselessly endeavoring to coax them from their knees.

The question as to whether all the brethren of Colosse and Laodicea were of those who had not seen the Apostle's face, need not concern us. By that phrase he may refer to those of Colosse who had joined their group since his visit to them. He may wish to tell of a zeal that reaches to all his brethren in every quarter. There is nothing either in this letter or in any other portion of the New Testament to prove that the Apostle had ever visited either city, or that he had not.

It would not have been surprising if these brethren had concluded that he had a deeper affection for that more accessible group at Ephesus on the seashore than for them far away in their upland valley. Then there was the likelihood that his words would have less weight with them, especially if they had never met him face to face, than would the theorizing of the philosophers who were in their midst either as visitors or as members of their Ecclesia. Their influence might be even greater than that of their faithful Brother, Epaphras, now taken from them in the time of their direst need. It would seem that the Apostle is adroitly using this fact, of his not having personal contact with them, and his bridging the miles between, as an evidence, implied, but not boldly mentioned, that the love he has for them is of a more dependable sort than that of the teachers of error, who by their actual presence have the advantage of personal magnetism in their effort to deceive. There might be some question as to the motive of the local teachers, but surely there could be none as to his.

### **The Apostolic Method of Comforting**

But perhaps he is just another of those wishing to build up a following-gather a little group of those who will subscribe to his theology. Designing traducers in all probability would try to make them believe this very thing. Nothing, however, could be more evident than the fact that the Apostle states here-that the great end he is agonizing to attain is their "comfort." But was not this also the object or one of the objects of the founder of every group of theorists-that every one in their group might enjoy the comfort, the assurance, that as long as they held to their teachers, all disagreements and unpleasant arguments would be avoided? How often, oh how often, that has been tried, only to end in utter failure when some one head finally worked a little differently from the others!

Paul contemplates no such foolish scheme. As always, he would build his structure of truth on the solid foundation of love. He has already told them the breadth of the love to which he refers -- "the word of the true Gospel," "the true grace of God" which is for "every man." (John 1:9.) This is "the hope of the Gospel," the blessing for "all the families of the earth," the very "mystery" of which he has been writing. Those with a love narrower than that are very apt promptly to sever their connections with the group when they hear some one proclaiming a doctrine with which they cannot agree. The deceitfulness of the human heart is revealed in the fact that the disagreement may be known of for years, but the separation comes only when it is made public.

The figure the Apostle uses is that of the most substantial structures of his day: "Your hearts being fastened together as our most solid buildings are made sure against the blasts of our worst tempests by mortise and pin"-a very efficient piece of primitive construction, but only a feeble illustration of the power of love to hold hearts together, intertwined in every activity and interest so that though many, they are "one." Truly, only "the love of Christ holds -us together." (Young's.) This thought of unity is in the word translated "comforted," but the English is not able to crowd into one word all the thought -of the original. The fundamental meaning of the word is "to call to one's side, call for, summon": and from this comes the thought of "to encourage, strengthen, comfort." From the figure of the mortise pins the Apostle associates with this, it is evident (he is writing the Colossians not merely that they may have peace of mind, but that they may present a strong front to the enemy, not a coward in the ranks, but every "heart strengthened"; not as beams strewn about a lumber-yard, but each in its place, and all so firmly joined that the building seems as if it were made in one piece. How Satan longs to remove that mortise pin -- and how often any flimsy pretext will serve to accomplish his purpose!

### **Our Oneness in Him**

The enemy must be met, but what hope can there be of victory if every soldier is suspicious of every other one enlisted in the same service? On the other hand, what courage one faithful heart by one's side lends! When two are under one burden, each feels that the other is bearing almost all.

In great part the strength the Father imparts is made ours through the unity our oneness of spirit gives, and it is love that works this miracle. The separate twigs of the bundle have no strength until they are tightly bound together. Lone grains of sand may be blown about by any zephyr, **but together** they become a mighty bulwark holding back the vast ocean. Can we wonder at God's hatred for separations? and Satan's for unity?

Manuscripts differ considerably as to the ending of the second verse. Some end it, "the mystery of God, and of the Father, and of Christ"; and others, "the mystery of God and of Christ"; and still others merely "the mystery of God," etc. By most interpreters the third verse is understood as referring either to the Father or to the Son as the One in whom the treasures of wisdom\* are hid, while others have translated it "in which," thus referring to the mystery. All these differences change matters little for us, for the wisdom hid in that secret and that hid in Christ, when made known, are found to be a revelation of our God. The Apostle's ambition is that the Colossian friends shall not be doubting worldlings or doubting Christians; but trusting babes. - Matt. 11 :25.

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\* "These four words, 'treasures,' 'wisdom,' 'knowledge,' 'hidden,' are all familiar on the lips of the latter Gnostics, and were so, no doubt, **in** the mouths of the false teachers at Colosse. . . . He puts special emphasis on the predicate 'hidden' by throwing it to the end of the sentence -- a peculiarity which is reproduced with advantage in the Revised Version." - Expositor's Bible.

The "mystery [secret] of God" has no allusion to the mystery of His existence. There is no effort made to explain that. If these brethren were to have "full assurance" only after they could clearly explain how our Heavenly Father's existence could be from eternity, and how He could be self-existent, full assurance would never be theirs in this life. The mystery to which Paul alludes in the previous chapter, is there made clear-"Christ in you-the hope of glory." It was the mystery, the revelation of which had established confidence in the Gentile breast, and doubtless this was Paul's main reason for reminding them of it.

How Jesus, who instructed His disciples to "go not into the way of the Gentiles and into any city of the Samaritans enter not," could be an exemplification of that particular "sacred secret," would

not have been understandable to them if they had not had the revelation that teaches that "He gave Himself a ransom for all to be testified **in due time.**" It was three and one half years after the cross that the first demonstration of the working of this sacred secret was given, when the divinely appointed vision of the sheet with its unclean animals instructed Peter that now was the due time to "go unto all nations, disciplining [from among] all peoples. Already the Colossians had begun to experience some of- that blessing, the bestowing of the Holy Spirit and its gifts upon Gentiles, proving beyond controversy that God was dealing with them as with the sons called from among the Jews. But this is not the end. It is a personal knowledge, exact and full, that Paul wishes them to have. By one means only can this be had. It is not obtainable by human reasonings, Gentile or Jewish, but rather, bear in mind that this full knowledge of the mystery of God is to be the portion of those who are knit together in love. In the ninth verse of the first chapter the Apostle Paul tells of his prayer that they might be filled with the knowledge of the Master's will for them. In the verse we are considering is it not reasonable to suppose he goes a step further, desiring that they might have a personal knowledge of the Father and the Son themselves, "an exact knowledge of the secret of God." (Diaglott.) Manifestly there are many things those who are not knit together in love may know, but only those who love can know Him who is love. Note the millions who have known that the Gentiles are fellow-heirs with the Jews, the "mystery" of chapter one; and the "little flock" who know Him who is love, the "mystery" of chapter two.

### **Perfect Love Casteth out Fear**

There is no fear in the heart of the one whose eyes are fixed on Jesus. All a doubting Christian needs is a larger vision of Him in whom are hid all the treasures of wisdom and knowledge. With eyes fixed on the world's allurements, on self, on a brother's defects, or even on a human leader, however sincere he may be, one cannot see Jesus as Paul would have Him seen. Every Christian must know the experience of fading stars, fading because of the greater light of the rising Sun of Righteousness-not because darkness covers the earth and gross darkness the people. Rather, the greater that darkness, the brighter will shine our Morning Star. A truth regarding Jesus or our Heavenly Father as revealed in His Plan need not be introduced with "perhaps," but rather with the oft reiterated Scriptural, "verily." This full assurance brings true "riches"-peace that floods the entire life, and a life that floods even the neighborhood with benedictions. "This wealth of conviction is attained by lying in the love of God. Of course, there is an intellectual discipline which is also needed. But no intellectual process will lead to an assured grasp of spiritual truth, unless it be accompanied by love. As soon may we lay hold of truth with our hands, gas of God in Christ with our understandings alone. This is the constant teaching of Scripture -- that, if we would know God and have assurance of Him, we must love Him. 'In order to love human beings, it is necessary to know them. In order to know divine things, it is necessary to love them.' When we are rooted and grounded in love, we shall be able to know-for what we have most need to know and what the Gospel has mainly to teach us is love, and 'unless the eye with which we look is love, how shall we know love?' If we love, we shall possess an experience which verifies the truth for us, will give us an irrefragable demonstration which will bring certitude to ourselves, however little it may avail to convince others. Rich in the possession of this confirmation of the Gospel by the blessings which have come to us from it, and which witness of their source, as the stream that dots some barren plain with a line of green along its source is revealed thereby, we shall have the right to oppose to many a doubt the full assurance born of love, and while others are disputing whether there be any God, or any living Christ, or any forgiveness of sins, or any guiding providence, we shall know that they are, and are ours, because we have felt the power and wealth which they have brought into our lives."

## Knowledge Progressive

It was easier for a Jew to learn to say, Jesus "died for **our** sins," than to say, "and not for ours only, but for the sins of the whole world." (1 John 2:2.) A Messiah hanging on a cross was a strange spectacle for Jew or Gentile, a convincing evidence of failure to the infidel. The Gentile who could see that by means of the cross Jesus had become the Messiah, was on the way to become a Jewish proselyte. The one who could see that He had thus become a "propitiation for the sins of the whole world," was beginning to understand the "sacred secret." The friends to whom Paul was writing in Colosse had come this far, but there was a possibility of further progress. They even knew something of "Christ in you, the hope of glory"; but daily their comprehension of that mystery must enlarge as they drew nearer to Him. The largest star in the universe is but a point to our earthly vision. If we could travel toward it until as close to it as we now are to our sun, it would fill our vision, just as He, who is the revelation of the Father, now does fill the life of those who have spent their years in drawing nearer to Him, and in earnest endeavor to know "the mystery of the Father and of Christ." - John 1:17, 18; 17:6; Col. 1:19.

"The ordinary type of Christian life is contented with a superficial acquaintance with Christ. Many understand no more of Him and of His Gospel than they did when first they learned to love Him. So completely has the very idea of a progressive knowledge of Jesus Christ faded from the horizon of the average Christian that 'edification,' which ought to mean the progressive building up of the character course by course, in knowledge and grace, has come to mean little more than the sense of comfort derived from the reiteration of old and familiar words which fall on the ear with a pleasant murmur. There is sadly too little first-hand and growing knowledge of their Lord, among Christian people, too little belief that fresh treasures may be found hidden in that field which, to each soul . . . would be cheaply bought by selling all. . . . The condition of growth for the branch is abiding in the vine. If our hearts are knit together with Christ's heart in that love which is the parent of communion, both as delighted contemplation and as glad -obedience, then we shall daily dig deeper into the mine of wealth which is hid in Him **that it may be found**, and draw forth an unending supply of things new and old."

## Divine Laws

*"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and deity." - Rom. 1:20.*

WE ARE living in a natural world. As we look around us we might feel disposed to say, "Nature is king." Nature indeed is set in her course of operation by fixed laws. These laws make no allowance or excuse for those who infract them. There is no backdoor left open whereby to escape from their Nemesis. We can always count on them and form our calculations and deductions according to their mandates. Without them all would be chaos, and we could not live on this earth. Besides the three great general laws, namely gravitation, cohesion, and chemical affinity, there are various other laws, and we shall herein endeavor to treat of some of them and trace their correlation in the spiritual realm.

One of these laws is that of Cause and Effect. Behind every effect is a cause. This, like all other divinely established laws, works for good. The sun picks up hundreds of tons, of water from the surface of the ocean and carries this water up into the clouds. The clouds float about and, coming in contact with the mountain peaks, deposit their contents in the form of snow. The snow melts and forms rivulets which flow down the mountain sides to form rivers which in time debouch into the sea. Then once again the water is picked up and carried to the mountains. Thus a circuit of forces is constantly maintained.

There is no chance or accident about fine weather or about storms. Wind is due to the fact that heated air rises up high, thus forming a partial vacuum below, and pressure from without causes air to rush in, in the form of wind.

Nor is there any accident about growth. In order to grow, plants must correspond with their environment, and if they are adequately adapted to the forces operating in soil, moisture, sunlight, and air, their development and fruit-bearing are assured.

So we learn to have much respect for the world around us because of this law. There is nothing haphazard. There is no such thing as pure luck. All is law from the beginning to the end.

### Cause and Effect in the Spiritual Realm

And what of the spiritual world? The law of cause and effect is in operation here too. "Whatsoever a man sows, that shall he also reap." Any farmer who sows corn does not expect to reap turnips or buckwheat. He looks for corn. Spiritual laws fully agree with this. Behind every effect in the spiritual realm lies an adequate cause. Thus we read, "Of His own will begat He us through the Word of Truth, that we should be a kind of first-fruits of His creatures." The Word of Truth, then, was the operating cause. "Ask, and ye shall receive; seek, and ye shall -find; knock, and it shall be opened unto you. For every one that asketh, receiveth ; and he that seeketh, findeth; and to him that knocketh, it shall be opened." Here, asking, seeking, and knocking belong to the Cause end of the proposition. "Ye shall know the truth, and the truth shall make you free." Here, the truth is the Cause. The Lord might have done all things more directly, but such is not His modus operandi. He does not inject His spirit of love into us in a miraculous way. We do not go to bed at night in a selfish condition of mind, and arise next morning filled with a love which we did not possess the day before. Such love is gradually developed by laying hold on those influences and forces which tend to its development. "Without faith it is impossible to please

God." Now "faith cometh by hearing, and hearing by the Word of God." We learn from these and various Scriptures that God's Word is used in a large way in connection with the spiritual life of the Christian.

There are times when an effect acts as a cause to produce an, ulterior effect, such as "Faith cometh by hearing, and hearing by the Word of God." Then faith in turn operates in such a manner as to cause us to please God, for "Without faith it is impossible to please Him." Then we are said to be the children of God through faith in Jesus Christ. Love likewise is both an effect and a cause, for "the fruit of the spirit is love [an effect], joy, peace," etc. Then "love suffereth long and is kind," etc., that is, love produces in the mind a condition of kindness, long-suffering, etc., thus acting as a cause.

There are times, too, when an effect seems to be out of all proportion to the cause. But this may be because the cause is not properly gaged. Just as our eye can be deceived, even so our sense of perception may be deceived. We once saw an artist stick a card-board clog on a picture. In the distance was a small dog, and the large dog was chasing him. The artist then reversed the position of the dogs, and lo, the small dog became the large dog, and vice versa. The man then took down both dogs and held them up, and both were the same size. The illusion was caused by the perspective of the picture. There may also be illusions in the spiritual realm, and we have to be on guard against them.

We may not behold the cause, but the cause is always there. Whether we suffer real or fancied wrongs at the hands of others, let us see to it that we are treating them right. Perhaps the cause of the difficulty lies largely in our own mental attitude, our own thoughts. Thoughts are things and they are very potent in bringing back to us whatever goes forth from our mind. Do we think of others with kindness and consideration? Then they are very likely to show kindness and consideration for us, other things being equal. Does one go about the world criticizing everybody? Then he himself will become the object of severe criticism. What we are here stating is the general rule. Of course the truth does not appeal to the world, and if we stand for truth, it will put us out of harmony with the course of the world, in which case we shall be deemed peculiar, even while people will admit our honesty and kindly deportment.

### **The Law of Compensation**

Another law is that of Compensation. The compensations of life are many indeed. The North American Indian, who formerly inhabited this country, lacking the elements of so-called civilization that we enjoy today, possessed a splendid endowment in physical strength and endurance, and could recover from a blow that would send a white man to his grave.

When one is blind, how keen is the sense of hearing-and that of feeling. Some of the world's greatest books have been written because the author was in dire need and was forced to write or starve. The hare cannot fight, but it can run very fast and thus outstrip its enemies. The porcupine is very slow, but it does not need to go fast, possessing, as it does, defensive armor in its quills. The toad is awkward and clumsy and could never catch a fly only that it has a long tongue which it can dart out with lightning-like speed and thus capture flies and other insects. We might thus multiply examples of compensation in the natural world.

Dilating on the law of compensation, a great writer said:

"Our strength grows out of our weakness. Not until we are pricked and stung and sorely shot at, awakens the indignation that arms itself with secret forces. A great man is always willing to be

little. Whilst he sits on the cushion of advantages, he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits, on his manhood he has gained facts; learns his ignorance; is cured of the insanity of conceit; has won moderation and real skill. . . . Blame is safer than praise. As long as all that is said, is said against one, he may feel a certain assurance of success. But-as soon as honeyed words of praise are addressed to him, he may feel like one that lies all unprotected before his enemies. In general, every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptation we resist."

### **Compensation in the Bible**

And the Bible is full of compensation. God never asked any one to do something for Him without promise of a reward. "Come to a land that I shall name," said God to Abraham, "and I will make of thee a great nation and in thy seed shall all nations be blessed." "Ye which 'have followed Me,'" said Jesus, "shall sit upon twelve thrones, judging the twelve tribes of Israel." "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Such divine promises and assurances have been a great comfort to God's people throughout the entire Gospel Age, and they have realized that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

### **Habit**

A third natural law is that of Habit. Professor James said, "Not only is habit second nature, but it is ten times nature." We all in time become bundles of habits. This simply means that we do not need to consciously think of everything we do. In running a typewriter or playing a piano one has to think just where he shall place each finger, at first, but after a time the movements become automatic. Most of the things we do are done in like manner. . . . Work too may become a habit. So may idleness. Then we form habits of thought until it becomes natural to think in certain ways.

The Christian also forms his habits. He takes himself in hand and bends himself to the matters of Bible study, prayer, witnessing for the truth. He takes heed to the injunction, "Whatsoever things are true, honest, just, pure, lovely, and of good report, if there be any virtue and if there be any praise, think on these things." He gets into the joyful, optimistic habit of mind; that is, Hope becomes a habit. So do Faith and Love. It becomes easy to think well of people, and hard to think ill of them. Every loving thought tends to propagate its own kind. The more we think in terms of love, the easier it is for us to do so.

We all know to what extent habit grows on one. We skip a meeting or two, and it becomes easier to skip meetings. We come to meetings late a few times, and the habit of lateness becomes fixed on us. It is just as easy to form the habit of being on time if we only thought so. Some folks leave things to the last moment, and then they are late.

A professor of literature once said, "Young men, form the habit of reading good books and then you will never want any other kind." And that is true, for good books are like good people, they stimulate good thoughts. God's Word is the best book, containing the greatest stories of all time. We get to know it better as we study it more. To study it becomes a habit with us. We must not allow anything to interfere with or break such habits.

To him who keeps the law, the law is a friend. Make the great laws of Cause and Effect, Compensation, and Habit your friends both in the natural and in the spiritual realms. -  
*Contributed*

## **Your Faith**

**The following was written to an invalid sister by Brother Sargeant shortly before his death.**

I came to your door and I met your faith. I had met faith at various times, but not *your* faith. Faith indeed had much to do with my experience with life. When I had come to the borderland where the country of knowledge ends, Faith had taken my hand and led me forward and shown me things that were strange and of wondrous interest. But your faith had an individuality of its own, and impressed me with directness and with power. Perhaps that was because I was weary. I do not know. I only know that I was glad to rest awhile and to bask in the sunshine of your faith.

The way had been toilsome and long. There had been the mountains to cross, and there had been avalanches and great storms. There had been the forest, where wild beasts roamed at large and where to lose one's way was easy enough. At times my strength seemed unequal to such a journey, but I had undertaken it, and my mind was a citadel where resolution had entrenched itself and where it was not likely to yield to conditions of difficulty and opposition from without.

The sun was declining in the west and a golden shaft of light fell upon your door as I stood there before you for the first time and met your faith. There was music as of many birds singing, and then your faith enveloped me as with a mantle of peace.

Conspicuous elements of your faith were kindness, tranquility, and strength. You received me as I was and took for granted that my intentions were the best. As I looked upon your faith, it translated life into beauty. It cheered me with the hope -of higher and better things to come. It sat upon you with outstretched wings as a thing meant to soar. I still think of your faith as I met it that day.

And your faith has not lost anything with the passing of years. When illness entered into my dwelling, the memory of you and your faith was there as a, soothing balm. And then-wondrous to relate-your faith became my faith and this with no loss to you. I mean that my faith took on the hue and -color and power of your faith, which seemed greater than mine had been heretofore. When pain assailed my tabernacle of flesh, faith stood beside me. His locks were all of gold, and his eyes were bright with the shining of joy. When he smiled upon me, the darkness passed away, and I knew there were ministering angels at hand, and I was enabled to look beyond the present things to those realms where love and peace abide forever.

Oh I am glad -- glad because of victories gained along the trail that runs through the years. Glad because of stars and flowers and the songs -of birds. Glad because of white-robed peaks that spear the sky and whisper of eternal realities that shall not fade with the fading of earth. Glad because that -once when I was weary, and my heart was heavy after a toilsome way, and when the vanities -of life looked down upon me with somber eyes, after the mountain had been crossed, I came to your door and I met your faith, and it led me to heights where today I can look up and see the smile of God.

"I sat me down in earth's benighted vale,  
And had no courage and no strength to rise;  
Sad, to the passing breeze I told my tale,  
And bowed my head and drained my weeping eyes.

"But Faith came by, and took **me** by the hand;  
And now the valleys rise, the mountains fall;  
Welcome the stormy sea, the dangerous land!  
With faith to aid me, I can conquer all."

## Letters of Encouragement

Dear Brethren:

"Blessed be the God of all grace, who hath called us unto His eternal glory by Jesus Christ."

Your letter of February 26 has duly arrived, for which I thank you. Also I appreciate your kindness in sending me addresses of the various friends wherever I go. It has been a great source of blessing and comfort to be able to meet with these dear friends and help one another to rejoice in the Lord and thank Him for His loving-kindness bestowed upon us. In meeting these friends and discussing our heavenly treasures in Christ Jesus, it has lifted me from the constant temptation of the worldly spirit and its lethargic influence.

In Virginia I was privileged to fellowship with friends, and I enjoyed week-end visits with them at their home. Also attended their Sunday meetings. . . . In Mississippi the friends are few ,and scattered. I have not been able to meet all -of them, although last February I was fortunate enough to obtain a three-day pass to visit Sister S----- in Quitman. She and her daughter and myself have been blessed by prayer and meditation upon the Lord's Word. As yet I have not visited the brethren in New Orleans but if the Lord permits I plan to meet them at the Memorial celebration.

At camp I'm kept busy working in the dispensary. There we handle approximately 200 soldiers a day who come to be treated for their various ailments. There are numerous dispensaries throughout the camp. At present we work seven days a week and occasionally have a day off.

As for myself I feel fine physically. . . . I realize the need of continuously leaning upon the Lord and casting all my care upon Him, and of learning to trust His promises that all things will work together for good. There are a few soldiers in the Medical Corps who have their Bibles, and frequently we discuss the Lord's plan -of salvation. Their eyes of understanding are not open to the precious promises to the Church and to the world in God's time, nevertheless it is good to have some one who will discuss these things. At one time while cleaning a room in a hospital ward a few -of us were talking about the trying times and I had the opportunity of telling them the significance of the signs of the times in regard to Bible prophecies. Finally I asked them what the Lord told us to pray for. As they were unable to tell me, I explained to them what the Kingdom of God really meant. I was much surprised to hear one say, "We have something to look forward to."

As the days swiftly fly and with it the increasing waves of uncertainty and perplexity -- overwhelming the earth, how much it brings *to* mind the experiences of the disciples in the midst of the sea tossed about by the waves. We read that they were "troubled." How often we find ourselves troubled in these angry waves of human passion, but the Lord speaks to us saying, "Be of good cheer; it is I; be not afraid." We find also that the Lord rebukes us when we display a lack of faith. "O thou of little faith, wherefore didst thou doubt." May the Lord help us to enter the ship of faith and have that perfect peace of God though it is stormy outside.

May the Lord's richest blessings be the portion of all the dear friends at the Institute. I wish to be remembered to the friends, and ask your prayers. Hymn 333.

Your brother in Christ,  
Alex Gonczewski -- Miss.

Dear Brethren:

When the Pilgrim brethren were through last year I note they were billed for M and I. I would like to get in touch with such friends as may be living at these places so we might; arrange to meet with them for the Memorial.

I don't believe I know as much about prophetic developments, that is as to details, as I thought I knew or could discern several years ago. I find it to be true as was observed by some sage centuries ago that the Bible is an old fiddle upon which you -can play most any tune you please if you are skilful in the art.

Please do not misunderstand me. This is not to leave the impression that my faith is wavering, for it still burns brightly, and nothing has the healing balm or solace like the Scriptures. All else is void in comparison. But in listening to radio talks by preachers, though many are deeply spiritual and sincere, yet many are artful at the old practice of fiddle playing.

We are prompted to deep spiritual gratitude when we see the chaos that enshrouds the world, to know that it is by no means accidental, that the guiding hand of our heavenly Father is using these reverses, these great setbacks, these abortive efforts, on the part -of justice and right; and on the other hand the triumphs of evil, to evict and dissolve Gentile power.

A child of the King? Yes! What is adversity? We are rich and don't know it. We probably never had a fractional part of the abasement that the Apostles had, particularly Paul, but he called it "light affliction." He learned obedience by the things which he suffered. I have tried at times to visualize the ignominy of Christ. I wonder if there were 'times when He was disappointed in humanity. Even with all His knowledge of the past and future with its prospects, He was overwhelmed with grief.

Yea, "What are all our sufferings here, if Lord Thou count us meet, with all the ransomed host to appear and hold communion sweet." "Thrice hail happy day."

By grace diving, In Christ Jesus,  
C. I. S. -- Iowa.

## Annual Meeting of the Pastoral Bible Institute

All lovers of our Lord Jesus and friends of the truss are welcome to attend the Annual Meeting of the Institute to be held at 2 p.m. in the office of the Institute 7 Prospect Place, Brooklyn, N. Y., Saturday, June as announced in our April issue. In addition to the primary business of the election of directors, opportunity will be given for consideration of such other matters as may properly come before the meeting.

Members of the Institute who are not receiving the "Herald" in their own names, or the name of a member of the immediate family, but who are readers of the "Herald," should *so* inform the office at once so that proxy forms may be sent them.

The following has recently been received from Brother Friese:

Beloved Brethren:

After prayerful consideration, I would ask that my name be omitted from the list of candidates for a place on the Pastoral Bible Institute Board. I cannot refrain from expressing at this time my deep appreciation of the sweet fellowship in the Lord of this association in the past, and of the love in Christ manifested in your patience and forbearance on' more than one occasion in our striving to ascertain the Lord's will always.

May I suggest the name of our beloved Brother John T. Read of *Chicago* as candidate on the Directorate Board, if he will consent.

Asking special prayers and with sincere assurance of deep love in our Lord to' T all, I beg to remain,

Your brother by is infinite grace,  
Harvey A. Friese.

Our dear Brother has recently suffered a stroke from which he is at present confined to home. The last advice received briny the encouraging word that he is *improving*, and that his doctor hopes he will be around again. Our prayers, and the prayers of the brethren, we trust, will be with Brother Friese and his family.

In addition to the present directors the following have been placed as nominees.

J. A. Bell, Brooklyn, N. Y.  
L. L. Benedict, Brooklyn, N. Y.  
B. Boulter, Plainfield, N. J.  
F. A. Essler, Beverly, Mass.  
B. F. Hollister, Washington, D. C. (Formerly Chicago, IL.)  
John T. Read, Chicago, Ill.

## Recently Deceased

Mr. Michael Price, Laramie, Wyo - (February)  
Mrs. Katherine Fienhold, Philadelphia, Pa - (March)  
Mr. William Irie, Portland, Ore - (March)  
Mrs. McWilliams, Saginaw, Mich - (March)  
Mr. Arthur W. Sibley, San Diego, Cal. - (March)  
Mrs. Myrtle Sweet, Seattle, Wash. - (March)  
Mrs. G. E. C. Hill, Niagara Falls, N. Y. - (April).  
Mr. Seth T. Moore, San Antonio, Texas - (April).