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The Messiah of Jewish Hopes

"These are written that ye might believe that Jesus is the Christ." - John 20:31.

IN THE following paragraphs we propose to consider two of the evidences presented by the Apostle John that Jesus is the Messiah of Jewish Hopes.

In the Gospel which bears his name the Apostle John introduces five lines of testimony on behalf of Jesus. First, he offers the witness or testimony of the Baptist; second, that of the works, or miracles, that Jesus performed; third, the testimony of the Father; fourth, the witness of the Scriptures, that is, the 'Old Testament Scriptures; fifth, the witness of the Spirit. Indeed, if we were asked to give a brief statement of the Apostle's purpose in writing the Gospel at all, perhaps we could not do better than to refer the questioner to the Apostle's own words, found in chapter 20, verse 31. We quote: "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His Name."

The Promised Messiah

We need scarcely to be reminded of the fact that a Messiah had long been expected. Even as far back as the Garden of Eden mention had been made of a Seed of the woman who was to bruise the serpent's head. (Gen. 3:15.) When, as the result of the disobedience of Adam, the death sentence went into effect, and as one by one the human family died, it became very evident that the only hope of a restoration to life must lie in the power and purpose of God; and though vague and obscure, His promise of the woman's future Seed constituted the one ray of light in an otherwise dark horizon, and served to give mankind a forward look.

Later on the promise became brighter, and when the Glad Tidings were preached to Abraham, he looked forward with joy to the fulfillment of the promise that in his seed should all the families of the earth be blessed. (Gen. 12:3.) By this time many of the families of the earth were dead and buried. Had Abraham been under the impression that instead of being dead and buried they were alive in heaven, he would not have attached much significance to this promise, but being under no

such delusion, it was indeed glad tidings to Abraham to learn that they, too, were to be blessed. No wonder he rejoiced as by faith he saw Messiah's day. - John 8:56.

This glorious promise was confirmed to Isaac, and again to Jacob, who, ere he died, was given to see that Messiah should spring from the tribe of Judah. - Gen. 49:10.

Prophet, Priest and King

That Messiah should combine in Himself the offices of prophet, priest, and king was foretold in the prophecies of Moses and David. (Deut. 18:15-19; Psa. 110:4.) Moses predicted a Prophet who should be all that he, himself, had been, and he expected the time to come when all that was permanent and enduring in the Law Covenant he mediated, should be incorporated in the New Law Covenant to be inaugurated with the nation of Israel through the ministry of that more glorious Lawgiver of whom he was but a type. David spoke of the glories of Messiah's **Kingdom**, and prophesied that His **priesthood** should be far superior to that of Aaron, that it should be after the order of Melchizedek, who was both a priest and a king, to whom the Apostle reminds us even Abraham paid tithes. Not only so, but when the Son of **David** appeared in vision to Daniel as the Son of Man, it afforded a striking confirmation of what David had already seen, namely; that Messiah's Kingdom would not be confined to Israel, but would be world-wide, that He would be the last and greatest of the world-rulers. (Dan. 7:13; Psa. 72.) David, speaking of the extent of Messiah's Kingdom said: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . Yea, all kings shall fall down before Him; all nations shall serve Him," while to Daniel the beloved it was given to see that to the Son of Man should be given "dominion, and glory, and a kingdom, that all peoples, nations and languages should serve Him." Moreover he saw that Messiah's dominion should be everlasting, and His Kingdom that which should not be destroyed.

The Place of His Birth Foretold

That the people living in the days of Jesus knew the direction whence to expect the Messiah is evident from the fact that when the Magi inquired of Herod, "Where is He that is born King of the Jews," the priests and scribes were able to inform him. The Prophet Micah had foretold: "Thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule My people Israel." - Matt. 2:1-6; Micah 5:2.

He Came in the Fulness of Time

To what extent the time features of that day were understood is not easy to determine, and yet it would appear that Daniel's seventy weeks had been rightly interpreted by some, for there was a general expectation of Messiah prevalent. (Luke 3:15.) People were musing in their hearts concerning John the Baptist whether he were not the long looked for Messiah; and when Paul appeared before Agrippa it was a fair statement of the case when he said that he was being "judged for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes, instantly serving God night and day hope to come." While it is not supposable that every member of the twelve tribes was relying very strongly on this promise of God, yet there were a number of devout people who had respect unto the promise, and were waiting expectantly for God to perform it. To one of these, Simeon, who waited for the consolation of Israel, it pleased God to be especially gracious, revealing to him that the coming of Messiah should be in his lifetime. (Luke 2:25, 26.) It must have been a severe test of faith to Simeon, when, instead of a great prophet, priest and king, appearing with suddenness from the city of Bethlehem in the full splendor of His Messianic glory he beheld a helpless babe. What must have been his emotions when he took Him up in his arms, blessed God, and said:

"Lord now Thou art letting thy servant
depart in peace,
According to Thy Word;

For mine eyes have seen Thy salvation,
Which Thou hast prepared
Before the face of all people.
To be a light to lighten the Gentiles,
And the glory of Thy people Israel."

The Logos or Word of God

But while the views held with regard to Messiah's office and work were confused and partial, His relationship to Jehovah was yet more imperfectly understood, and it remained for the Apostle John himself 'to affirm that the Messiah of Jewish hopes was none other than the Logos, the Word of God, and that the most sublime feature of all Messiah's work would be that of revealing, of making known, the Father. This he tells us in the prologue to his Gospel, which consists of three main propositions. The first draws our attention to a God, a mighty spirit being, whose relationship to Jehovah is as our words are to us. Just as our words reveal us, so He would reveal Jehovah. "In a beginning was the Logos, and the Logos was with the God, and a God was the Logos."

John's second proposition is that in due time this mighty spirit being became flesh. "And the Logos became flesh and dwelt among us . . . full of favor and truth."

These first two propositions he now unites in a third, namely, that the mighty spirit being who became flesh is none other than Jesus, and John is now ready to introduce testimony to prove it -- testimony to prove that Jesus is the Messiah, the Son of God, Revealer of the Father. "No one has ever seen God. The Only-begotten Son who is in the bosom of the Father, He hath made Him known."

The Baptist's Testimony

Naturally the first testimony he introduces is that of John the Baptist. Did the reader ever pause to ask himself the question, Why such prominence to the Baptist's testimony? The greater part of the first chapter is taken up in telling us what the Baptist thought about Jesus. Why such space devoted to his testimony?

It was because the Baptist was recognized as a clear visioned man of God -- a man, therefore, whose utterances would carry much weight, who might be expected to be clearly informed on a matter of such vital concern to the nation, and to the world. Another has very ably commented on the competency of the Baptist as a witness in the following language

"The Baptist was in a position to know Jesus well. He was His cousin; he had known Him from childhood. He was also in a position to know what was involved in being the Messiah. By the very circumstance that he himself had been mistaken for the Messiah, he was driven to define to his own mind the distinctive and characteristic marks of the Messiah. Nothing could have so led him to apprehend the difference between himself and Jesus. More and more clearly must he have seen that he was not **that** Light, but was sent to bear witness of that Light. Thus he was prepared to receive with understanding the sign [the Spirit in form of a dove] which gave him something more than his own personal surmises to go upon in declaring Jesus to the world as the Messiah. If there is any man's testimony we may accept about our Lord it is that of the Baptist, who, from his close contact with the most profligate and the most moral of the people, saw what they needed, and saw in Jesus the power to give it; the business of whose life it was to make Him out, and to

arrive at certain information regarding Him; a man whose own elevation and force of character made many fancy he was the Messiah, but who hastened to disabuse their minds of such an idea, because his very elevation gave him capacity to see how infinitely above him the true Christ was. Seen from the low ground the star may seem close to the top of the mountains; seen from the mountain top it is recognized as infinitely above it. John was on the mountain top. . . The testimony of the Baptist is that of a contemporary of whom we know from other sources that he was generally reckoned a prophet—a man of unblemished and inviolable integrity, of rugged independence, of the keenest spiritual discernment. There was no man of larger size or more heroic mold in his day. In any generation he would have been conspicuous by his moral stature, his fearless unworldliness, his superiority to the common weaknesses of men; and yet this man looks up to Jesus, as standing on quite a different platform from his own, as a being of another order. He can find no expression strong enough to mark the difference: 'I am not worthy to loose His shoe-hatchet.' 'He that is of the earth [that is, himself] is earthly and speaketh of the earth; He that cometh from heaven is above all.' He would not have used such expressions of Isaiah, of Elijah, of Moses. He knew his own dignity and would not have set so marked a difference between himself and any other prophet. But his own very greatness was precisely what revealed to him the absolute superiority of Christ. These crowds that gathered round him -- what could he do for them more than refer them to Christ? Could he propose to himself to found among them a kingdom of God? Could he ask them to acknowledge him and trust in him for spiritual life? Could he promise them his spirit? Could he even link to himself all kinds of men and nationalities? Could he be the light of men, giving to all a satisfying knowledge of God, and of their relationship to Him? No! -- he was not that Light: he could but bear witness of that Light. And this he did, by pointing men to Jesus, not as a brother prophet, not as another great man, but as the Son of God, as One who had come down from heaven."

It is, we say, impossible to make nothing of such a testimony. Here was one who knew, if any man ever did, spotless holiness when he saw it; who knew what human strength and courage could accomplish; who was himself admittedly one of the greatest men the world has ever seen; and this man standing thus on the highest altitude human nature can reach, looks **up** to Christ, and does not only admit His superiority, but shrinks, as from something blasphemous, from all comparison with Him. What is the flaw in John the Baptist's testimony? Ah! there is no flaw, and gladly do we accept thy testimony, John, and receive Jesus as our Light, as the Lamb of God, able to take away our sins, and to make us partakers with Himself of His Holy Spirit.

Greater Witness than John

"But," says Jesus, "burning and shining light though he was, I have greater witness than that of John, for the works which the Father hath given Me to finish, the same works that I do bear witness of Me, that the Father hath sent Me."

Bearing in mind the underlying purpose of John's Gospel-testimony on behalf of Jesus—note his selection of miracles. "Let me see," muses the Apostle, "which of Jesus' mighty works shall I record? I want to emphasize those that best demonstrate His Messiahship." When we remember that there are forty miracles recorded by the four Evangelists and hints of even more, and when we remember that John was fully informed concerning them all, and yet recorded only seven, it becomes a matter of absorbing interest to learn the principle which guided him in their selection.*

* John does mention an eighth, but not until the last chapter, which deals with events after our Lord's resurrection.

The reader will readily recall the seven

1. Water turned into wine.
2. Nobleman's son healed.
3. Man with infirmity thirty eight years healed.
4. Feeding of five thousand.
5. Walking on the water.
6. Blind man given sight.
7. Lazarus raised from the dead.

"Yes," says the Apostle, "many other signs truly did Jesus in the presence of His disciples which are not written in this book, but these are written [these seven]-that ye might believe that Jesus is the Christ, the Messiah, the Son of God, and that believing ye might have life through His Name."

Miracles with Meaning

It will be profitable for us to pause a moment here and notice the word "signs." It appears seventeen times in the Gospel by John, and is always translated in the Revised Version as "sign," though sometimes in the Authorized Version it is translated "miracle." Scholars have pointed out a very interesting shade of meaning in the Greek. Supposing Jesus had by the exercise of some powerful force, picked up a couple of elephants and held them over his head, that would have been a miracle, certainly, an exhibition of power without a doubt, but John would have used a different Greek word from the one he does use to describe that kind of a miracle. Again, supposing Jesus had jumped off the pinnacle of the temple, and, without injury to Himself had landed on His feet, that would have been a miracle too, and such a deed would have excited wonder amongst those who beheld it, but the Greek word for that kind of miracle is very different from the word John used. For that kind of miracle would have been **meaningless**, whereas the works of God which Jesus did, the "signs" to which John refers, and especially the seven he records, are full of meaning. If Jesus had turned stones into bread for His own use it would have proved Him to be a wonder-worker most assuredly, but it would not have proved Him to be the Messiah. But the seven signs which John records are not written to prove that Jesus was a wonder-worker, but to constitute evidence that He is the Messiah. The thought contained in the Greek word which John uses here in reference to the mighty works of Jesus is that these signs constituted proofs not only of His power, but of His Messiahship. "And how, John, do they do that?" does one ask? He replies: "By the kind and quality of the miracles He performed." They were miracles having significance; that is the thought in the Greek. As another expresses the matter: "They were miracles not ending in themselves." They were miracles constituting object lessons; embodiments of truth in deeds.

Jesus Identified as Messiah

Examination of these miracles discloses the fact that while each has its own particular lesson to impart, they unite in teaching one special lesson, namely, Jesus is the Messiah. Just as the heavens declare the glory of God, so the works of Jesus declare **His** glory. When Jesus takes to Himself His great power and reigns, there will be no necessity to bring forward evidences to

prove that Jesus is Messiah. In that day mankind will all be fully informed on the subject, and it will then be futile for His enemies to oppose Him. But in the days of His humiliation He performed certain miracles which in **themselves** disclosed His identity, and revealed the fact to those who had eyes to see and ears to hear, that He was none other than the Messiah, the Sent of God. The miracles He performed pointed to the activities of the great Millennial Day of Messiah, in the most eloquent language.

In the turning of water into wine may first be seen the change which comes into the heart and life of a believer of this Gospel Age when, having heard the story of the Savior's love, and realized what a restoration to human life-rights and privileges this means to him, he consecrates all these and gladly yields himself to do the Father's will and to walk in the footsteps of Jesus even unto the end. What a transformation takes place in that one's life as the Father honors him with the spirit of sonship! Then, too, what gladness of heart such will experience when at the commencement of Messiah's reign the marriage of the Lamb takes place and we with our Lord partake of that which the fruit of the vine, the wine, typifies, namely, the kingdom joys and honors! And what new life will be imparted to this world as it partakes of the rich fruitage of love which the true Vine and its true branches, our Lord Jesus and His faithful Church have borne.

"This beginning of miracles [this first of the signs] did Jesus in Cana of Galilee, and [thereby] manifested forth His [messianic] glory, and His disciples believed on Him."

"And His disciples believed on Him." - Yes, Jesus, Master, Lord, this sign causes us, Thy true disciples, to exclaim with joy and devotion, My Lord and my God. It satisfies our head, and oh! how it rejoices our heart, as we recognize it, not only as a miracle, but as one worthy of our great Messiah, revealing to us ahead of time, Thy glory.

The Light of the World

And so with the rest of these deeds having **significance**, these signs that were written that we may believe. The healing of the nobleman's son, the cure of the impotent man at the pool of Bethesda, what were these mighty works but illustrations of the gracious work of restoration which Messiah will undertake in that glad Millennial Day. Was it only to appease the hunger of the moment that He caused five thousand to sit down and be fed from five barley loaves and two fishes? Ah! no -- in this, as in them all, He displays His glory, He discloses- His identity, He shows Himself to be the great Messiah, who is the Bread, the living Bread, come down from heaven; and mankind shall yet with joy appropriate the rights to human life which He so graciously surrendered that they might live forever.

How sublime the evidence He presents that He is the Light of the world! How little need there is to argue this point in the presence of the blind man who received his sight; the blind man, it will be recalled, who was born blind not on account of his own sin, neither on account of the sin of his parents, but that the work of God might be manifested in him; that one of Messiah's Millennial day works might be displayed in advance in him, if you please, and thereby disclose Jesus as Messiah. How plainly does this point to the glorious Day fast approaching when Messiah will open the eyes not of one blind man but of all; when He will restore the sight of those who are blind not only physically, but mentally-yes, and morally, too, when He will open the eyes of their understanding, and enlighten their minds with respect to the Father; when He will be their guiding light indeed.

Then shall they know, as the Prophet Hosea has foretold, if they follow on to know the Lord. Listen: "Messiah's going forth is prepared as the morning; and He shall come unto us as the rain,

as the latter and former rain unto the earth." As William Miller, the noted leader of other days so beautifully paraphrased: "Then shall we know, if we follow on to know the Lord; His going forth is prepared by divine wisdom, so as that He will come as the morning cometh; first as a day-star in the east, and secondly, He will come the second time, like the rising sun in all His glory; or He will come like the early rain in seed-time, or latter rain in the time of harvest."

Walking on the Water

Again, the circumstances in connection with our Lord's walking on the water bear unmistakable testimony to His Messiahship. The disciples, it will be recalled, were in a boat on the sea. A storm came up, and on account of the strong wind the boat was being tossed with the waves. Night came on, and it grew very dark, when in the fourth watch of the night, just before the dawn, Jesus came to them walking on the water. "Ah !" muses John, as he selects the seven miracles which in his judgment will best demonstrate Jesus' Messiahship, "I must not leave that one out." And how glad we are that he did not, for is it not a very exact picture of the way in which our Lord was to return? Has not the Church been tossed about pretty much all down through the Gospel Age? Is not the darkness growing more intense? Is not the night fast closing in upon us, that dark night when no man can work? Do not the sea and the waves roar and foam? Are not the restless, turbulent masses of society dashing up against the firmly entrenched "powers that be"? And are not men's hearts failing them for fear? And just as to His disciples in the boat Jesus came in a manner quite unexpected, walking on the water, so He was to return and to make His presence known to His faithful watchers in the end of the Age. And is it not a joyous thought to remember, that just as the waves subsided and the wind, and they soon reached their haven, so will He subdue all things unto Himself shortly, and we, if faithful, shall reign with Him a thousand years.

Lazarus Raised from the Dead

And oh! beloved brethren in Christ, you who have stood in silence by the cold and silent form of one you have loved, and watched the body lowered 'neath the sod, have come away with your heart all crushed and broken, is there any significance to you in that mighty work which Jesus wrought when He awakened Lazarus from the sleep of death? Ah! how eloquently this sign speaks to us! It speaks to us of that still mightier work the Father wrought when He raised Jesus from the dead. It points unerringly to the time now near when Messiah, the living One, the One who became dead, and who is alive for evermore, shall speak with authority, and all that are in their graves shall come forth, and they that hear shall live.

O blessed Jesus, O faithful and true Witness, Thou hast the words of eternal life, and we believe and are sure that Thou art the Christ,, the Messiah, the Son of God, and believing thus, we have life in Thy Name.

Prayer

"With one accord!" The day had brought
Its vexing cares; its anxious thoughts;
With labor worn, with doubts perplexed,
With toils and troubles sorely vexed;
When evening brought its hour of prayer,
With sweet accord we gathered there.

"The door was shut!" "With one accord"
We kneeled before our risen Lord;
Some needed strength; some needed peace;
Some prayed that wrongs and woes might cease;
All felt the need of humble prayer,
All needed Christ, and Christ was there.

"Draw nigh to God, and He will draw nigh to you." - James 4:8.

"Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." - Jer. 33:3.

"Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice." - Psa. 55:17.

Now if we are to grow in our prayer life there are five things which are necessary:

The first of these is time. Like everything else, prayer requires time; daily time, like the other essentials, eating and sleeping. It needs to be time enough to forget how much time it is, even though duties call you away. So it must be planned for, sometimes well ahead, so no duty is slighted. One must take time. No one worth while has time for all that comes crowding to his door. Something must be left out, so time must be taken for something else -- possibly something else important, yet less important. Prayer does need time.

The second thing prayer needs is a place. You can pray anywhere-on a train, walking down the street, measuring gingham, operating a typewriter, cutting out a dress, in kitchen or parlor or shop. But you are not likely to, unless you've been off in some quiet place, with the door shut. Christ said "enter into thine inner chamber" and shut the door -- the world shut out -- but you are shut in with some One unseen. It does not matter where the place is. The corner of kitchen is as good as the cloistered corner of a cathedral. Indeed some kitchens I have known are better than some cathedrals. It is the recognized presence of our blessed Lord that makes holy ground whether kitchen or cathedral. And the real rare blessing of the daily quiet place is not only that you actually pray, though you will; not only that you read the Book, though you will. It is this: There is some One else there. And to sit quiet in His presence, thank Him that He is there, and that He died for you in the love of His heart; maybe to sing Him a soft hymn of praise; this is the real blessedness of that bit of quiet time in the shut away corner. Prayer needs a place, and prayer hallows the place -- any place.

Third-prayer needs a book, the Book. The Book is the basis of prayer. Bible reading is the listening side of prayer. In the Book God speaks to us. In prayer we speak to God. What He says

to us radically affects what we say to Him. Prayer needs three organs of the head-an ear, a tongue, an eye. The ear to hear what God says, the tongue to repeat His promises as our petitions, and the eye to look out expectantly until the result comes. Thoughtful Bible reading is giving God our ears. What goes in at the ear, warmed up as it goes through the heart, comes out at the tongue, in simple, expectant, warm prayer, communion and petition and intercession.

Yes, give this Book its place in your prayers. What God says here will change what you will say, and so wholly change the results. The Book will shape and mold your praying. Let it!

The fourth is particularly important -- let the **Teacher teach you**. There is One who is peculiarly the prayer teacher. . . . It is He that puts the desire to pray in our hearts. He will direct all our praying [through the Holy Spirit], as a wise father directs his son.

Where is the Holy Spirit? . . . In every one whose heart has opened to the Lord Jesus-not because we are good or deserving or saintly, but because He is faithful to His promise.

Yes, let the Holy Spirit teach you. . . . When you go into the quiet school room, with the school book open, ask this Teacher to teach you. And He will. You may be a bit slow and stupid-most of us are. But He is very gentle and patient.

You will likely find your praying changed some. It will become simpler-more confident, and personal, and practical. Some things you will quit asking for-they will slip out of your thoughts in that Presence. Other things will come in-certain things you will pray for more boldly and confidently and expectantly.

The fifth need is to cultivate an **openness** of spirit -I mean that habitual openness of mind that opens up more and more as clearer light breaks in. It begins with that first surrender to Christ as Master, but must continue to be a habitual surrender in the actual practice of daily life. As clearer light comes in on this habit, that line of conduct, that problem, you yield and actually live the surrender you made in the initial act.

Stubbornness, sifted down, is simply refusing to yield to the new bit of light that comes. Openness to light is the one doorway to growth. Yes, we will welcome the light by obedience, we will pour thoughtfully over the Book, to get its meaning clear. We will cultivate the thoughtful, sane, brooding, meditating, to get things clear and clearer.

Here they are-a praying time, a prayer place, the prayer **Book**, the prayer **Teacher**, the Holy Spirit, the habitual openness to more light. Let us all start into school afresh.

Lord Jesus, teach us to pray. Help us to learn how. Thou knowest both ends of prayer, the praying end down here, and the answering end up yonder. We would be good students in Thy school, punctual in attendance, keeping the door shut, and the Book open, and the knee bent, and the will, too.

Teach us in Jesus' name. *Amen. - Selected.*

A Bride in Adorning Divine

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife; And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.... And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, . . . The length and the breadth and the height of it are equal." - Rev. 21:9-11, 15, 16.

THIS VISION given to John in his lonely Patmos imprisonment is of special significance in the present hour. It comes to us as a closing word in that last book of Holy Writ, wherein the seven-times repeated message is heard: "He that bath an ear to hear, let him hear what the Spirit saith unto the Churches." Previous to this invitation given to John, the whole panorama of Gospel-Age Church history has passed before his gaze. The history of the apostate church and of the true Church has been spread out in symbolisms fraught with profound significance. The last Apostolic voice is heard in this last message, and that final message is a word picture of bridal adornment which must employ the whole round of precious jewels to describe. Then, too, the perfect measurements revealed by the golden reed in the angel's hand give an added touch of beauty suggestive of complete fitness. As a symbol of the Bride of Christ this vision conveys two important lessons worthy of our prayerful consideration now. The Bride of the Lamb is to be of unsurpassable beauty in her adornment, and perfectly formed in her character. The bejeweled city suggests the first, and the perfectly dimensioned construction, foursquare, the second.

To the beloved John the invitation came, "Come hither, I will show 'thee the Bride, the Lamb's Wife. Not from where he had stood heretofore could the completed Bride be seen in her celestial glory. On a much lower plane of her history the suffering Church may be seen moving amid apostate surroundings, and-through the fires of affliction. Have not natural-minded historians recorded all this in voluminous detail, spreading it over pages for all to read who will? But to see the finally separated and glorified Church, the plane of vision must be far removed from the range of ordinary human vision. How impressively this fact is suggested in the Apostle's further word: "And he carried me away in the spirit to a **great and high** mountain." On this higher stage he must stand to see in perfect outline, the Bride, the Lamb's Wife, in all her charms.

To us this same invitation comes. To all who have seen and desired to be of the called out company of this Age of grace, has the invitation not been, "Come, behold the heavenly calling now opened; see its sublime opportunities of future glory, and rejoice in a favor angels might well covet!" This is in a special way the import of the New Testament message to all of hearing ears and appreciating heart. Thus the fitting response to this invitation should be such as to make the words of our several texts at the head of this article wonderfully true in detail in our own experience. Only such as are thus "carried away" in spirit into higher than the ordinary realms of vision, are at all likely to now see, or hereafter be of the true Church of Christ.

A word here concerning the golden reed in the hand of the angel. Perhaps there are other interpretations of this symbol, but there can be no violence done thereto by thinking of it in our present study as suggesting a perfect formation of character, and proved such by a divine rule. As the city was found perfect in dimension, so those who will form the New Jerusalem must be likewise perfected according to the divine pattern. By this "golden reed" the city was found

foursquare, "the length and the breadth and the height of it were equal." Have we seen in clearness this perfectly formed city, this picture of the jewel-adorned Bride? Has it created in us a fervent desire to be thus made meet for the marriage of the Lamb when that glad hour comes? If so, then we will be glad to have the golden reed of God's measuring impartially used on ourselves, and know thereby that we be in the faith in the truest sense.

The Word of God Quick and Powerful

The same Word through which comes the call peculiar to this Age of grace, is the Word by which our characters are tried. It is indeed a reed of gold and exacting in its demands. It gives verity to the words of our Lord Jesus, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it" and eventually stand among the "tried, chosen, and faithful." Too few are sufficiently concerned about having the exacting requirements of character given first place in the daily life. Too many buildings, instead of being jewel-like structures of gold, silver, and precious stones, will be yet seen as only wood, hay and stubble left smoldering in ashes when the fire tries every man's work of what sort it is. Let us therefore permit that searching Word, as a "golden reed," to examine our building, that if it is found according to the divine pattern, there may be an added assurance of a final attainment of all the perfections of the Bride character.

In using, the Word itself as the golden rule of measurement, let us begin by pondering these words to see how accurately they fit into our experience. "And he carried me away in the spirit to a **great and high** mountain." This is the testimony of the beloved Apostle. Such can be, yea, must be the experience of any found worthy of a place in the glorified Bride. The call of the Bride is so extraordinary, so high a calling and favor, how could one ever be of that Bride who had never known the experience of being "carried away" by such a special manifestation of God's loving kindness? Along life's way we are frequently "carried away" from immediate environments. Should it be our privilege to listen to some soul-stirring music, some heart-moving song of redeeming love, do we not -say of its effect on our spirit, "I was carried away by that song of love"? It had a power to lift us out of present surroundings as on wings sublime above the trivial cares of time. Blessed are they who can testify of a truth that so it was with them when this call was heard, and so it continues to be with increasing measures of joy and praise. How spontaneous was the response of Rebecca, that beautiful type of Christ's eager and jubilant espoused. The family of Rebecca would delay her departure for a time, but not so with her. How prompt and delighted her decision, "I will go." The only consistent language of true betrothal to our Beloved, the fairest among ten thousand, is, "Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee." - Psa. 73:25.

If we have been thus "carried away" with inexpressible joy of heart, will we not also know it true of ourselves, as in the experience of John, "And he carried me away in the Spirit to a **great and high** mountain"? Well it is that we recognize it needful to be carried to this higher plane of spiritual vision. If so be that we have not thus been lifted to an elevation beyond that on which the multitude stand, one or other of two equally serious mistakes seem almost inevitable in our viewpoint regarding the true Church: We will be likely to look out over a great number of professing Christians, or out over a large active organization, and say, "Here is the true loyal Church of Christ." We will take in **too many** by this rule. If this mistake is not made, we will likely select some little company seeing eye to eye with ourselves, and in a spirit of "us four and no more," claim we see the only true company of believers. Our wrong standard in this case takes in **too few**. To avoid both mistakes we need to be able to testify with the Apostle that we stand on the higher ground of vision where realities are seen.

Nothing in this picture even remotely suggests that we can pick out the individuals composing the true Church. The symbols we are considering are illustrative of the Church as a whole. True, each individual composing that Church must have the character of the whole, but it is the Bride complete we are beholding now. Wherever the complete Bride is brought before us in the Scriptures, it is always her beauty that is given special attention. In that Old Testament picture, Psalm 45:13, it is stated, "The King's daughter is all glorious within: her clothing is of wrought gold." When the Apostle Paul refers to the completed Church, it is of the same perfection of character: "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. 5:27.) Jude sees the Church glorified; and, "faultless before the presence of His glory" is his way of emphasizing the fact that it is perfection of character first and foremost.

In seeking for this true Church to which we hope to belong, such pictures gathered from the Bible are most helpful. Therein we find Christ presented as its Head and Center, and all true believers united to Him in vital relationship. That Center is therefore the place to look first for the real Church. Even now it can be wonderfully true, "Where I am, there also shall My disciple be," as Jesus promised. As illustrating this profound truth we recall a familiar poem entitled "The True Church." * A seeker for this Church is represented as being led from one company to another, each time thinking the true Church is found, each time only to be disillusioned. Presently the Guide is recognized as the Lord Himself. Then this beautiful and significant prayer is offered,

* "Poems of Dawn," p. 13.

"O Christ, the Lord! end Thou my search,
And lead me to the one true Church.'
He spake as never man may speak --
'The one true Church Thou shalt not seek,
Seek thou forevermore, instead,
To find the one true Christ, its Head!"
The Lord then vanished from my sight,
And left me standing in the light."

Standing "in the light" indeed! Wherever Christ is truly Head and Center, there will be found the true virgin Church. He is the Rock on which she stands, bound to Him alone as such, and united to all in Him.

Have we, then, experienced this being "carried away" beyond the drab and earth-bound rules of measurement, and been lifted out of the mundane vision into the heavenly atmosphere where such mists do not becloud the sight, and have we realized the value of such "great and high mountains" as needful things in our onward way? If so, by this rule, golden in its significance, we are encouraged in the faith that He who has begun the good work in us, will yet make us meet for the inheritance of His saints in light.

Love Out of a Pure Heart Fervently

In selecting pertinent texts as illustrative of this "golden reed," we might choose numerous Scriptures possible of varied interpretations. Too often such is man's way. God's way with the "not many wise, great, or noble" whom He calls, is the simple way. How soon it becomes clear to the man of vision that after all it is the plain and -simple demands of His Word by which the metal of character is most effectively tested. So in this study we continue with the clearly stated requirements by which true Christians are distinguished from all others.

First, a vitally important requirement: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." (Mark 12:30.) What a searching of motives for a love pure, and undefiled with self-seeking, this golden text suggests! Are we prepared to allow the Lord free use of it to discover what manner of spirit our consecration to Him really is? What does it teach of self-abnegation in the matter of our present and future place in divine favor? Will it reveal our hearts more occupied with rewards to be attained by and by, or will we be found living in the only kind of dedication acceptable to God? Let us see.

Suppose one authorized by the Lord to so- inform us, should in that authority, say, "Present your bodies a living sacrifice to God, which is your reasonable service. Take your place among those who in this evil world must suffer for righteousness' sake, and from day to day seek for ways and means to lay down life in the service of others. Be willing to forego all the alluring earthly prospects for Christ's sake, and be faithful unto death in enduring hardships as a good soldier of Jesus Christ, but for all of this there will be no special reward aside from the joy of having given all to God, which properly belongs to Him." Dare we ask ourselves if such a revelation would in any way affect the ardor and fulness of our consecration? Would not many say, "Then if that be so, and I am to have no reward other than that of knowing I have not lived for self, but for God and others, much of the real incentive is taken from life, and I may as well live as do others, waiting with them for my place in the inheritance common to all mankind by and by." With what honesty of heart we need to ask ourselves this question! Do we say that it is an unfair test of our attitude toward the denials and sacrifices demanded in true discipleship? It is only what we find as literally true in the spirit of Jesus Himself. Did He not mean it in the most literal manner when He said, addressing His all-knowing Father, "Glorify Thou Me with Thine own self with the glory **which I had with Thee** before the world was"? - John 17:5.

One's attitude can never be just so much of willing service and denial for just so much in return as reward. The promised exaltation set before Jesus certainly deepened His delight in doing God's will; nevertheless, had it been the Father's will that Jesus come to earth, suffer as He did, carry out the great plan for ransoming Adam and his race by His own death, deliver Israel from the curse of the law by being made a curse for them, and all this without special reward, Jesus, according to His own high standard, His own endorsed "golden-reed" test of dedication, must just as willingly have carried out the Father's purposes, and thereby proved His love the kind our test text demands.

Beloved, is it as true of us that God is first in all our thoughts? Is "just to live to please the Lord" our special delight, and the spring from which our devotion overflows? How may we know that it is even so with us? We pass the test successfully when we can say of a truth as in His presence, "All I want I find in Thee." "I call it my supreme delight to hear Thy dictates and obey."

Henceforth I Call You My Friends

What an honor to be held near to the heart of God! How sweet to the prospective Bride of Christ are the repeated assurances of His heart affections! They miss much who fail to catch those underlying strains in which is revealed how much our reciprocal love means to Him. One such hint of this is suggested in another text we may use as a "golden-reed" measuring rule. It is, "Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth but I have called you friends; for all things that I have heard of My Father I have made known unto you." - John 15:14, 15.

The heart of Jesus craved understanding, reciprocal love when He walked among men, and He is saying to us still in so many ways, "It is not yours I want, but you." Service has its place, but friendship its higher realm. Too often we get things in sad reverse. We too hastily conclude that since service is so often stressed in the Bible as required of the faithful followers of the Lord, we must therefore secure this friendship through a diligent service. This is an unfortunate reversal of God's perfect order. With Him it is not primarily friendship secured through service, but service made acceptable because of an intimate friendship. O how many have been servants according to their own view, and because of neglecting this beautiful order of Jesus' expression, they must hear the disappointing word, "I know you not." Of service there was plenty, but of friendship there was none. Our Lord's meaning is clear. Putting friendship first will mean being properly taught in the will of God; the service therefore will be in accord with the rule, "Behold to obey is better than sacrifice, and to hearken than the fat of rams." - 1 Sam. 15:22.

"Take time to be holy,
Speak oft with thy Lord."

So runs the old familiar hymn. What a mistaken view of Christian life is seen exemplified in much "energy of the flesh," in activity assumed to be in accord with His will. They who wait on the Lord for instruction may not seem to accomplish as much as do others, but out of the cultivated friendship two things are accomplished. There is "fellowship with the Father and the Son," which in its very nature results in "cleansing from all unrighteousness." Then, too, the service performed through and because of the intimate friendship enjoyed with Him, "His sweet, well done" shall come. If the individual be a friend of Jesus such as His love asks for, he will not go astray in understanding God's leadings. And herein is the best qualification for servants in the Church. It should not be, as so often it seems to be, "Is he apt to teach? Does he hold to the doctrines we want set forth?" But, "Is he a friend of Jesus Christ? Does he reveal in walk and spirit that he is living in this intimate circle of friendship?" Such as are so living will, because themselves being taught of Christ, be the most competent to instruct others. Here again the "golden reed" may help us greatly.

Are We of a Truth Abraham's Children

Again we choose a very familiar text wherewith to measure ourselves. How often we have repeated it in the confidence that it really belonged to us "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29.) Simple words these are apparently. Having seen who constitute this spiritual seed, and visualizing its future part in blessing all the families of the earth, we settle back content that its full application is now recognized, and its meaning crystal clear. But when it becomes a "golden reed" in the Lord's hand, how it can try our spirits to their very depths, yes, and humble us too in needed ways!

It is no light thing to claim the position and relationship this text refers to. Do we not remember how this very claim of relationship to Abraham was the confident boast of men in the days of Jesus' ministry? Fully assured were they that they were his rightful children. But how completely Jesus shattered that claim of relationship to God's friend, Abraham, and told them plainly, "Ye are of your father the Devil, because his works ye do." Had Abraham been there in their place and time, he would have accepted Jesus and by his spirit proved himself a true character. They would reject and finally crucify Jesus, thus establishing their real character and relationship as not of Abraham. Now let us ponder this revelation given them, then see how possible it might be in our own case.

Those men held three points of faith similar to three we too hold. They correctly believed that God made an unconditional promise to Abraham. So do we. They believed He would have a seed, and that seed would be the medium of blessing to all mankind. So do we. They believed confidently that they were that seed. So do we. To them Jesus said, "Ye are of your father the Devil," and manifestly so by doing his work-acting like him rather than like faithful Abraham. This incident may well give pause to an over-confident assurance that a correct faith as regards the letter gives evidence of a genuine standing in divine favor. With this object lesson before us will we not ask in all sincerity for an impartial measuring of our characters by this another reed of gold?

Many are the lessons to be gathered from the life of Abraham. His faith and obedience afford an inexhaustible field for meditation, both of which qualities we need to increase in continually. But for this present review we would direct attention to two of the many remarkable incidents which reveal characteristics that all his spiritual seed must excell in. First, how great was his generosity God had given him an almost boundless inheritance, stretching as far as eye could see in all directions. Every foot of it was his by God's immutable promise. But a Lot: came with him from the land of his fathers. Nowhere in the Bible have we any suggestion that Lot was given a remotest promise of any share in that inheritance. Evidently he came along of his own choice, and with his uncle's readily given approval. As time passed, flocks increased, and in a land where watering places are few, strife developed between the herdsmen of these two men. Then Abraham appears in the grandeur of a godlike, benevolent character.

Here we pause to ask ourselves, as those claiming to be children of Abraham, "What would I have done under those circumstances?" In how many of our past records comes an answer to that question shaming us into silence; for well we know we were not always as generous as he. At times akin to this in Abraham's dealings with Lot, have we not acted as if we would say to him, "The time has come when we can no longer share this land together, and share alike its watering places. So, since it is all mine as far as eye can see, mine by right of promise, every single foot of it, you must relinquish it all to me. But outside its boundaries there lies abundant room for your flocks and herds, so you must depart hence, for this is all mine to hold for myself alone."

This was not what Abraham said, notwithstanding his rightful title to the land. But alas, it is what many have said who have loudly proclaimed themselves his children, and what too many continue to say. To us God has given a rich, boundless inheritance of relationship to Himself, which none of us have merited as a matter of rightful reward. We too have had companions traveling with us as sojourners in the land. Circumstances have come frequently, providing opportunity to manifest Abraham's spirit of generosity with God's favors. But where things have seemed to crowd at times-yes, even around our spiritual watering places, we have not always played the part of true children of Abraham. Instead, how pitifully often we have said by action, perhaps by word, to associate travelers: "The place in divine favor is all mine. To me belongs the exclusive inheritance promised to those who are the true seed of Abraham. But outside of this which is all mine, there is a land of far-flung dimensions, the land set apart for "a great company" of less worthy ones than I, and into which I generously send you."

O how the truth comes home, if we be honest hearted! What a convenient place that "great company" land has been into which to send such as would not walk in our way, or acknowledge our shibboleths! How sadly unwilling many are who claim to be the seed of noble, generous Abraham, to share with others the special favors of God! What would Jesus say to such? Would He not reveal their claim forfeited, because such an attitude was contrary to the spirit of Abraham?

But there is more yet to learn from this friend of God. He might -have been generous enough to say to Lot: "True., this inheritance is all my own by right of promise, but there is room enough for us both, and you may have that part, while I will reserve this better portion for myself." No! he did much better than that, he gave first choice to one who had, properly speaking, least right to it. Brother! Sister! A child of Abraham? Can we bear this application of the "golden reed" of divine inspection? Does our Lord, Himself, the perfect embodiment of unselfishness see in our hearts so great a spirit of generosity with God's love and favor as Abraham's life reveals? Have we yet been humbled into a glad readiness of spirit in which we feel willing that every other child of God may be given as large, or even a larger place in the heritage of saints as we desire for ourselves? Can we look over the wide, wide world of the present, allow our mind to run back over the past nineteen hundred

years, and in our heart of hearts feel ready to take the lowest place, and willingly grant to all whom God may choose for highest honors, that larger place? Are we ready gladly to be as a doorkeeper, while others are placed nearer to God, and given a position nearest to the Great White Throne before which angels prostrate themselves? If so, bless God that by the "golden reed" test that generosity is now being revealed.

Yet once more we see Abraham before us, exemplifying a character such as all the Bride class must possess ere made worthy of that position. The time came for judgment on wicked Sodom. The Lord visits His "friend" to tell of His intentions regarding that city. Now what would we have done under the same circumstances? Would we have immediately revealed a pleasure over the sweeping away of those cesspools of corruption, glad to know that destruction would carry them all into death? Perhaps, if we have the correct viewpoint of present conditions about us, a very real test is now on us to show the possession or the absence of this savior spirit of the one whose seed we so freely claim to be. Who among us has not needed to hear our tender, sympathetic Master say, "Ye know not what manner of spirit ye are of. I came not to destroy men's lives, but to save them." Yes, Abraham's was the savior spirit-not that of readiness to destroy. His prayer for Sodom reveals his likeness to God, of whom it is written that He "hath no pleasure in the death of the wicked, but that he should turn and live."

Only those who are of this spirit in the Church, and of this same attitude toward the world outside, will ever be in that class of whom it is said "Saviors shall come up on Mount Zion." (Obad. 21.) Such will be the Bride, the Lamb's wife. So, from our "great and high mountain" elevation we have beheld that beautiful Bride in adorning divine. Ere long she will be complete. May we be of those found worthy to share her glory, and her fitness in her Beloved's eyes. - *Contributed.*

"Have Faith in God"

THE LESSON of faith, to those who have become the Lord's consecrated people, is not merely faith in doctrines and theories, nor, indeed, chiefly this faith. The chief feature of faith is confidence in God; that what He has promised He is able and willing to fulfil. This faith grasps not only the things to come, but also the things present; this faith rejoices not only in the glory that shall be revealed, but rejoices also in the sufferings and trials and difficulties and all the rich experiences which an all-wise Father sees best to permit. Let us therefore, as the Apostle exhorts, rejoice evermore, "in everything giving thanks." - 1 Thess. 5:18; Eph. 5:20.

The best illustrations of this true faith, this **continuous** confidence in God, is found, as we should expect, in our dear Redeemer's experiences and their narrative. Realizing that He was in the world for the purpose of serving the divine plan, He realized also continually the supervision of divine wisdom in respect to all His affairs: consequently He not only went to the Father frequently in prayer, and went to the Word of the Lord for guidance, but every experience through which He passed, and all the opposition with which He met, He recognized as being under the divine supervision. He knew that He was fully consecrated to the Father, and seeking not His own will but the will of Him that sent Him; He knew consequently that the Father's providential care was superintending all the affairs of His life.

This is forcibly illustrated in His answer to Pilate; when the latter said to Him, Knowest thou not that I have power either to deliver Thee or to put Thee to death? Jesus answered, "Thou couldest have no power, except it were given thee of My Father." Again He said, with respect to the cup of suffering and ignominy, "The cup which My Father hath given Me, shall I not drink it?" Indeed, it was sufficient for Him in any and every matter to realize that the Father was controlling: this thought gave Him courage to do, to suffer, and to bear.

And similar confidence in divine Providence is necessary to all who would come off conquerors through Him who loved us and died for us. If we can feel sure that we have fully surrendered ourselves to God according to His call, we may also feel sure that all things are working for our good: we may realize in every emergency of life that the Father has prepared the cup, and will sustain and bless us while we drink it: our Lord Jesus, the Father's representative, oversees our trials and ignominy and suffering; He permits the cup to be prepared for us by blinded servants of Satan. This knowledge should not only enable us to take joyfully the spoiling of our goods (anything that we deemed precious, trade, influence, good name, etc.), but should enable us also to entreat with kindness and gentleness, and with a spirit of forgiveness those who prepare and administer the cup of our sufferings. But none can have this confidence of faith -- none should have it -- except one certain, particular class; and it is not a large class as compared to the world, but a "little flock" -- those who have believed in the precious blood unto justification and who have, as members of the Body of Christ, consecrated themselves unreservedly to walk in their Redeemer's footsteps, to suffer with Him, and to be finally glorified together with Him.

"What is Faith's Foundation Strong?"

In our text, after the Apostle has urged us to be "content with such things as ye have," he adds the reason or ground upon which this advice is given, saying, "For He hath said, I will never leave thee nor forsake thee." Yes, this is the true ground of contentment, the realization of the Lord's care, and that the Lord's wisdom and grace are being exercised towards us, -and that such things as He grants are the things which are best for us, and which we would choose for ourselves, if we had sufficient wisdom and insight into all the circumstances of the case.

The Apostle adds, "So then we may boldly say, The Lord is my helper, I will not fear what man shall do unto me." The whole world has wondered at the intelligent courage of the humble ones of the Lord's people. The secret of their courage and of their strength is in their confidence that the Lord is their helper, that He, with wisdom and love which are infinite, is both able and willing to make all things work together for their good.

Possibly some may be inclined to wonder why so much attention has been given in these columns of late to themes similar to the one here discussed, and kindred topics calculated to develop more and more the spirit of love and the various fruits of that spirit, and to counteract the spirit of selfishness, and the evil fruits of that spirit. We answer, it is because we believe these lessons to be specially opportune at the present time. The Lord, by His grace, has removed many blinding errors from our minds, and given us clearer insight of His glorious plans, and revealed to us His glorious character in connection with His Plan; and there has perhaps been more or less danger, that in such a study of theology the real object of all this knowledge, the object of the Gospel, may be lost sight of. It is not God's object to merely find an intellectual people, nor to instruct a people with reference to His plans, but to sanctify a people with the truth, and thus to make them "meet [fit] for the inheritance of the saints in light." We are of the opinion that the testings which the Lord designs for His people are not **merely doctrinal** tests, and consequently we expect, more and more, that the harvest siftings and separations amongst those who come to a knowledge of the truth, will be considerably along the lines of character, and of the fruits of the spirit.

The Lord's final decision is not, If you be ignorant of certain things you are none of Mine; nor. If you have certain knowledge you are Mine; but, "If any man have not the Spirit [disposition, mind] of Christ, he is none of His." And if we are right in this, dear readers, it is of paramount importance that we, as soldiers of the cross, put on not only the intellectual covering, the helmet of salvation, but also the heart covering, love of righteousness and truth and goodness and purity, with the shield of faith. The breastplate of righteousness will be found to be one of the most important pieces of armor in the battle which is upon us, and respecting which we are told that thousands shall fall at our side. - Psa. 91:7; Matt. 24:24; 2 Thess. 2:11.

Not only so, but we believe that the lesson foregoing is of great importance, because the time is short; and those of the Lord's people who do not soon start to cultivate a spirit of contentment and thankfulness will not only not be fit for the Kingdom, but will as sharers of the world's spirit of discontent be in sore distress with the world very shortly, in the great time of trouble. Contentment and the faith which it implies, are necessary to godliness; and whoever is attempting godliness without striving for cultivation of contentment will surely make a failure of it. Godliness and the fruits of the spirit, meekness, patience, gentleness, long-suffering, brotherly-kindness, love, will not grow in the garden of the soul, where the weeds of discontent are permitted to sap the strength and vitiate the air with their noxious presence and influence.

The sentiment of one of our precious hymns is quite to the point, and we desire, for ourselves and for all of the Lord's people, that condition of faith and consecration and contentment which will permit us to sing from the heart, with the spirit and with the understanding also, the words:

"Content with beholding His face,
My all to His pleasure resigned,
No changes of season or place
Can make any change in my mind.
While blest with a sense of His love
A palace a toy would appear;
And prisons *would* palaces prove,
If Jesus still dwelt with me there."

Who can tell that the Lord may not ultimately put some such tests to us, as these mentioned by the poet which were applied to himself and to others of the faithful in the past? Let us remember that we will not be faithful in large things unless we have learned to be faithful in little things. Let each, therefore, begin, and faithfully continue, a transformation of his life along these lines of godliness with contentment in the most trifling affairs of life. He will thus not only be making himself and others the happier in the present time, but he will be preparing himself for greater trials and tests that the Lord may be pleased to impose later, to prove to what extent we are overcomers of the world and of its spirit.

"This is the victory that overcometh the world, even your faith because faith lies at the foundation of all loyalty to God and His cause. Faith in the divine supervision of all our affairs not only gives peace and content, but it saps the root of all selfish ambitions and Vain gloryings and boastings; because of our faith in the Lord's Word, that "He that humbleth himself shall be exalted and he that exalteth himself shall be abased." Faith in the Lord's supervision prefers the Lord's arrangement to any other as respects the sufferings of this present time and the glory that is to follow; and hence it doth not puff up but builds up in the characterlikeness of our Redeemer. *R2353, August 15, 1898.*

"Every joy or trial cometh from above,
Traced upon our dial by the Sun of love.
We may trust Him solely, all for us to do;
They *who* trust Him wholly, find Him wholly true.
Stayed upon Jehovah, hearts are truly blest,
Finding, as He promised, perfect peace and rest."

Letters of Encouragement

Dear Friends:

I received the book, "Divine Plan of the Ages," also your letter, the leaflets, and two copies of the magazine. Have read the book one time and am starting the second, time. It is simply grand -- the most beautiful story ever told by word or pen. I cannot find any place where it is not logical, reasonable, and Scriptural.

I believe there are millions of people who would gladly accept the truth if there was any way to get them to read and pray. But -as far as man is concerned it seems c a hopeless task. They are not looking for the truth. I would like to have the "Herald" regularly. May God in His wisdom help you to spread the glad tidings is my prayer.

Yours in His name,
J. N. G. - Texas.

Dear Brethren:

Yesterday we received our copy of the March issue of the "Herald" and with our usual eagerness, sat down to enjoy its contents. What a blessing awaited us! The subjects dealt with, were particularly inspirational and provocative -- the possibilities of an apprehension by the Holy Spirit never yet attained.

The notes of our dear Brother R. E. Streeter were like a message from him -- we could almost hear his accent as we read. What memories those notes called forth of his teachings while here with us. We were privileged some fifteen or eighteen years ago to sit at his feet and learn. His ripened character, seasoned through years of service for his Master and surrendered to that Holy Spirit of which he writes; gave emphasis to his teachings. At that time was planted the seed in my own heart of what a full surrender to its power could mean. Though our attainment has been slow in growth, nevertheless we have kept that ideal through all our Christian walk.

What gratitude we feel now to our Father for answered prayer in placing the emphasis on its importance before the minds and hearts of His children at, this time of need.

This last article on the Book of Colossians is the very best of all the series and carries the same tone and teaching.

May God bless the work and bless His people through your ministry is our prayer. Warm Christian love,

O. D. A. -- Mass.

Dear Brethren in Christ:

I received the March "Herald" yesterday and notice that my subscription expires, so I am renewing same. I am enclosing Money Order. Also please send me one copy of Daily Manna, (pocket size) leather, sixty cents. The balance please use in any way you see fit.

I do so appreciate the "Herald" and look forward to it each month. More and more I realize that a dark night is soon coming when we may not be privileged to enjoy these blessings. It is the old, old story, but each time told in just; a different way. May each recipient thereof have his mind stirred up. When I read it I always feel as if I had been on a mountain top, and that is where I am striving to remain, by God's wonderful grace. By the way, I want to thank you for sending me the February 1934 "Herald," upon my request. That article "Mountain-tops of Vision" has been a great source of comfort to me. Also in the January 1934 issue there is a grand sermon in the article "Perfume very Precious.

Now coming down to a later date I want especially to,, tell you how much I appreciated the article "The Night is Far Spent." Under the heading et Brotherly Love Continue ' what a grand tribute the writer paid to a grand man. It did my heart good. Always I have held the memory of Brother Russell in reverent love, never forgetting how his clear presentation of Bible truths changed my whole life from 1914 on, not worshiping the man, but the God whom he showed forth. It is the result of the unfoldment of God's marvelous Plan, that gives me peace now in these troublous times.

We arranged for the Memorial to be held at the home of the Sisters A- where it was held last year. As expressed in the March "Herald," "Let us be a people manifestly 'on our way to God'-on our way to glory-'bound for the Kingdom.' 'Living, divine realities and exhibited in our daily lives.'"

I remember at, the Throne of Grace each day the dear laborers at the "Herald" office, and the Pilgrim brethren, that they may receive grace and strength for their labors, and I ask an interest in your prayers that I may be faithful unto the end.

With much Christian love to all,
Your sister by His wonderful grace,
Mrs. F. W. - Calif.

God Knows

"God knows -- not I -- the devious way
Wherein my faltering feet must tread,
Before into the light of day
My steps from out this gloom are led,
And since my Lord the path doth see,
What matter if 'tis hid from me?"

"God knows -- not I -- how sweet accord
Shall grow at length from out this clash
Of earthly discords which have jarred
On soul and sense; I hear the crash,
Yet feel and know that on His ear
Breaks harmony -- full, deep, and clear.

"God knows -- not I -- why, when I'd fain
Have walked in pastures green and fair,
The path He pointed me hath lain
Through rocky deserts bleak and bare.
I blindly trust--since 'tis His will
This way lies safety, that way ill.

"His perfect plan I may not grasp,
Yet I can trust Love Infinite.
And with my feeble fingers clasp
The hand which leads me into light.
My soul upon His errand goes
The end I know not -- but God knows."

Recently Deceased

Mrs. F. A. Bettes, St. Augustine, Fla. - (1941).
Mr. W. Dimmock, Luton, Beds., England - (Feb. 1942).
Mr. W. H. Almy, Rutland, Ill. - (April, 1942).
Mr. J. H. Orabka, Toledo, Ohio - (April, 1942).
Mr. E. G. Rust, Fort Worth, Texas - (April, 1942).
Mrs. Blanch Barnes, Toledo, Ohio - (May, 1942).