

# THE HERALD OF CHRIST'S KINGDOM

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## Thoughts on the Memorial Season

*"For as often as ye eat this Bread, and drink this Cup, ye do show the Lord's death till He come." - 1 Cor. 11:26.*

THE PASSOVER season as celebrated by the Jews, is approaching. . . But the interest of Christians in this season centers especially in the slaying of the I lamb, which preceded the Passover Feast, and which typified the Lamb of God, Christ Jesus. Our celebration of this Passover season, therefore, relates to the great Antitype. At this time we *as* Christians commemorate the greatest event of all history, the sacrificial death of the Savior of the world. *Our* celebration this year properly begins on the evening of [March 27], after six o'clock, which is the beginning of the 14th of Nisan.

We greatly regret that, while millions of professed Christians and Jews will in some formal ceremonies and in a perfunctory manner celebrate at that season this most important event, but few of either religion discern the real significance of the celebration. Could their minds be thoroughly awakened to it! true significance, there would be a religious revival such as the world has never yet known. But, as St. Paul declares, "The god of this world hath blinded the minds" of many; and even some whose eyes of understanding are partially opened, St. Peter describes as being blind and unable to see afar off. They are unable to *see* the deep things of God in respect to these ceremonies, which have been celebrated for now more than three thousand years, in type and antitype.

The Israelites were commanded to celebrate the Passover as the first feature of the Law and as one of their greatest memorials as a nation. Therefore we find that in some degree the Passover is celebrated by Jews in all parts of 'the world, even by those who claim to *be* agnostics. They still have a measure of respect for the Passover as an ancient custom. But is it not strange that with the bright minds which many of our Jewish friends possess, they have never thought it worth while to inquire as to the *meaning* of this celebration?

Why was the Passover lamb slain and eaten? Why was the blood sprinkled upon the door-posts and lintels? Of course, God so commanded; but what

was the reason, the motive, behind the Divine command what lesson, what object? Truly a reasonable God gives reasonable commands; and in due time Jehovah will cause His faithful people to understand the significance of every requirement. If the Jew can realize that his Sabbath day is a type of a coming Epoch of rest *and* blessing, of release from toil, sorrow and death, why cannot he *see* that *similarly* all the features of the Mosaic institution were designed of the Lord to be foreshadowings of various blessings, to be bestowed "*in due time*"?

## **FIRST-FRUITS AND AFTER-FRUITS**

Blessed are those whose eyes can see that Jesus was indeed "the Lamb of God that taketh away the sin of the world"; . that the cancellation of the world's sin is to be effected by the payment of man's penalty, by the application of Jesus' sacrificial merit in due time for the sins of all mankind. Only the Church have as *yet* received of the merit of Jesus' death. Greatly favored are those who can see that as the whole world lost Divine favor and came under Divine sentence of death, with its concomitants of sorrow and pain, so it was necessary that a satisfaction of justice should be made before this sentence, or curse, could be removed; and that therefore, as the Apostle declares, "Christ died for our sins" -- "the Just for the unjust," that He might bring *us* back to God. Thus He opened up a new way -- a way to life everlasting.

The Scriptures call the Church of Christ "the Church of the First-borns," "a kind of First-fruits unto God of His creatures," "the First-fruits unto God and the Lamb." (Heb. 12:23; James 1:18; Rev. 14:4.) These expressions imply that ultimately there will be others of God's family *later* born; they imply *after* fruits. Christian people in general seem to have overlooked these Scriptures, so far as making application of them is concerned, and have generally come to believe that only those are ever to be saved who are designated in the Bible as the First-fruits -- that there will be no *after-fruits*.

But the Passover type indicates that it was God's purpose to save all Israelites; and that as a nation they represented all of mankind that will ever come into harmony with God and be granted everlasting life in the Land of Promise. Let us note that there were two Passovers -- the one in which only the first borns were passed over; and another greater one at the Red Sea, when by Divine power the whole nation of Israel was miraculously delivered and led across the channel of the Sea especially prepared for them by the accentuation of winds and tides. These passed over dry shod and were saved; while the host of Pharaoh, representing all who eventually will go into the Second Death, were overwhelmed in the Sea. The passover at the Red Sea pictures the ultimate deliverance from the power of sin and death of every creature of Adam's race who desires to come into accord with the Lord and to render Him worship, all who will ever become a part of Israel; for not one Israelite was left behind in Egyptian bondage.

## **RESPONSIBILITY OF THE FIRST-BORNS**

But this passover is not the one which we are about to celebrate. We are to celebrate the antitype of the passing over of the first-borns of Israel by the angel, in the land of Egypt. Only the first-born ones of Israel were endangered on that night in Egypt, though the deliverance of the entire nation depended upon the salvation, the passing over, of those first-borns. So only the First-borns of the sons of God from the human plane, the Church of Christ, are now being passed over during this night of the Gospel Age; only these are in danger of the destroying angel. These are all under the sprinkled blood.

We see, in harmony with all the Scriptures, that the "Little Flock," the "First-fruits unto God of His creatures," "the Church of, the First-borns," alone is being spared, passed over, during the present Age. We see that the remainder of mankind who may desire to follow the great antitypical Moses, when in the Age to follow this He shall lead the people forth from the bondage of sin and death, are not now in danger of eternal destruction--only the First-borns.

The Church of the First-borns are those of mankind who, in advance of the remainder of the race, have had the eyes of their understanding opened to a realization of their condition of bondage and their need of deliverance and to God's willingness to fulfil to them all of His good promises.

Furthermore, they are such as have 'responded to the grace of God, have' made a full consecration of themselves to Him and His service, and in return have been begotten of ' the Holy Spirit. With these it is a matter of life or death whether or not they remain in the household of faith-behind the blood of sprinkling.

For this class to go forth from under the blood would imply a disregard of Divine mercy. It would signify that they were doing despite to Divine goodness; and that, having enjoyed their share of the mercy of God as represented in the blood of the Lamb, they were not appreciative of it. For such, the Scriptures declare, "There remaineth no more sacrifice for sins"; "Christ dieth **no** more." They are to be esteemed as adversaries of God, whose fate was symbolized in the destruction of the first-borns of Egypt. The Church of the First-borns, through the begetting of the Holy Spirit and the greater knowledge and privileges which they enjoy in every way; have a far greater responsibility than has the world; for they are the only ones yet in danger of the second death. This is the lesson of the Passover type, and applies only to true Christians.

By and by the night of sin and death will have passed away, the glorious Morn of deliverance will have come, and The Christ, the antitypical Moses, will lead forth, will deliver, all the people of God all who, when they shall come to know, will be glad to reverence, honor and obey the will of God. That day of deliverance will be the entire Millennial Age, at the close of which all evil and evil-doers, symbolized by the hosts of Egypt, will be utterly cut off in the second death -- destruction.

### **JESUS OUR PASSOVER LAMB**

The Apostle Paul clearly and positively identifies the Passover Lamb with our Lord Jesus, saying, "Christ our Passover is sacrificed for us; therefore let us keep the feast." He informs us that we all need the blood of sprinkling, not, upon our houses, but upon our hearts. We are to partake of the Lamb; we must appropriate to ourselves the merit of Christ, the value of His sacrifice; we must also eat of the unleavened bread of Truth, if we would be strong and prepared for the deliverance in the Morning of the New Dispensation. Thus, we put on Christ, not merely by faith; but more and more we put on His character and are transformed into His glorious image in our hearts and lives.

We are to feed on Christ as the Jews fed **on** the literal lamb. Instead of the bitter herbs, which aided and whetted their appetites, we have bitter experiences and trials which the Lord prepares for us, and which help to wean our affections from earthly things and to give us increased appetite to feed upon the Lamb and the unleavened Bread of Truth. We, too, are to remember that we have here no continuing city; but as pilgrims, strangers, staff in hand, we are to gird ourselves for our journey to the heavenly Canaan, to all the glorious things which God has in reservation for the Church of the First-borns, in association with our Redeemer, as kings and priests unto God.

Our Lord Jesus also fully identified Himself with the Passover Lamb. On the same night of His betrayal, just preceding His crucifixion, He gathered His Apostles in the upper" room, saying, "With desire have I desired to eat this Passover with you before I suffer." It was necessary that as Jews they should celebrate the Passover Supper on *that night* -- *the* night of the anniversary of the slaying of the Passover Lamb in Egypt, of the saving of the typical firstborns from the typical "prince of this world" -- Pharaoh -- the same date on which the real Passover Lamb was to be slain. But as soon as the requirements of the type had been fulfilled, our Lord Jesus instituted a new Memorial upon the old foundation, saying, "Do this in remembrance of Me."

## PRIMARY SIGNIFICATION OF THE BREAD AND THE CUP

We recall the circumstances of the first Memorial -- the blessing of the Bread and of the Cup, the fruit of the vine; and our Lord's declaration that these represented His broken body and shed blood, and that all His followers should participate, not only feeding upon Him, but being broken with Him; not only partaking of the merit of His blood, His sacrifice, but also laying down their lives in His service, in cooperating with Him in every and any manner, that they might later share all His honor and glory in the Kingdom. How precious are these thoughts to those who are rightly in tune with our Lord!

In presenting to the disciples the unleavened bread as a memorial, Jesus said, "Take, eat; this is My body." The evident meaning of His words is, This symbolizes, or represents, My body. The bread was not actually His body; for in no sense had His body yet been broken. In no sense would it then have been possible for them to have partaken of Him actually or antitypically, the sacrifice not being as yet finished. But the picture is complete when we recognize that the unleavened (pure, unfermented) bread represented our Lord's sinless flesh-leaven being a symbol of sin under the Law, and especially commanded to be put away at the Passover season. On another occasion Jesus gave a lesson which interprets to us this symbol. He said, "The Bread of God is He which cometh down from Heaven, and giveth life unto the world." "I am the Bread of Life. I am the living Bread which came down from Heaven; if any man eat of this Bread, he shall live forever; and the Bread that I will give is My flesh, which I will give for the life of the world." - John 6:33, 35, 51.

In order to appreciate how we are to eat, or appropriate, this living Bread, it is necessary for us to understand just what the bread signifies. According to our Lord's explanation of the matter, it was His flesh which He sacrificed for us. It was not His prehuman existence as a spirit being that was sacrificed, although that was laid down and its glory laid aside, in order that He might take our human nature. It was the fact that our Lord Jesus was holy, harmless, undefiled and separate from sinners -- without any contamination from Father Adam, and hence free from sin -- that enabled Him to become the Redeemer of Adam and his race, that permitted Him to give His life "a ransom for all, to be testified in due time." - 1 Timothy 2:3-6.

When we see that it was the pure, spotless nature of our Lord Jesus that was laid down on behalf of sinners, we see what it is that we are privileged to appropriate. The very thing that He laid down for us we are to "eat," appropriate to ourselves; that is to say, His perfect *human* life was given to redeem all the race of man from condemnation to death, to enable them to return to human perfection and everlasting life, if they would; and we are to realize this and accept Him as our Savior from death. The Scriptures show us, however, that if God would consider all past sins canceled, and should recognize us as having a right to human perfection, this still would not make us perfect, nor give us the right to eternal life.

In order that any of the race of Adam might profit by the sacrifice of Jesus, it was necessary that He should *rise from the tomb* on the Divine plane of life, that He should ascend to the Father and deposit the sacrificial merit of His death in the hands of justice, and receive from the Father "all power in heaven and in earth." As relates to the world, it was necessary also that in the Father's, due time He should come again to earth, a glorious Divine Being, then to be to the whole world a Mediator, Prophet, Priest and King, to assist back to perfection and to harmony with God all who will avail themselves of the wonderful privileges then to be offered.

It is this same blessing that the Gospel Church of this Age receive by faith in their Redeemer; namely, justification by faith-not justification to a *spirit* nature, which we never *had* and never

*lost*, and which Christ did not *redeem*; but justification to *human* nature, which Father Adam *possessed* and *lost*, and which Christ *redeemed* by giving His own sinless *flesh*, His perfect *human life*, as our ransom-sacrifice. The partaking of the unleavened bread at the Memorial season, then, means to us primarily the appropriation to ourselves, by faith, of *justification* to *human life-right* -- *a right to human life* -- with all its privileges, which our Lord at His own cost procured for us. Likewise the fruit of the vine symbolizes primarily our Savior's life given for us. His human life, His being, His soul, poured out unto death on our behalf; and the appropriation of this by us also signifies, primarily, our acceptance of restitution rights and privileges secured by our Lord's sacrifice of these.

### DEEPER SIGNIFICANCE OF THE LOAF AND THE CUP

Now let us note that God's object in *justifying* the Church *by faith* during this Gospel Age, in advance of the justification of the *world* by *works of obedience* in the Millennial Age, is for the very purpose of permitting this class who now see and hear, who now appreciate the great sacrifice which Love has made on man's behalf, to present their bodies a living sacrifice, and thus to have part with the Lord Jesus in His sacrifice -- as members *of His Body*. This deeper meaning of the Memorial He did not refer to directly. It was doubtless one of the things to which He referred when He said, "I have yet many things to say unto you, but ye cannot bear them now; howbeit, when it, the Spirit of Truth, shall come, it will guide you into all Truth, and will show you things to come." - John 16:12, 13.

This Spirit of Truth, the power and influence of the Father bestowed through, Christ, speaking through the Apostle Paul, clearly explains the very high import of the Memorial; for St. Paul says, writing to the consecrated Church, "The Cup of blessing for which we give thanks, is it not the *participation* of the blood of Christ? The Loaf which we break, is it not the *participation of the Body of Christ*?" the sharing with Christ as joint-sacrificers with Him, even unto death, that thereby we might be counted in with Him as sharers of the glory which He has received as the reward of His faithfulness? -- "For we, being many, are *one Loaf* and *one Body*." -1 Cor. 10:16, 17. - *Emphatic Diaglott*.

Both views of this impressive ordinance are very important. It is essential, first of all, that we should see our justification through our Lord's sacrifice. It is proper then that we should realize that the entire Christ, the entire anointed company, is, from the Divine standpoint, a composite Body of many members, of which Jesus is the Head (1 Cor. 12:12-14), and that this Body, this Church, as a whole must be broken-that each member of it must become a copy of the Lord Jesus and must walk in the footsteps of His sacrifice. We do this by laying down our lives for the brethren, as Jesus laid down His life -- directly for His Jewish brethren, but really for the whole world, according to the Father's purpose.

It is not *our spiritual* life that we lay down, even as it was not *Jesus' spiritual life* that He laid down. As He sacrificed His actual, perfect being, His *humanity*, so we are to sacrifice our justified selves, *reckoned perfect* through Jesus' merit, but not *actually* so. Likewise the Loaf and the Cup represent *suffering*. The grains of wheat must be *crushed* and *ground* before they can become bread for man; they cannot retain their life *and individuality* as, *grains*. The grapes must submit to the pressure that will extract all their juices, must lose their identity as grapes, if they would become the life-giving elixir for the world. So it is with the Christ company, Head and Body. Thus we see the beauty and force of St. Paul's statement that the Lord's children are participants in the one Loaf and the one Cup. But it is *His* blood, the virtue of His sacrifice, that counts. *Our* blood has virtue only because of *His* merit counted to us, only because we are members of His Body.

Our Lord distinctly declares that the Cup, the fruit of the vine, represents blood; that is, life -- not life *retained*, but life *shed*, given, yielded up -- sacrificed life. He tells us that this life poured out was 'for the remission of sins; and that all who would be His must drink of, it, must accept His sacrifice and appropriate it by faith. They must receive life from this source. It will not do for any to claim an immortality outside of: Christ. It will not do to declare that life is the result of obedience to the Law. It will not do to claim that faith in some great teacher and obedience to his instructions will, amount to the same thing and bring eternal life. There is no way to attain eternal life other than through the blood once shed as the ransom-price for the whole world. "There is none other name given under heaven or amongst men whereby we must be saved." (Acts 4:12.) Likewise there is no other way by which we can attain to the new nature than by accepting the Lord's invitation to drink of His Cup, and to be broken with Him as members of the one Loaf, to be buried with Him in baptism into His death, and thus to be with Him in His resurrection to glory, honor and immortality. - Rom. 6:3-5; 2:7.

### **THE CELEBRATION IN THE KINGDOM**

On the occasion of the institution of the Memorial Supper, our dear Lord, as usual, had something to say about the Kingdom, the theme of His every discourse. Those to whom He had promised a share in the Kingdom if faithful, He reminded of **His** declaration that He would go away to receive a Kingdom and to come again and receive them to Himself to share in it. He now adds that this Memorial which He was instituting would find its fulfilment in the Kingdom, that He would no more drink of the fruit of the vine, until He should drink it anew with them in the Father's Kingdom.

Just what our Lord meant by this statement might be difficult to determine positively, but it seems not inconsistent to understand Him to mean that as a result of the trials and sufferings symbolized in His Cup, there will be jubilation in the Kingdom. "He shall see of the travail of His soul and shall be satisfied." He will look back over the trials and difficulties endured in faithful obedience to the Father's will, and will rejoice in these as He sees the grand outcome -- the blessings which, will come to all mankind. This jubilation will be shared by all His disciples who have drunk of this Cup, first in justification, then in consecration and sacrifice with Him. These have His promise that they shall reign with Him; and when the reign shall have begun, when the Kingdom shall have been established, looking back they shall praise the way that God has led them day by day, even unto the end of their earthly course, and even though it has been a "narrow" way," a way of self-sacrifice, a way of self-denial.

Our dear Master's faith stood the test of all these trying hours which He knew to be so near the time of His apprehension and death. The fact that He rendered thanks to the Father for the bread and the cup is indicative of a joyful acquiescence in all the sufferings, *which* the breaking of the bread and the crushing of the grapes implied. Already He was satisfied with the Father's arrangement. In line with this spirit was the singing of a hymn as they parted, a hymn of praise no doubt, thanksgiving to the Father that His course on earth was so nearly finished, and that He had found thus far grace sufficient for His need.

In considering the events of those solemn hours which followed the Memorial Supper, let us follow the Redeemer to Gethsemane, and behold Him "with strong cryings and tears" praying "unto Him who was able to save Him out of death" -- expressive of our Master's fear of death lest in some particular He might, have failed to follow out the Father's Plan, and therefore be thought unworthy of a resurrection. We note that our Lord was in some way comforted with the assurance

that He had faithfully kept His consecration vow, and that He would surely have a resurrection as promised.

We behold how calm He was thereafter, when before the high priest and Pilate, and Herod and Pilate again. "As a lamb before her shearers is dumb, 'so He opened not His mouth" in self defense. We see Him faithful, courageous to the very last; and we have His assurance that He could have asked of the Father and could have had more than twelve legions of angels for His protection. But instead of petitioning for aid to escape His sacrifice, He petitioned for help to endure it faithfully. What a lesson is here for all His footstep followers!

On the other hand, we recall that even amongst His loyal disciples the most courageous forsook the Master and fled; and that one of them, in his timidity, even denied his Lord! What an occasion is this for examining our own hearts as respects the degree of our own faith, our own courage and our willingness to suffer with Him who redeemed us!

What an opportunity is thus afforded for us to buttress the mind with the resolution that we will not deny our Master under any circumstances or conditions -- that we will confess Him not only with our lips, but also by our conduct.

### **OUR OPPOSITION TO BE FROM RELIGIOUS WORLD.**

We are shocked with the thought that it was Jehovah's professed people who crucified the Prince of Life! and not only so, but, that it was the leaders of their religious thought, their chief priests, Scribes and Pharisees and Doctors of the Law, rather than the common people, who were responsible for this dreadful deed. We remember the Master's words, "Marvel not that the world hate you; for you know that it hated Me before it hated you." We see that He referred to the religious, world; and realizing this, we know that it will be the religious world that will hate us, His followers. We are not to be surprised, then, that opposition to the Truth and persecution of the light bearers should come from the most prominent exponents of so-called Christianity. This fact, however, should not cause us to hate either our own opponents or those who persecuted our Lord to the death. Rather we are to remember the words of the Apostle Peter respecting this matter: "I wot that in ignorance ye did it as did also your rulers." - Acts 3:17.

Ah, yes! Ignorance and blindness of heart and mind is at the bottom of all the sufferings of Christ both Head and, Body. The Father permits it to be so now, until the members of the Body of Christ shall have filled up that which is behind of the afflictions of their Head. (Colossians 1:24.) Soon, "as our dear Lord declared, those who now partake of His broken body and are broken with Him in the service of the Truth, those who now participate in His Cup of suffering and self-denial, will drink with Him the new wine of joy in the Kingdom, beyond the veil. With that glorious Morning will begin the great work for the world's release from the bonds of sin and death -- the great work of uplifting, the "times of restitution of all things spoken by the mouth of all the holy Prophets since the world began." - Acts 3:21.

The thought before the mind of each of those who participate in the Memorial service should be that expressed in the words of St. Paul, "If we suffer with Him, we shall also reign-with Him; if we be dead With Him, we shall also live with Him"; "for our light afflictions, which are but for a moment," are not worthy to be compared with the glory "that shall be revealed in us." (Rom. 8:18.) With these thoughts respecting the passing over of our sins as the First-borns through the merit of the, precious blood, and our share with our blessed Lord in all His experience of suffering and of glory, we may indeed keep the Passover feast with joy, notwithstanding the trials and difficulties. So doing, continuing faithful as His followers, very soon we shall have the great



privilege of leading forth -- the Lord's hosts -- all who ultimately shall hear and know and obey the great King -- out of the dominion of sin and death, out of Egypt into Canaan.

### **THE COMING ANNIVERSARY**

According to custom, the New York and Brooklyn congregation will this year meet to celebrate the great event which is so full of precious significance to all the saints who have come into an appreciation of Present Truth. We recommend that the dear friends in various parts of the world neglect not this blessed Memorial. We do not advise the leaving, of, the smaller groups to meet with larger companies; but rather that each little company, or band, meet together as is its usual custom; for this seems to have been the course of the early Church. Let us "keep the Feast," with joy of heart, but with due appreciation of its solemnity, not only as relates to our Lord's sacrifice for us, but also as relates to our own covenant to be dead with Him. We recommend that the leaders of each company make arrangements to obtain unleavened bread, and either unfermented grape juice, or raisin juice, or other fruit of the vine. Our recommendation is against the use of fermented wine, as being a possible temptation to some weak in the flesh, though provision might be made for any, if there be such, who conscientiously believe that fermented wine was meant to be used.

We recommend that these little gatherings be without ostentation. Decently, orderly, quietly, let us come together, full of precious thoughts respecting the great transaction we celebrate. Let us not have our attention too much taken up with forms and ceremonies. Let us in this, as in all things, seek to do that which would be pleasing to our Lord; and then we shall be sure that the service will be profitable to all who participate.

We have heretofore suggested that none are to be forbidden to partake of the emblems who profess faith in the precious blood and full consecration to the Lord. As a rule there will be no danger that any will accept the privilege of this fellowship who are not earnest of heart. Rather, some may need to be encouraged, since wrong views, we believe, are sometimes taken of the Apostle's words concerning those who "eat and drink damnation [condemnation] to themselves, not discerning the Lord's body." (1 Cor. 11:29.) For the sake of these timid ones, who, we trust, will not forego the privilege of commemorating this great transaction, we would explain that to our understanding the class mentioned by the Apostle is composed of those who fail to realize the real import of the sacrifice, and who recognize this service as a mere ceremonial form. The failure to investigate and learn what this signifies, brings condemnation, reproof.

We trust that the occasion will this year be a most precious and profitable one to all the saints. As we are approaching the end of our course, the great importance of our Calling, its responsibilities and privileges, should be impressed more and more upon our hearts and minds. We are living in wonderful times. We know not what a day may bring forth. Then let us walk with great carefulness, with great soberness, yet with joy and rejoicing, knowing that our deliverance draweth nigh; and that, if faithful, soon with our Beloved Bridegroom we shall partake of the wine of joy in His Kingdom and be forever with Him.

*-R5869-R5872, March 15, 1916.*

"We must make sure that the life of a person, his standing in the community and ability to meet his needs is not made to depend upon race or color, but only upon character and willingness to contribute his best.

"We must oppose all charlatans and demagogues, giving no quarter to those who would fan into flame racial animosities.

"We must support with counsel, service and material resources all constructive efforts for equal justice and opportunity for all.

"We must sponsor study groups, forums, fellowship in worship and other interracial means through which men learn cooperation in meeting common needs and mutual interests..

"We must make sure that in our churches those of every race and people shall be welcome to full membership and fellowship."

This is indeed a lofty list of "musts" and one with which many will be in hearty agreement, but as the sick world considers them, one can almost hear it repeat the words of St. Paul: "To will is present with nee, but how to perform that which is good I find not." Yes, a mighty inward transformation is requisite in each individual ere mankind can perform that which is necessary for its welfare. This truth has been well stated by the Editor of "*Steel*," from whose Christmas message we quote with pleasure because of the lucidity and perception he reveals:

"Of the many Christmas cards we have seen this year, the most appropriate, in our opinion, is one on which the words of a prayer are inscribed in the form of a cross. It is a prayer to Almighty God to deliver the people of the world from the cruelties of war, to lead all nations in the way of peace, to teach us to put away all bitterness and misunderstanding; so that all "may draw together as one comity of peoples and dwell in the fellowship of the Prince of Peace.

"One does not have to be deeply religious to realize that in this simple prayer lies the only ultimate solution of the problems which now plague our troubled world. Not 'until we have truly put away 'bitterness and misunderstanding' and have: drawn together as a 'comity of peoples' will we have laid a solid foundation for enduring peace.

"This is because human nature is the root of most of our troubles. We can destroy the military might of Germany and Japan. We can maintain armies of occupation to prevent these nations from re-arming. We can restrict the industries of enemy countries to the manufacture of peacetime products. We can adopt Atlantic charters, issue tabulations of cherished 'freedoms,' sign peace pacts, create spheres of influence, form leagues of nations and establish an international police force to maintain order. We can do all these things. Some. of them we should do, because they are among the few practical approaches **to** the end objective available to us now. Yet, having done any or all of them, we still will have barely touched the basic problem -- human nature.

"What we need more than anything else is a powerful inspirational influence to elevate the moral, ethical, and spiritual standards of all the people. We need precepts and examples to convince hundreds of millions that right doing is more profitable than wrong doing. If we could find a way to establish on a world-wide basis a code as simple as do unto others as you would have others do unto you, it alone would do more to insure peace than all the pacts, leagues, charters, and police powers man can create. On this Christmas Day, 1944, may we hope that the tribulations of this war-ridden world will impel individuals in every land to acknowledge a higher sense of moral, ethical and spiritual obligation to their fellow men!"

We sincerely believe, on the basis of God's Word, that this hope of the writer quoted will be realized. Men are beginning to see that unless the war brings in its wake some new form of idealism there can be no hope of an enduring peace. Peace is an ideal condition which comes only from the intelligent pursuit of other ideals. The United States went into the war to establish the ideals of world wide freedoms -- the only element that can fuse all men. No simple allegiance to tribe, race, religion, nation, or league can spread good will and build solidarity in the new world by itself alone. Any world organization into which we may enter must make this the first and foremost emphasis. Few however are thus farseeing, and, alas, of these few, still less realize that this desirable condition is unattainable by human ability alone. But, thank God, within the pages of the Bible we find the promise of a full solution to all earth's problems and that on a scale that will amaze all nations. Herein we read that we live in the very days of the establishment of the long-promised and long-prayed for Kingdom of Christ which is to rule over all peoples for a thousand years. Furthermore, "that the very design of the present great 'time of trouble', [perhaps] now nearing a culmination, is for the very purpose of breaking the stony hearts of the whole world, to bow down into the dust the proud, and to break up the fallow ground with deep furrows of pain, trouble, sorrow; that all may be thus made ready for the great blessings of the Millennial reign. And it will serve its intended purpose: as the Prophet declares, 'When Thy judgments [Lord] are in the earth, the inhabitants of the, world will learn righteousness.' (Isa. 26:9.) By that time all will have learned that selfish schemes, and all schemes that can be devised and carried out by fallen men, are defective, and lead only to various degrees of trouble and confusion. And all will by that time be longing for, but despairing of, a reign of righteousness -- little realizing how near at hand it is.

At present, men still continue with their own plans, "meditating a vain thing," imagining to their own strength to bring about a world order of justice; and peace and all unwittingly opposing themselves to Him whose prerogative it is. Christ is God's appointed King of kings and His shall be the universal dominion and to Him shall every knee bow Yea, all kings shall fall down before Him, all nations shall serve Him." (Psa. 72:11.) He is God's great "Gift" to the world, the "Desire" of all nations, through whom, associated with His risen saints, all the "families of the earth shall be blessed. (Gen. 22:18.) In Him shall every longing of the "groaning creation" find its fulfilment, "for all the promises of God in Him are yea, and in Him, Amen."

"Jesus shall reign where'er the sun  
Does His successive journeys run;  
His Kingdom spread from shore to shore,  
Till moons shall wax and wane no more."

- *W. J. Siekman.*

## Ye Did It Not to Me

They said, "The Master is coming  
To honor the town today,  
And none can tell at whose house or home,  
The Master will choose to stay."  
Then I thought while my heart beat wildly,  
What if He should come to mine?  
How would I strive to entertain  
And honor the Guest Divine.

And straight I turned to toiling,  
To make my home more neat:  
I swept and polished and garnished,  
And decked it with blossoms sweet.  
I was troubled for fear the Master  
Might come ere my task was done,  
So I hastened and worked the faster  
And watched the hurrying sun.

But right in the midst of my duties  
A woman came to my door;  
She had come to tell me her sorrows,  
And my comfort and aid to implore.  
And I said, "I cannot listen,  
Nor help you any today;  
I have greater things to attend to."  
And the pleader turned away.

But soon there came another,  
A cripple, pale and gray,  
And said, "O let me stop and rest  
Awhile in your home, I pray;  
I have traveled far since morning  
I am hungry and faint and weak  
My heart is full of misery,  
And comfort and help I seek."

And I said, "I am grieved and sorry,  
But I cannot, keep you today;  
I look for a great and noble guest."  
And the cripple went away.  
And the day wore onward swiftly,  
And my task was nearly done,  
And a prayer was ever in my heart  
That the Master yet might come.

And I thought I would spring to meet Him  
And treat Him with utmost care,  
When a little child stood by me  
With a face so sweet and fair,  
Sweet, but with mark of tear-drops,  
And his clothes were tattered and old,  
A finger was bruised and bleeding,  
And his little bare feet were cold.

And I said, "I am sorry for you,  
You are sorely in need of care,  
But I cannot stop to give it,  
You must hasten elsewhere."  
And at the words a shadow  
Swept over his blue-veined brow,  
"Some one will feed and clothe you, dear,  
But I am too busy now."

At last the day was ended,  
And my toil was over and done,  
My home was swept and garnished,  
And I watched in the dark alone.  
Watched -- but no footfall sounded,  
No one paused at my gate,  
No one entered my cottage door,  
I could only pray and wait.

I waited till the night had deepened,  
And the Master had not come:  
"He has entered some other door," I cried,  
"And gladdened some other home."  
My labor had been for nothing.  
And I bowed my head and wept;  
My heart was sore and longing,  
Yet, spite of it all, I slept.

Then the Master stood before me,  
And His face was grave and fair;  
"Three times today I came to your door  
And craved your pity and care.  
Three times you sent Me onward,  
Unhelped and un comforted,  
And the blessing you might have had was lost  
And your chance to serve has fled.

"The poor you have always with you,  
They are ever in need of a friend;  
And as often as you give them food to eat,  
Those gifts to your Master you lend.  
Whenever you give them cold water,  
Or whatever their needs may be,  
You are aiding not only My little ones,  
But you are also helping Me.

"O, Lord, dear Lord, forgive me,  
How could I know it was Thee?"  
My very soul was shamed and bowed  
In the depths of humility.  
And He said, "The sin is pardoned,  
But the blessing is lost to thee;  
For failing to comfort the least of Mine,  
You have failed to comfort Me."

- *Author Unknown.*

## The Life and Light of Men

*"In Him was life; and the life was the light of men." - John 1:4.*

THE EXCELLENCIES of character possessed by his Lord and Master were repeatedly emphasized by the Apostle John. How much he loved to dwell on the beauties of His person, and direct attention to the fulness of life and light inherent in Him. This is characteristic of his Gospel, record, likewise the first of his three Epistles. The reactions of his own spirit in response to the influence of Jesus' words and life may be seen throughout his writings. This is revealed in the frequency with which we find him using the words "life" and "light." He loved to pen such words as, "And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth. . . . And of His fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." (John 1:14, 16, 17.) Then when he again takes up his pen, possibly at a later date, we find him writing in the same habitual trend of thought, saying, "That which was from the beginning, which *we* have heard, which *we* have seen with our eyes, which *we* have looked upon, and *our* hands have handled of the Word of life (for the life was manifested, and *we* have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly *our* fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you that your joy may be full." - 1 John 1:1, 3, 4.

The character of Jesus was radiant with life and light in the eyes of the Apostle John. Therefore being so profoundly impressed himself with these qualities inherent in Jesus, he could not but reiterate and emphasize the fact that a constant stream of both life and light may flow from Him into every sincere heart prepared to receive Him in truth as the "life and light of men." Thus, consistent with his own close affinity of spirit with his Lord, and true to the principle that "out of the abundance of the heart the mouth speaketh," he records the wonderful words of life and light heard from the lips of Him who spoke as never man could speak. Such words as these were impressive words to John, "I am come that they might have life, and that they might have it more abundantly." And again, "Whosoever shall drink of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up unto everlasting life." (John 4:14.) Remembering as he does these and other similar words, no wonder this disciple who enjoyed so much of intimate friendship with Jesus, is led to gather up the sum total of Christian experience in the brevity of a few sublime words, "God hath given us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." - 1 John 5:12.

The same great truth was of course as clearly seen by the Apostle Paul, and as faithfully presented, as a vital feature of true doctrine. He too made it the final objective in our life of faith in Christ. With him, to have the life of Christ experimentally known, and its reality borne testimony to in the daily life, was the end toward which everything in true experience must contribute. We have in these two outstanding Apostles another illustration of that diversity which is so much a part of all God's operations. Each in his own way gives emphasis to a truth which, like so many other truths, may be seen in greater beauty as it may be framed in the language fitly expressive of diversified personal experience. John in his writings, particularly so in his first Epistle, is concerned almost entirely with stating facts. There is little of elaboration associated with the clear-cut facts set forth. May we assume that to a mind such as his these facts seemed so much a part of what should be understood by all, therefore so easily applied in practical life, that explanation seemed unnecessary? It frequently happens to be so among those equally devoted, to

the same Lord. This is particularly true in the realm of deep spiritual truth. There is no "last word" in this field of expression. Very truly has it been said, "Oh these last words, these finalities, these inclusive conclusions of the whole matter! We know it is the purpose of God to bring us out of darkness into His most marvelous light. But the vision of God must ever be too wide and wonderful to be gathered into the compass of one luminous hour, to be held in the limits of one passage of clarified feeling and thinking. It is through many mind and spirit shadows that the children of men come truly to the underlying divinity of life and the face of the Father."

So *we* need a teacher such as Paul, one who will elaborate on these profound facts, to the end we may know how they operate in a practical, every day experience. We find the need for his way of teaching us how the seemingly impossible may become the attainable as we follow on to know the Lord. How very much we need his reminder that we have not yet laid hold of all things possible to us in Christ Jesus. His own confession of not having attained the perfect goal speaks volumes to us: "Not as though I had attained, either were already perfect: but I follow after, if that I may apprehend that for which I am apprehended, of Christ Jesus." (Phil. 3:12.) It true of him when he penned these words, how manifestly true of us now. To him, and to us, growth in grace and knowledge must ever be seen as progressive. The words, "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God," are words which can never be other than an admonition fitly spoken even to the most advanced among God's children. For ourselves, we have not yet comprehended all truth. Not yet have we seen the King in all His beauty, nor as yet received the full impress of His image on our soul. Though graciously privileged to be of those seated "together in heavenly places in Christ Jesus," it is well to remember that the heavenlies may yet be opened still more wonderfully to us, if so be the hunger of our hearts finds true expression in the words of our song, "And still new beauties may we see, and still increasing light."

The thought is this: we are to recognize that inasmuch as Jesus is our life and light, He is both of these to us in a measure inexhaustible. Our aim must therefore be that of pressing on, as did Paul, toward a more complete experience of our life in Christ, and of the power of His light-in daily life. The facts, therefore, relating to how He is our life and light have been brought out of the shadows of uncertainty by Paul, and set before us as the true goal toward which we may make our way confidently, assured of an end never to be denied to those who follow on to know the Lord. What is this attitude of mind but that of desiring to drink deeply of the water Jesus can give, which being received in the measure He delights to give, leads to a progressive fulfilment of His promise, "a well of water springing up unto everlasting life."

### **"IN HIM WAS LIFE"**

Weighted, indeed, with meaning are the words, "In Him was life"! -- inherent in Him there is a fountain of life ever overflowing, and ever accessible to us. Through Him we pass out of death into life. Our sonship is real and wonderful. "Beloved, now are we the sons of God." What we shall be when privileged to see Him as He is, belongs to the realm of things yet unrevealed. But not so the matter of our sonship and newness of life through Christ. "True is the word verifying this fact., "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8:16.) If children, then we are partakers of His life. This life of Christ we are called upon to exhibit before others, as saith the Scriptures, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." (2 Cor. 4:10.) This being true, we are to go on believing that life's meridian in spiritual experience is not a thing of the past, but still before us. We are to understand that what we have as yet attained to is still far short of that which can be. Christian life ever follows the divinely ordained way, "First the blade, then the ear, after that the full corn in the ear." - Mark 4:28.



"In Him was life"! Life in its perfect expression! Life pulsating with undiminishing devotion to the will of God, and ceaseless in its flow toward those He came to redeem. Life indeed! Something so much a part of His own joy that as He witnessed the deadness of those about Him, and to whom He came as unto His own, He must utter His deep lament, "Ye will not come to Me that ye might have life." (John 5:40.) Spurning this great opportunity they grieved the heart of the Lord of life, just as it continues to grieve Him when such as are now His own fail to receive Him in all the fulness He longs to be to all His true people. He continues to say even as in those days of long ago, "I am come that they might have life, and that they might have it more abundantly." - John 10:10.

What, then, in concise language is this to mean to us-to us who rejoice in having passed from the universal condition of death in Adam to newness of life in Christ? To have received of His life means that "Christ who is our life" will be continually working out in us the fulfilment of His promise, "He that abideth in Me, and I in Him, the same bringeth forth much fruit." (John 15:5.) The object is fruit, more fruit, much fruit. Progression is every where presented in the Word of God. The days of creation represent this law. Creative activity back there began at the lowest point, then worked up to the climax in the creation of man in God's own image. The ministry of Jesus began with filling earthen waterpots with sparkling wine to gladden the hearts of men. He finished that ministry in pouring out His blood to save the souls of men. So it is with us in the matter of our spiritual growth. The knowledge of His grace first dissipates the darkness, bringing us into His marvelous light. Then by "the might of His power to usward who believe," we, "beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." (2 Cor. 3:18.) Thus, with Christ as our life, we are indeed, "God's workmanship created in Christ Jesus." We are made for Him through a love surpassing knowledge, and made like Him by a power infinitely able to complete so great a work in us. Possessing the life of Christ means having 'the mind of Christ, eventually bringing to us the fulness of His character. The fruit of righteousness will then have developed from blossom to bud, from the immature in growth to the final lusciousness in flavor, and sweetness in perfume.

Complementary to the Bible as a means of teaching us God's wonder working ways, we have the great book of nature adding thereto with many remarkable manifestations. How strong should be our faith in the power of God to bring to completion the design He has in His plan for each of us. We look again and again at what man can accomplish by way of working out the seemingly impossible in the cultivation of fruits and flowers. As we look at these creations man has wrought, well may we exclaim, "Can this man, and can God not?" The Irish rose is a thing of beauty, and fragrant with perfume as from the hand of God. A gardener desires to multiply the number of his Irish rose bushes. He may go out into the untitled woodlands and dig up a wild brier rose with all its coarseness in stem and branch. This he transplants in the soil of his own garden that it may take root there. But this garden is for sweet Irish roses, not for briars. So the wild brier is cut off close to the soil, and a slit made in the remaining stub. Into this a bud of the Irish rose is grafted, and ere long the stem and branches grow upward bearing buds which blossom into roses, filling the air with a sweet fragrance the wild brier could never know. Even as our Master Gardener has said to us, so might the gardener of our illustration have said as he went to the brier in the wilds, "I have come that you might have life, and that you might have it more abundantly." Will we not be as submissive in Christ's hands as was the brier in the gardener's, and let Him be life indeed to us?

## **"AND THE LIFE WAS THE LIGHT OF MEN"**

"That was the true Light, which lighteth every man that cometh into the world." (John 1:9.) Jesus, as that true Light, came into the world to reveal God to men. He was truly called Emmanuel -- "God with us" -- God with us in the person of His Son, whom having seen and heard it was as if the person and voice of the Father had been seen and heard. **In** the radiance of that life among men God was revealed as holy, beyond the approach of fallen men, yet brought near in the supreme gift of His love, His only begotten Son. He was manifested as love in its fulness of sympathy for His fallen creatures, and yearning to translate them out of the kingdom' of sin and darkness into the realms of true life, light, and holiness. As the Light of men Jesus came to reveal that where sin had abounded, grace more abounded. "Never man spake like this Man," and never man lived so radiant a life as He of whom the Apostle wrote, "We beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth." True, men have mostly loved darkness rather than light, therefore the Light of the world, the great revelation of grace and truth, has lightened but a few in the measure now made possible to those willing to walk in the light as He is in the light. But He will yet "lighten every man that cometh into the world." He will yet arise over the world as the Sun of Righteousness, with healing in His beams, and then it shall no more be true, "Darkness shall cover the earth and gross, darkness the people," but then. "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." - Isa. 60:2; 11:9.

But we come again to our own place of privilege in the will of God. He who said, "I am the Light of the world," also said, "Ye are the light of the world." What a privilege this represents! Jesus was a fountain of light; we can be but reflectors of the light received from Him. In Rotherham's translation of 2 Cor. 3:18, we have this thought very beautifully presented, "And we all with unveiled face receiving and reflecting the glory of the Lord." Again in chapter 4 and verse 6 of this same Epistle we have another such beautiful and, suggestive expression: 'Because He who said, Out of darkness light shall shine! is He who hath shone in our hearts, in proportion to the radiance of the glorious knowledge of God, in the face of Christ. Howbeit we have this treasure in earthen vessels, that the surpassing greatness of the power may be of God, *and not from ourselves,*' - Rotherham.

He, who is our light not only lights up the way we take in following Him, but lights us up as we follow Him in that way. "It is much to be guided by light; it is greater to be glorified by light. It is much to see the way by the light that shines from Him; it is greater when the light kindles in our own eyes till they, too, shine with the light that is in His. He who follows the light of the world becomes a light of the world. The pillar of light which lights up the way for the follower, lights up also the follower in the way. What is likeness to Christ? Likeness to Christ is when the light from the moving pillar falls on the life, following close behind it, till the following life becomes also in its way a moving pillar of light.

"To keep in the presence of the risen Lord; to follow Him as the moving pillar; to lay aside every weight and sin which doth so easily beset us, 'looking unto Jesus, the author and finisher of our faith,' that is the restoration of the attribute of light. The glory of pureness, the glory of patience, the glory of grand endeavor, the glory of fellowship with God, are the light that is in Him; which, if we follow, it will fall on us, and as He is, so shall we be in this world.

"It is this which is given us, in the splendid ideal, as the thing we are to utter, to manifest 'That the life of Jesus may be manifested'; that His life, which was once uttered in the days of His flesh, as the revelation of the Father to men, may be uttered again by each one of us as the manifesting of the same life to those who are round about us."

- J. J. Blackburn.

## **Service Committee Notes**

### **Inquiring for the Word of Life**

Dear Sirs:

Enclosed please find thirty cents (\$.30) for a copy of your book, "The Divine Plan of the Ages," as mentioned in your leaflet, "When the Morning Cometh."

Would also appreciate copies of the following

"What Is the Soul?"

"Where Are the Dead?" (My husband was recently killed in action in Germany.)

"Has Judgment Day Begun?"

"Immortality and the Resurrection of the Dead"

"Do You Know what the Bible Foretells of Today and Tomorrow?"

Also the booklet covering the word "Hell" and where it is found in the Bible.

Thank you, and may you continue with your wonderful and comforting work.

Respectfully yours,  
Mrs. E. M. C, -- N. Y.

### **The Divine Plan Comforts These Mourners**

Dear Mrs. M,

We have just received your expression of sympathy in the loss of our son Lowry and we thank you and appreciate your words of sympathy.

I already have the "Divine Plan of the Ages," and have read it a great deal. It really is comforting to realize that the awful night will be over soon and this sickness and death will reign no more.

We realize that our King will break into pieces all the worldly systems and set up His righteous government in the earth; then our children will return from the land of the enemy (death) and then death, the worst enemy of all, will be destroyed, and the knowledge of the Lord shall then cover the earth as the water covers the sea. We are taught that the Truth shall make us free..

Yours in Christ,  
Mr. and Mrs. A. A. -- Mich.

### **Leaving Results with the Lord,**

Dear Brethren:

I thought you would like to know that beginning October and up to the present time I have sent out literature to 213 relatives of deceased soldiers. I deem it a privilege and it gives me great pleasure to have had this small part in this public witnessing. One of the friends in B has assisted me in this work. I shall continue it for some time.

The tracts were sent to names taken from the "Sun" and covered B----- and its immediate environs. As to what results shall be obtained I may never know, but that does not concern me particularly. I have been learning in recent years that if the Lord build not the house, the builders build in vain, and so I send out these pamphlets in faith, praying the Lord to bless the message to their recipients according to His Wisdom.

With Christian love and prayers,  
Your brother in Christ,  
E. H. W. -- Md.

### **Binding up the Broken-hearted**

Dear Brethren:

Will you please have a three-months free subscription to the "Herald" sent to ----- . You will remember you sent a card informing us of her request for literature. I called at her home last Thursday and experienced *the* old-time thrill of witnessing for the Lord. I *firmly* believe that she is one of the Lord's saints. She has lost her youngest son in the war and naturally is heartbroken. What a privilege it was to pour oil on her open wound! I had taken with me several copies of the "Herald," a copy of the First Volume, and several tracts. She expressed her willingness to read the First Volume if I would lend it to her. I feel she may purchase the books for herself and also subscribe for the "Herald" later on. However, that is in the Lord's hands. I feel we have done our part. I of course will get in touch with her from time to time and do what I can to assist her. I truly thank the heavenly Father for the wonderful privilege of being used in His service.

Please be assured of my continued prayers on your behalf and of my deep Christian love.  
By His grace,  
Mrs. A. K. -- Md.

## Happy to Spread Glad Tidings

Dear Brethren:

I am so happy to have this work so I can feel I am doing something to spread our precious Truth around and announce the King and Kingdom.

We have an evening paper listing the "Killed" from our county and I have been sending letters to these names. Have had quite a lot of responses, thanking me for expression of sympathy. Have you any suggestions for another follow-up on these?

I am hoping for you a glad New Year in the Lord. He has made so many opportunities for us and so many provisions for our development that if we "*do these things,*" we are assured an entrance into the Divine family triumphantly at last.

Yours by His grace,  
**C. M. B. -- Pa.**

Our reply to the above question is that we should again write those who show appreciation of our letters and tracts, asking if we may be of assistance in connection with anything in the writings sent. Offer to call and discuss these things with them. This would be "watering the seed."

If you would join in this happy work, write

Pastoral Bible Institute Service Committee,  
P. O. Box 3473, Mdse. Mart Station,  
Chicago 54, Ill

*"When we are brought into the position of having practical fellowship with God, in trial and sorrow and suffering, we learn lessons that 'can never be learned amidst the ease and comfort of ordinary life. This is why God so often brings us through trials into glorious experiences of Himself," - Hudson Taylor.*

## Encouraging Messages

Dear Brethren:

I am glad to communicate with you again after four years of sorrow, misery, and privation of the very necessities of life, in this land where the war has left its awful passing. Our faith has been severely tried, not the faith in a religious organization, nor the faith in some church system, but that *individual* faith based upon the sure Word of God. It is such a faith in which all God's people were tried in days gone by, "enduring, *the* Invisible as if he is seeing." Thanks to God that His promises were fulfilled in us just when we needed them. "I will never leave thee nor forsake thee."

It is to His grace alone that the message of the Gospel does not stop in this part of the world during these perilous times. Contrary to our own human reasoning, the number of believers has increased. We know that God's, blessed day shall come when all the elect will have been gathered from the "four winds."

The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all.

With Christian love,  
Your brother in Him,  
C. J. C. -- Athens, Greece.

Dear Brethren

Greetings in our Master's name, at the entrance of another year. I have enjoyed the visits of the "Herald" and am glad to continue with you another year, another milestone nearer the Kingdom, a year less of Satan's deception and destruction of mankind.

The Lord has been very good to us, as He always is, and would do' us even more good if we were not so dull and stupid and slow. How clear must be the vision of those who dwell in the presence of the Master. Our vision and understanding is so clouded by our imperfections that we have but a dull idea of the perfect beauty and glory of our God and of His Anointed. However, we are getting our training, and by the use of His eyesalve are getting rid of some of the scales, and so can comprehend more clearly than we could some time ago,

How profitable it is and has been to follow the Lord's admonition to us in Proverbs 6:20-23: "My Son, *keep* thy Father's commandment," obey it, practice it. Every doing of it will open a little wider the gates by which we may enter into glorious privileges and conditions, a mind and heart and life not only freer from the dragging influences of the world, but actually enjoying a foretaste of the glory *which* shall be revealed. "Forsake not the law of thy mother" - the Abrahamic Covenant and our privilege of service and sacrifice in it, the *law of love*. Sometimes the weariness of the body and mind, and the difficulties by the way, suggest to us to turn aside from this law and not to sacrifice, and if we listen, we lose a rich blessing and some of the Master's fellowship. So we do well to "bind them continually upon thine heart," to set our affections upon the things in which the Lord delights, that we may learn to love them too, and find a similar delight; and to tie them about our neck as something very precious which we do not want to lose and which we love to examine repeatedly, 'because it reminds us of a very wonderful Father and a marvelous Elder Brother, who are eagerly training us so that, we may enter into their joys and be united with them.

So we find these regulations guide our conduct in life, so that we make straight paths for our feet, and avoid at least some stumblings, as we learn the better ways, the paths of peace, the *ways of righteousness* the right, just, loving way of ,doing everything. We find we can lie down to sleep without fear or worry, and rest in Him, casting all our care upon Him. And then the, supreme delight is the fellowship in our waking moments-"It shall talk with thee." How precious are Thy thoughts unto me, O Lord, how great is the sum of them. We marvel and long to know more, and If e graciously leads us on.

Enclosed is a dollar for my subscription and another for -.  
Yours in the Lord,  
J. A. M. -- Kansas.

Dear Brethren:

I have just finished reading Volume I, "The Revelation of Jesus Christ," and the book, "Daniel the Beloved of Jehovah," and would like to have the loan of Volume II of The Revelation if I cannot buy one. My faith and hope have been, increased by reading the two books. I think they are the most enlightening I ever read on the Revelation and Daniel

With Christian love,  
W. L. L. -- Ohio.

## The Transient

He did not have a house where He could go  
When it was night when other men went down  
Small streets where children watched with eager eyes,  
Each one assured of shelter in the town,  
The Christ sought refuge anywhere at all:  
A house, an inn, the roadside, or a stall!

He borrowed the boat in which He rode that day,  
He talked to throngs along the Eastern lake;  
It was a rented room, to which He called  
The chosen twelve the night He bade them break  
The loaf with Him, and He rode, unafraid,  
Another's colt in that triumph parade.

A man from Arimathea had a tomb  
Where Christ was placed when nails had done their deed.  
Not ever in the crowded days, He knew,  
Did He have coins to satisfy a need.  
They should not matter, these small things I crave.  
Make me forget them, Father, and be brave!

*- Helen Welshimer.*