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Death of the President

We join with the nation, and with all freedom loving peoples throughout the world, in paying a tribute of respect to the memory of our honored President, Franklin Delano Roosevelt.

"I am the Resurrection and the Life." - John 11:12.

The Pentecostal Blessing

Acts 2:1-11

"I will pray the Father, and He shall give you another comforter, that He may abide with you forever; even the Spirit of Truth." -- John 14:7

OUR LORD'S message to His disciples when leaving them was, that they should return from the Mount of Olives to Jerusalem 'and, tarry there until endued with power from on high. To many the ten days of tarrying would be considered a serious waste of valuable time. Think of it! One hundred and twenty of the Lord's consecrated people idle for ten days-not preaching, nor healing, nor engaging in any special religious work neglecting business and money making, and all earthly interests as well. What were they doing? The record implies that their special employment during those ten days was prayer and supplication to God. What did they want? They already were in relationship to God through faith, and permitted to pray to him as their Father. They already knew of Jesus and had already been blessed by Him in various ways, some of them having been His mouthpieces. Why tarry? Why pray? Why not go out at once into the vineyard and labor? If they had been left to guide their own steps, doubtless they would have been at work, but they were following their Master's Word, remembering the testimony, "Obedience is better than sacrifice." They knew not what qualifications they needed for their future service. They were merely trusting all to their Lord and obediently waiting for the promised blessing and preparation.

The necessity for their tarrying was threefold:

(1) They were incompetent for the work designed for them, until empowered for it.

(2) They could not receive the blessed anointing until first the Redeemer had ascended into heaven, "There to appear in the presence of God on our behalf," on behalf of believers. Members of the fallen *race*, they had already been privileged, like their father Abraham, to return to favor with God as His friends, being "Justified by faith." They could, as justified ones, address Him in prayer, "Our, Father, which art in heaven." They were not enemies at heart, but loyal, even though, to use the Apostle's language, they had been "enemies through wicked work's," through inability to keep perfectly the divine law. They were not rebels needing a Mediator, but loyal, though imperfect, friends who needed a Redeemer and Advocate. Their Redeemer testified, "The Father Himself loveth you." And again, in prayer to the Father respecting them, He said, "Thine they were, and Thou gavest them Me." Still, before divine justice could accept them as living sacrifices upon the Lord's altar, it was necessary that their ransom price should be definitely set over to justice by the Redeemer. This was done during the ten days of their "waiting for power from on high." The outpouring of the Holy Spirit evidenced the presentation and divine acceptance of the merit of Christ's sacrifice on their behalf. This permitted their recognition as New Creatures, their begetting to the new spirit nature as, sons of God, their anointing of the spirit as members of the Royal Priesthood.

(3) These ten days of prayer were necessary also to fit and prepare the Lord's disciples for the reception of the Holy Spirit. The human mind resembles a room, the door of which must be opened before treasures can be put therein. The door in this picture would symbolize the will, which must first give consent to whatever enters the mind, the heart, the life. Furthermore a room that is already stocked and overcrowded has little space wherein to place new valuables-the old-must be removed that place may be found for the new. Our hearts need to be emptied of their earthly hopes, aims and ambitions in order to make place for the new riches of God's grace. The ten days were probably none too long for the testing of the faith and loving obedience and zeal for the Lord and His cause, which they had undertaken to serve. As they prayed and fasted and waited expectantly for the promised blessing from on high, doubtless worldly ambitions, hopes and aims dissolved and vanished from their hearts, leaving them ready for the blessing the Lord intended, and which He poured out.

SOUND OF A MIGHTY WIND

We are not to understand that a mighty wind blew upon the praying and waiting company on Pentecost Day, but there was merely a sound which resembled that of a mighty wind. It was the more miraculous that there was no wind. From the reading of the Greek it is inferable that the tongues of fire or blaze of light which appeared over the head of each were not split or cloven flames, but that the expression, "Cloven tongues of fire," implies that a larger flame was first manifest, which was cloven or split or divided into these smaller flames, which appeared over the head of each. But no matter what the particular form of manifestation, its object was quickly discerned. It was the promised blessing from on high, from the Father's throne, through the Son; as St. Peter explained, "As every man hath received the gift, even so minister the same one to another." (1 Pet. 4:10.) We are not to understand that the-multitude, being of one mind, produced this manifestation, but rather that the, Lord, by His providence, brought them into the condition of full accord. preparatory to the giving of this blessing. Similarly He says that special blessings may be expected when two or three unite in their petition -- not that their uniting effects anything,

but that the Lord is pleased to reward the united efforts of His people, and thus to encourage them to forsake not the assembling of themselves.

The entire house was filled with a wonderful power, and every believer was apparently, as it were, electrified, vivified, and they were all filled with this Holy Spirit, this hallowed influence, and began to speak in foreign tongues under the influence that had come upon them. We are not sure now, but it is our opinion that this special manifestation was to the eleven Apostles only, because the subsequent record is that Peter and the others of the eleven Apostles addressed the multitude in these foreign tongues. We know no evidence that others of the one hundred and twenty preached in the unknown tongues on the occasion, nor that they had the power to do so.

For centuries the Lord's people have been more or less in strife respecting the Holy Spirit-what it is, etc. We will not attempt here an elaboration of the subject, but refer our readers to Scripture Studies, Vol. V., Chapters 8-11, where the subject is treated in great detail. Incidentally we merely notice that the Holy Spirit is not a person, but the spirit, the will, mind, energy, power or disposition of a person.. It is the Spirit of the Father. It is the Spirit of the Son. And it is the spirit of all who are in full harmony with these. The masculine pronoun is used because our Father and our Lord Jesus are both spoken of in the masculine gender and their spirit would properly be so referred to. Nothing has much more confused the mind of Christendom than the unscriptural theory that the Holy Spirit is one of three gods, equal in power and glory. It is one of the manifestations of the one living and true God. He manifested Himself in Jesus, who was "God manifest in the flesh." He manifested Himself in this holy influence or power at Pentecost and since to those who received the begetting or anointing of that Holy Spirit, the spirit of the Truth, and indirectly' to those of the world who discerned its operation in the children of Light, and who were reproved and rebuked because of being out of harmony with the divine will.

As some erred in speaking of the Holy Spirit as a "third person," so others err in the opposite direction in claiming that there is nothing of the Holy Spirit except a spirit of the truth. The proper thought, we hold, is that the term Holy Spirit stands for the divine will and divine power and divine truth, exercised how and when, and where the divine will purposes. The power which came upon the waiting disciples was not merely a field for the Truth, nor merely a knowledge of the truth, nor was it a person that fell upon them, nor could we think of a person being divided up and inhabiting either eleven Apostles or one hundred and twenty brethren, or thousands and tens of thousands of the Lord's people in all parts of the world.

"HE SHALL GIVE YOU ANOTHER"

Our text represents the matter in clear light and in harmony with, all the other Scriptures on the subject when it declares that the Holy Spirit must come from the Father, not from the Son; when it declares' that the Son would petition the Father to send the Spirit; when it declares that this special power or spirit of the Father would be another Comforter, instead of our Lord Jesus Himself, whose going away was necessary and expedient. Had our Lord remained as a person in the flesh, He would have been hampered by the fleshly and earthly conditions, much as we are, because He could not be everywhere at once. It was preferable or expedient, therefore, that He should personally leave His disciples and appear before the Father as their Advocate, and thus secure to them the Holy Spirit, which would not only represent the Father and Himself, but would also represent all Truth, all righteousness, and be a channel for, every one that needed blessing.

Following the miraculous sound and the electrical influences pervading the room and the manifestation of the lights upon their heads, we may be sure a considerable degree of holy joy and excitement manifested themselves amongst the believers, and this soon spread abroad and

attracted a large concourse of people through curiosity, because it was stated that they were "Continually in the temple." - Luke 24:53; Acts 2:46.

It has been surmised by some that the large upper room occupied on this occasion was one of the numerous apartments connected with the temple, and that the quick gathering of 3,000 "people might thus be accounted for. It was one of the annual festivals which drew the 'devout Jews, not only from all parts of Palestine, but also from neighboring countries. Most of them were Jews by birth, but some of them were proselytes or converts to Judaism. At first these heard various languages spoken and hastily concluded that the speakers were intoxicated, but later they discerned that the various tongues spoken represented the dialects of various people in the vast throng, so that each might hear in his own native tongue the message that was being circulated respecting Jesus, His death, resurrection, ascension, and now this miraculous outpouring of the Father's blessing at His hands, to qualify His service, to declare His message.

THE SIGNIFICANCE OF PENTECOST

The day itself is an important one. According to Jewish tradition it was the anniversary of the Law Covenant at Mt. Sinai. It therefore by contrast would be a reminder of how Christ makes free from the Law and admits to the benefits of the original Covenant all who approach the Father through Him. It was a day of, free giving to all in need, "According as the Lord thy God hath blessed thee." (Deut. 16:10.) Thus the Lord's followers dispensed to all who were in readiness to Deceive the blessings granted to them through Jesus.

The flames of fire beautifully symbolize the light of Truth, the enlightenment of the mind, which comes through the begetting of the Holy Spirit. This power divine was remarkably manifested in the eleven Apostles, for while the multitude still recognized them as "ignorant and unlearned men," nevertheless they took knowledge of them that they had been with Jesus and learned of Him; that they had a certain kind of enlightenment of mind and heart, which could come from no other quarter. And is not this same true of all those who have been begotten of the Holy Spirit? Only a few days ago, in talking to one of the dear friends, a carpenter, in respect to the knowledge of the Truth enlightening his mind and refreshing his heart, he added, "Yes, Brother Russell, and that is not all! Not only are my head and heart refreshed with respect to spiritual things, but without boasting I can say that the Truth has made me brighter and more proficient in every way. It gives me a better balance of mind and soundness of judgment, even in my trade as a carpenter." We believe that -this is true in general. Those appealed to by the Truth are not more than ordinarily bright naturally. Indeed, according to the Scriptures, we might infer that they would be below the average, for the Apostle declares that not many wise, rich, great or learned hath God-chosen, but chiefly the mean things of this world. Nevertheless it is noticeable that those who are deeply interested in Present truth, who study it, who love it, under the guidance and instruction of the Lord's Spirit and the various helps which God hath provided for our time, are far above the average of their fellow-laborers in general intelligence. Indeed, whoever has a knowledge of the Truth has an education, whether he has ever taken a college course or not....

Beyond question "the wisdom that cometh from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits," and is, as the Apostle declares, the "spirit of a sound mind." - Jas. 3:17; 2 Tim. 1:7.

THE LESSON HERE FOR US

Although we cannot agree with those who teach that repeated Pentecosts and spirit baptisms are to be expected and prayed for, we do believe that the Lord's people need to come into a similar

attitude to that of the brethren who were blessed on Pentecost Day, in order to enter the favors and privileges which are ours' through Christ. There was to be but one Pentecost. There never will be another, so far as the Church is concerned. The Holy Spirit which there came to the Church has abode with us' still and its blessing is the privilege of those consecrated ones whom, the Lord accepts and adopts into His family. But before any one is prepared to get a proper blessing of the Lord's Spirit, he must first have the justification by faith and a heart free from the love of sin, and must present his solemn resolution to be, to do, to serve the Lord, the Truth, the brethren -- his vows before he could be in the right attitude to receive a blessing and the enlightenment, the comfort, the fellowship of God's' Holy Spirit. Even though he be inflamed with desire to serve the Lord, the Truth and the brethren, he will do wisely to follow the course of the early Church and tarry and study and pray -- that he may himself be filled with the Spirit, before he attempts to act as God's ambassador to others. Indeed, no one is authorized, from the Scriptural standpoint, to preach the Gospel much or little, except first he have received this anointing and authorization of the Spirit from above. "The Lord hath anointed me to preach the good tidings unto the meek." - Isa. 61:1.

While opposing the unscriptural view with respect to praying for New Pentecosts, let us not lose sight of the important fact that until we have received our share of the blessing of that first Pentecost, we cannot have the perfect peace of God, nor be properly and actively and successfully His servants and ambassadors. Would that all of the Lord's people would seek earnestly a larger measure of the Holy Spirit watching and praying thereunto, watching their words, their thoughts and deeds, the leadings of the Lord's providence, the opportunities for His service, and praying, "Abandon us not in temptation, but deliver us from the evil one." And let us **ask** Him to grant us more and more the emptying of worldly ambitions, desires, and filling more and more with the mind of Christ, the disposition of Christ. Many are finding "the Vow" very helpful along these lines, and we still commend it to all of the sacrificers in Christ Jesus, as a helping hand to keep us watchful and nearer to the Lord -- under the shadow of the *Almighty*. - R4506, *January 1*, 1909.

The Word of God or the Theories of Man

A TRACT, "Some Aspects of Evil," has just come to our attention. It can teach us the lesson that, in the handling of the inspired Word of God, there is need of a carefulness born of true reverence.

On page two the author states: "As God is the Creator of All things, which must include the Slanderer generally termed the Devil, the responsibility must go back to Him, the Creator, not the Devil, a creature, thus teaching that God is responsible for evil, 'in the sense of sin. In his effort to prove this, he says: "In Zechariah 11:2, the Authorized Version 'translates the word from which it gives us Lucifer [in Isaiah 14:12] with a different word. Here, instead of Lucifer, we are given the word 'Howl': we read, 'Howl, fir tree.' There is no valid reason why Isaiah 14:12 should not read, 'How art thou fallen from heaven, Howl, son of the morning.'"

Strong's Concordance gives the Hebrew word translated "howl", in Zechariah 11:2, as "yalal," "to howl or yell." While the word "heylel," translated "Lucifer" in Isaiah 14:12, he defines as, "the morning star": "from 'halal' in the sense of brightness . . ." "Halal" he defines as: "a primitive root; to be clear (originally of sound, but also of color); to shine; hence to make a show, to boast; and thus to be (clamorously) foolish; to rave." This word is used only once in the Old Testament; but how much of the character of Satan it portrays in its one appearance,;

Regarding the word, "The Dictionary of the Bible," by William Smith, says: "Lucifer, (Hebrew Helel, Septuagint Eosphorus), a word in A. V. found only in Isaiah 14:12:

"How art thou fallen from heaven,
O Lucifer, son of the morning!
How art thou cut down to the ground,
Which didst weaken the nations!"

"It clearly signifies a 'bright star,' and probably what we call the morning star. In this passage it is a symbolical representation of the king of Babylon, in his splendor and in his fall. Its application, from St. Jerome downwards, to Satan in his fall from heaven, arises probably from the fact that the Babylonian Empire is in Scripture represented as the type of tyrannical and self idolizing power, and especially connected with the empire of the Evil One in the Apocalypse.

A footnote calls attention to objections that, have been made to this application, and adds the following comment:

"It is certain that the monarchs of the great empires antagonistic to the Church are regarded in Scripture as analogic representations of Satan; and 'what is more natural and probable, than that, in addressing the former, the Holy Spirit should employ some language applicable in its fullest sense only to the former? The eye of the prophetic spirit pierces through the mortal type, and fastens upon the immortal [?] antitype. See, as specimens of this usage, Isa. 37:21-29; Ezek. 28:2-10; 31:2-18:"

SATAN ONCE IN THE TRUTH

The tract claims that John 8:44 does 'not teach "that the Slanderer was at one time in harmony with the truth and then threw it over, but the contrary. He was never in harmony with the truth. From his creation he opposed it. He sinned from the beginning. (1 John 3:8.)" It is strange that in this same paragraph the writer quotes the Diaglott translation, "He has not stood in the truth because there is no truth in him," and gives an interpretation which neither it nor the Authorized Version could be used to support. If Jesus had wished to express the thought 'this writer holds, He would have said, "Satan never was in the truth because there *was* no truth in him." Instead, He describes a departure from the truth by using the word, "stood," translated, from a word which - Thayer defines "to persist, continue, persevere. He cites John 8:44 as an example of this use.. Thayer also comments on this verse: 'His nature abhors, is utterly estranged from the truth.'" Evidently this great Greek scholar understood the Greek to mean just what this writer **says** it does not mean.

The very satisfactory explanation which Brother Russell gave regarding the creation of Satan, is probably still well remembered by most of our readers, but for the sake of those who may not have read it, we briefly quote here from *Studies in the Scriptures*, Vol. VI, page F612, and *Reprints*, page R2675, Aug. 1, 1900:

"As surely as Satan himself was a part of the general creation of God, so surely we may know that he was created perfect and upright, in the image of God; because all of God's work is perfect. (Eph. 3:9; Deut. 32:4.) He has but the one standard of righteousness, justice, perfection, and He Himself is that standard." .

"Our Lord explained respecting His own knowledge of Satan in His pre-human condition, that there and then He had been a witness to Satan's fall- from high glory' and privilege and position

to his present attitude of chief adversary of God. 'I beheld Satan as lightning [as a bright one] fall from heaven.'" . . . What matters it to us that we did not see Satan fall from his glorious condition? Our Master did, and He has borne testimony, not only respecting Satan's personality, but also respecting his fall from brightness and honor."

A somewhat lengthy treatment of the subject of evil and its origin; especially Isaiah 4,5:7-all in harmony with the thought that Satan was. created perfect-will-be found in the *Reprints, pages R1776-R1782*, March 1, 1895, as well as in earlier issues. Commentators and lexicons seem to be fully in agreement with the thoughts there expressed, as indicated by the following:

Barnes, whose comments give evidence of an intimate personal acquaintance with our God, writes as follows on this phrase and the preceding one: "'I *make peace.*' I hush the contending passions of men; I dispose to peace, and prevent wars when I choose -a passage which proves that the most violent passions are under His control. No passions are more uncontrollable than those which lead to wars; and nowhere is there a more striking display of the Omnipotence of God than in His power to repress the pride, ambition, and spirit of revenge of conquerors and kings: 'Which stilleth the noise of the seas, the noise of their waves, and the tumult, of the people.' - Psa. 65:7.

"*And create evil.*' The parallelism here shows that this is not to be understood in the sense of *all* evil, but of that which is the opposite of peace. and prosperity. That is, God directs judgments, disappointments, trials, and calamities; He has power to suffer the mad passions of men to rage, and to afflict nations with war; He presides over adverse as well as prosperous events.. The passage does not prove that God is the author of moral evil, or sin, and such a sentiment is abhorrent to the general strain of the Bible, and to all just views of the character of a holy God."

The comment by Adam Clarke throws some light on the passage from a historical viewpoint: "I make peace and create evil -- Evil is here evidently put for war and its attendant miseries. I will procure peace for the Israelites, and destroy Babylon by war. I form light, and create darkness. Now, as darkness is only the privation of light -- so the evil of war is the privation of peace."

Young in his "Concise Critical Comments on the Bible," also has in mind the historical setting and thinks of the evil as war and its attendant miseries. The following is his comment on the previous phrases: 'Forming light,' which Cyrus adored as a fire worshiper. 'Preparing darkness,' which he feared as the work of an evil spirit." He makes no comment on the word "evil," evidently supposing that all readers will interpret it correctly when the context is in mind.

The definition of Prof. Strong's Concordance of the word translated "evil is: "Bad or (as noun) evil (natural or moral) ." He says that this noun is from a verb which literally means to spoil by breaking to pieces. The primary significance of the word, evidently because of its etymology, is given by Gesenius as "kill, evil," in the sense of "adversity, calamity. "Evil in a moral sense" is given only as a secondary meaning of the word.

For some reason the same tract claims that Genesis 1:2 should read: "the earth became" without form a and void. Strong defines this verb from which "became" is translated: "to exist, i.e., be or become, come to pass." Gesenius supports this. Since the translation given in 'the King James Version is the one that fits with the context, it is the one to be preferred. Darby, Margolis, Leeser, Douay, Fenton, Moffatt, Young, Newberry, Revised Version, and the American Revision all use the past tense, giving no thought of a perfect earth having been made uninhabitable, as this writer does, but the reverse. Young even makes it read, "The earth hath existed waste and void." His note on this verb reads. . . , "Existed. This rendering is, perhaps, preferable to that of the Common Version '*was*'; the Hebrew. verb is not simply the logical *nexus is, was, etc.*, but the, real verb of

existence. The thought" is, that, at the beginning here referred to, the earth was, and has been existing in a certain state described as waste and void."

The purpose of revelation is to make God known, whom to know is, "life eternal." (John 17:3.) It would be *good logic*, though not Scripture, so far as we know, to suppose that if God. were the absolute and sole author of every form of evil, then He must in justice extricate every creature from it. How different in that case would Jesus' statement have read: "This is life eternal, that God having created evil, including the sin-for which He has condemned you, must therefore give you life."

If the knowledge of, God is necessary to "life eternal," what care the student must use to "rightly divide the Word of Truth." And when one has learned to know a little about our God, a reverence floods his heart that will not permit him to handle the Word carelessly, accepting without close scrutiny any suggestion that might even in the slightest degree belittle Him. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." - Jer. 9:23, 24.

-P. E. Thomson.

In His Steps

"That you may be blameless and inoffensive, irreproachable children of God, in the midst of a crooked and misguided generation, among whom you appear as luminaries in the world, exhibiting the word of life." "Because even Christ suffered on your behalf, leaving you a copy, so that you may follow in His footsteps."

Phil. 2:15,16. 1 Peter 2:21. Diaglott.

BY HAVING this high. aim controlling his own life and ministry, the Apostle Paul became the the helpful example that he is to all true followers of the Lord Jesus. We remember his expressed purpose in life, and we rejoice in the evidence that he achieved that objective. Of his call into the service of Christ, he wrote, "It pleased God, who separated me from my mother's womb, and called me by His grace, to *reveal His Son in me.*" (Gal. 1:15, 16.) Very much of this revelation of the Son we have in the several Epistles of the Apostle, but we also have a large supplementary revelation of the same in his daily life, the best verification that his spoken testimony was true. With the utmost confidence and in all honesty he could say, "Christ liveth *in me.*" Living in Christ as he did, there was not wanting the exhibition of Christ living in Him; making him a luminary for his own day, and also for ours, a worthy example for all to follow. How wonderful it would be if we could all affirm as truthfully as he did, "Now, thanks be to that God, who, always leads us forth to triumph with the Anointed One, and *who* diffuses by us the fragrance of the knowledge of Him, *in every place.* Because we are a sweet odor of Christ to God; among those who are being saved." - 2 Cor. 2:14-16, Diaglott.

Beautifully rich and desirable *is* 'such a life and ministry. Who that has properly grasped the significance of being called of God into a life of service for Christ, can fail to feel the urge and impetus of so extraordinary a privilege as that, of being in this service; a fragrance of Christ to God, and "in every place" diffuse the sweetness of the knowledge of Christ. How worth while is such a life! And this is our task, our very special task as followers *in His steps.* To exhibit the

power of His truth and the excellencies of His character in all places and in all circumstances, this is our duty as luminaries within the sphere of our labors and influence. Our commission is to preach Christ, but above all other obligations we are called upon to be reflectors of His life. To the sincere in heart, seeking to be in full accord with the will of God, which is having Christ formed within through the day by day putting on of Christ, and ultimately to bear the perfect image of His character, there can be no other aim so inspiring and purifying. No marvel then that "he that hath this hope in him, purifieth himself even as He is pure." (1 John 3:3.) One having this objective ever in mind, and seeing the beauty of the Lord in ever increasing loveliness, that "soul's sincere desire" will be centered on the one great cherished consummation prospect, "I shall be satisfied when I awake with Thy likeness."

In their primary application our two texts have to do with our manner of conduct now, living as we are "in the midst of a crooked and misguided generation." With this primary application we will concern ourselves just briefly. The brevity by no means indicates this application is of little importance, for it is decidedly important. But for the sake of lessons presently in mind, a few observations on this aspect of their meaning will suffice. In this aspect -the meaning is that, as Christians in a world wherein Satan has multitudes exhibiting his spirit, creating dissensions, fostering hatreds, producing selfishness, cruelty, and every evil work, we, as followers of Christ, are to faithfully exhibit by contrast the beauties of His holiness and, love, by bearing the fruits and graces of a Christlike character. Living in the midst of these unholy environments *as* we are, in the world but not of it, we are to triumph over the world, over the flesh, and the evil one, thus glorifying God by letting Him make our life a testimony of His power to save and to sanctify those who are subject to His will. This is therefore a very real part of our present task, and it is in this way that we are to "appear as luminaries in the world, exhibiting the Word of Life," as our texts require of us.

We are therefore to recognize that this witnessing before men is much more than bearing a message far and wide. It *is* living the life of Christ before those to whom we carry His message. Jesus Himself gave two reasons why His followers should carefully consider how they acted before men, in order that they might be His true witnesses. In His prayer that His disciples might be united among themselves, He specially asked for this unity, in order "that the world may believe that Thou hast sent Me." Again, in speaking directly to His disciples, He said, "By this shall all men know that *ye are My* disciples, if ye have love one to another." (John 17:21; 13:35.) These statements show clearly that our conduct within the circle of our own fellowship is one of the most important and effective methods of witnessing for Christ in the midst of our contemporaneous "misguided generation." This makes it a matter of great importance that those who profess to be the Lord's children, be before all others a living verification of the inspired declaration, "Behold, how good and how pleasant it is for brethren to dwell together in unity." (Psalm 133:1.) With us of today, this means keeping free from all the present disintegrating influences abroad *in* all quarters, engendering strife, divisions, enmity, which in no small measure is the snare Jesus foretold would "come on all them that dwell on the face of the whole earth." (Luke 21:35.) Today the need is great that strict attention be given to the pattern of conduct Paul gave to his "son Timothy" long ago, saying, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." - 1 Tim. 4:12.

EXHIBITING THE LIFE OF CHRIST

In the very beginning of God's purpose to have a Church eternally united to His beloved Son in the great redemptive Plan, and on through "ages to come," there stands out a pre-eminent requirement, namely, that those thus to be favored must be in very deed of identical character with their Lord and Head. Thiss being true, no other. objective can be so important now, at this

late date, as that of being very largely transformed into that likeness. This is the great issue before each individual, and inasmuch as this Church or Body is built up by the united quota of helpfulness each member may bring, even that which the weakest member, or joint may supply, the aim of all should be, as has been said of this very time, "giving to themselves and to each other, the finishing touches of Christian character."

In urging his ideal conduct on Timothy, we may be sure that Paul meant to have him study carefully the perfect example of Jesus. Paul well knew that only as Jesus, the Truth exemplified, is made the supreme example, followed and exhibited in the spirit and conduct of the teacher, only then can his message be effective in furthering the sanctification of those he ministers to. "Without Me ye can do nothing," Jesus said, and this He said when giving very special emphasis to the matter of fruitage such as the Husbandman would have borne by each branch in the Vine. Therefore those who would serve the Lord and His people in such a way as to bring forth such fruitage as will glorify God, must set themselves the task of first living Christ's life, exhibiting His graces of character, and so conduct themselves that with them, "actions speak louder than words" in proving that "they have been with Jesus and learned of Him." In God's bestowal of gifts for service, none have been overlooked, all have a part to play. With some it may be mostly just living out the life of Christ in some quiet way. With others it may be abilities for expounding the Word, and setting forth its requirements; but with all, the ideal must be to have Christ's beauties stand out preeminently so that He alone may be seen. The expounder's aim should not be that of leaving his audience remarking, "What a wonderful preacher he is!" but rather, "What a wonderful Savior- we- have been made to see this day!" Thus with all, the prayer should be, "So let our daily lives express the beauties of true holiness." Then, whatever our service may be, we can say with Paul, it is "my earnest expectation and hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life, or by death." - Phil. 1:20.

To "follow the leader," as most are disposed to do in life's varied fields of endeavor, usually means drifting with the crowd, choosing the easy way. But to follow in the footsteps of our Perfect Leader means going against the popular drift, and holding steadfastly to the path marked out by Him. His walk was very contrary to the general conceptions held in His own day, and it is equally true today. It is much easier to be occupied with doctrines about Jesus, than to faithfully conform the conduct to the underlying principles He taught and exemplified. It has never seemed specially difficult or unpopular to "tithe mint and rile" in an outward semblance of being devout and religious, but it has ever been a great undertaking to live true to the pattern of Christ's daily life. Nothing of special character is required to declare "If the Son therefore make you free, ye shall be free indeed," but, ah, how difficult it has been for many to uphold and exemplify that glorious freedom. For these and other reasons it becomes necessary to carefully note the leadership of Jesus, that His steps may be followed even now.

Most assuredly Jesus and His Apostles laid down fundamental and essential features of truth, the pure doctrines of truth, the hearty acceptance of which is not optional, but obligatory. But what must be noted with care is that both Jesus and the Apostles in their combined teachings made prominent one great outstanding fact, namely, that words, even words of truth are as meaningless, as "sounding brass", if the vessel be uncleansed from all sway of the fleshly mind, and if the love, gentleness, sympathy and justice of Christ's Spirit be not manifested. It is true, as one has said, "The power of the Holy Spirit is not an intellectual power given to prove the abstract truth of Christianity: it is a power given to let men see and feel the living Christ. There is only one work on Evidences of Christianity that wholly satisfies any one -- a work which defies the most ingenious criticism and the most skilful logic. It is said to be scarce, if not indeed very scarce, but we have met with it here and there. It is from five to six feet of humanity living a Christlike life."

True, there are few such characters "Of all we meet in Life's great stream Except one here, one there." But it is of such that it may be said:

"Some men live near to God, as my right arm
Is near to me; and then they walk about
Mailed in full proof of faith, and bear a charm
That mocks at fear, and bars the door on doubt."

All along such characters have been the exhibits of the Word of Life working effectively in true hearts and minds. These have borne the likeness of the great original Copy. Eventually there will be a complete collection of one hundred and forty-four editions of that Copy, all of them identical with the Original. What a joy to have followed footsteps leading to such a reproduction. What a favor it will be to be one of that collection when it is finally complete. This we can be if we will but remember. that for today, and for every day henceforth, our motto must be, "Where He leads me I will follow," because, "For me to live is Christ." Let the objective and prayer of each one be, that "the Spirit of Him that raised up Jesus from the dead may dwell in me, that He who raised up Christ from the dead may quicken my mortal body by His Spirit that dwelleth in me." Where this attitude of heart prevails, there the assurance can be steadfast, "Being confident of this very thing, that He which hath begun a good work in you [to make you like His Son] will, perform it until the day of Jesus Christ." (Phil. 1:6.) That day is drawing near. Sooner than we may think, perhaps, the last edition of reproductions of Christ's character will be "off the press," the press of trial and discipline specially designed to produce such copies. The pressure has been graciously prolonged for some of us, so much so that the words of the Apostle Peter seem to come to us, with a particular force and preciousness, "The Lord of the promise-is not slow, as some regard slowness, but is patient *towards* us, not wishing that any one should perish, but that all should come to reformation." (2 Peter 3:9, Diaglott.) He thus graciously and patiently waits until we have been wholly "reformed" or "transformed by the renewing of our mind," and thereby proved or experienced in its outworking "that good, and acceptable, and perfect will of God." (Rom. 12:2.) To this end, living near to Christ becomes more and more essential to our partaking of His likeness, and thus being true exhibits of the Living Word. More and more important it is that we aim to follow our Leader more perfectly in all things, that in all respects we may be made like Him.

"NEVER MAN SPAKE LIKE THIS MAN"

With what emphasis the Scriptures declare the finality of Jesus' own words! He Himself set the gage for this clear cut emphasis. In giving the promise of the Spirit's subsequent coming to guide His disciples "into all truth," the word was, "He shall not speak of Himself; but whatsoever He shall hear, that shall He Speak; and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you." (John 16:13, 14.) Summing up His comprehensive Sermon on the Mount, He said, "Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock," and in the time of storm "it fell not." Looking forward, to a final day of reckoning with its judgment decisions, He said, "The word that I have spoken the same shall judge him in the last day." (John 12:48.) The voice from heaven was unmistakably clear in saying, "This is My beloved Son, in whom I am well pleased; hear ye Him." (Matt. 17:5.) If, therefore, we would speak for Him, with what care we should study His words that our message may be molded accordingly. If this care is not exercised, how great is the danger of speaking words of man's wisdom; or unwisdom, and meriting the rebuke, "Ye say, the Lord saith it; albeit I have not spoken." (Ezek. 13:7.) It is well for us to likewise pray,

"O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words that they may reach
The hidden depths of many a heart."

Are we left in any doubt as to what Jesus would have us speak today? Can it be that for a time of unparalleled suffering such as this, Jesus has set no example as to what we should be telling out? Or can it be that there are no footprints of His particularly clear to us now for ministry when His people need special guidance in the matter of how best to build one another up? Strange it would be if such footsteps were not to be found definitely outlined. But here, as always, "Looking unto Jesus" will keep our feet in the right way.

Thus looking unto Him we see how, when He went about with fan in hand in a Jewish field "white and ready to harvest," He, at the same time uncovered the sham of the prevailing empty profession, and also gathered the wheat from the accumulation of chaff which traditional teachings of men had produced. By the same message He accomplished both features of His mission. In this He accepted and used the message foretold concerning His ministry, taking occasion to read it out publicly to a gathering in His home town of Nazareth. In this, we have a perfect example to follow. As it was true of Jesus in His time, it is also true of us in this our time. The commission for Him and for us remains unchanged:

"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the Opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He may be glorified." - Isa. 61:1-3.

Great blessings are the portion of those who in these trying days take their example from this, the Master's text, and so follow *in His steps*.

(To be continued)

- J. J. Blackburn.

The gift of one man shines out in these latter days like a star. Robert Arthington, of Leeds, a Cambridge graduate, lived in a single room, cooking his own meals; and he gave to foreign missions \$5,000,000 on condition that it be spent on pioneer work within twenty-five years. A slip of paper was found after his death on which he had written these words: "Gladly would I make the floor my bed, a box my chair, and another box my table rather than that men should perish for the want of the knowledge of Christ." (How many Christians talk and live like that?)

- Selected.

An Interesting Question

Exodus 24:9-11

Exodus 24:9-11 - these verses read as follows:

"Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel: and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel He laid not His hand; also they saw God, and did eat and drink."

Question: In these verses the statement is made that "they saw God . . . the God of Israel." How is this to be understood in harmony with St. John's statement in John 1:18, where it is written: "No man hath seen God at any time."

Answer: The Exodus passage must be understood as a vision in which a representation of God and His glory was seen. St. John's statement, on the contrary, is a literal statement of fact.

The impossibility of human beings seeing God with their natural eyes is plainly stated by other New Testament writers and is attested also in the Old Testament. Our Lord Jesus, Himself, in His conversation with the woman at the well, recorded in John 4:24, referred to God as a Spirit; that is to say, as a Spirit-being.

The statement of St. John (1:18), that "no man hath seen God at any time," is repeated by St. John in his First Epistle, chapter 4, verse 12, in identical words. In Colossians 1:15, St. Paul speaks of the "invisible" God. In 1 Tim. 1:17 St. Paul writes: "Now unto the King eternal, incorruptible, *invisible*, the only wise God." In that same Epistle, chapter 6, verse 16, he tells us that our Lord Jesus, also, as well as the Father, "dwelleth in the light which no man hath seen, nor can see." The writer to the Hebrews states in chapter 11, verse 6 that "he that cometh to God must *believe* that He is." These words imply that God's existence is not possible to establish by an appeal to any one or all of our five senses. We cannot see, hear, taste, touch, or smell, Him. If we would draw near to God, we must do so by faith; we must *believe* that He is. This same writer, in the same chapter, verse 27, tells us concerning Moses, that "he endured" as seeing Him who is *invisible*." *This* fully agrees with the word of God to Moses himself, recorded in Exodus 33:20: "Thou canst not see My face; for there shall no man see Me and live."

How, then, is the Exodus passage (Exodus 24:9-11) to be understood? We reply: It was a vision. That which was seen was a representation of God and His glory. In examining the vision we find that except for the mention of his "feet", no description is given of the God of Israel whom they saw. The entire description is concerning the pavement under his feet, which is said to be of a sapphire stone. This description is identical with the description of the throne of God given by the Prophet Ezekiel. In chapter 1, verse 26 (Eze. 1:26) of his prophecy, Ezekiel writes: "There was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it." Because of this similarity between the throne described in Ezekiel's vision and the description -of the "pavement under His feet" in the Exodus passage, it is probable that here, too, as in the vision given Ezekiel, God appeared as a man. In neither case, however, would it be the person of God that was seen, but merely a representation of God.

The conception of God as possessing human attributes and affections underlies every reference to Him throughout the Scriptures. In view of the fact that man was originally created in the image of God, it is not to be wondered at that our conception of Him is as though He were like us, except, of course, very much grander and higher. Our Lord Jesus taught us to look up to God as our heavenly *Father*. The only way we could do this is to conceive of Him as in some way like our earthly fathers. Our earthly fathers are able to see -- so also is God. Hence we think of Him as possessing eyes. Our earthly fathers are able to hear -- so can He. Hence He possesses ears. And so, throughout the Scriptures He is represented as like a human being in that He possesses a hand, an arm, nostrils, feet, voice, etc. (Josh. 22:31; Jer. 32:17, 21; Exod. 15:8; Nahum 1:3; Gen. 3:10.) Like a military leader, He "musters His host" to battle. (Isa. 13:4.) He "makes bare His holy arm." (Isa. 52:10.) In Genesis 3:8 He is represented as *walking* in the garden. The High Priest was instructed to bless the nation in these words: "The Lord make His *face* shine upon thee." (Num. 6:25.) He is said to have spoken unto Moses "face to face." (Exod. 33:11.) After wrestling until the breaking of the day with a man, Jacob said: "I have seen God face to face." (Gen. 32:30) These expressions are all figurative. They describe the, vivid impression experienced by the persons concerned. They were all associated with outstanding events in their lives or in the life of the nation.

In the case of those who "saw God" in Exodus 24:9-11, the vision given them came in connection with an extremely important event. The previous verses show that it was in connection with the giving of the Law Covenant. 'How appropriate that the leaders of the nation should be given a vision of God at such a time, while they were engaged in eating and drinking the covenant meal!

- P. L. Read.

*I opened the old, old Bible, and looked at a page of the Psalms,
Till the wintry sea of my troubles, was soothed as by summer calms;
For the words that have helped so many, and that ages have made more dear,
Seemed new in their power to comfort,' as they brought me their word of cheer.*

- Selected

The Letter to the Colossians

Conclusion of the Letter

"Salute the brethren that are in Laodicea, and Nymphas, and the Church that is in their house. And when this Epistle hath been read among you, cause that it be read also in the Church of the Laodiceans; and that ye also read the Epistle from Laodicea. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it. The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you." - Col. 4:15-18, A.R.V.

A PLEASANT TASK comes to its end as in these verses we reach "The salutation of me Paul with mine own hand." It was in the tenth year of the Emperor Nero, about a year after this letter is supposed to have been written, that an earthquake destroyed Colosse, Laodicea, and Hierapolis. Fortunately, for us, the little Class at Colosse was kept together long enough for this Epistle to be written and left for our edification and encouragement. We have no record as to what became of the brethren who composed the little Class, but judging by the Apostle's bold and energetic language, the grand sentiments of this letter, and his vigorous and majestic treatment of the subject, we would think of those he addressed as a people who would leave the impress of their personality wherever the Lord would place them. Of the brethren in the other two cities we know practically nothing; in fact we would not have known there were any in Hierapolis if it were not for the mention Paul makes of them in the Context here.

Only Revelation 3:17 and this allusion have saved the Laodicean congregation from age-lasting oblivion. Laodicea was a city of greater importance than Colosse, but, as in our day, the size of the city was not the deciding factor as to the number of brethren in it-and the size of the Class no deciding factor as to its importance. "The Church of the Laodiceans" was so tiny that the congregation could assemble in the house of Nymphas, another brother unknown to u except for this mention. How much, however, this briefest of allusions tells about him-zeal for the Lord, love of the truth, and love for the brethren that went to the length of being willing to have his home invaded, perhaps even several times weekly, that it might become their spiritual home! In the enthusiasms of those early days, it is not probable there were any meetings of short duration, nor any rules about the leader seeing to it that the study or the discourse should terminate at some definite moment. We can imagine that it would not be easy for those brethren to understand our being satisfied with a brief hour of fellowship and study. It is just as difficult for commentators who are accustomed to associate great "pomp and circumstance" with the word "church" to understand "the church that is in their house." Nowhere in the New Testament do we read of any congregation meeting in an imposing edifice, nor of any great "drive" put on to build one. Instead, we read of the Church in the house of Priscilla and Aquila in Rome (Rom. 16:5), and 1 Corinthians 16:19 seems to indicate a church in an other home of theirs in Phillipi, from which town that letter is supposed to have been written. Philemon also had an ecclesia meeting in his home. (Philemon 1:2.) In that day a church was never a building, but a group of "saints in the Lord" meeting together under the simplest of circumstances for mutual encouragement and edification; but more especially, for the worship of their Lord. Present day terminology and customs were unknown.

A "CHRISTIAN HOUSEHOLD" SHOULD BE CHRISTIAN

Every Christian householder should earnestly ask himself what he is doing to make his home a "church of God," for the laxity of present day standards is apt to creep unnoticed into the arrangements of any of our homes. Too many excuses are acceptable for the abandoning of religious instruction and worship. Part of the difficulty is that the custom of the head of the family planning and speaking for the household is becoming old fashioned. Of old one could say, "As for me and my house, we will, serve the Lord. The custom needs reviving. Where the household *has* a head, it *can* be said today. Because the neighbors follow the new custom of disregard of and disrespect to the father and husband, is no reason for the Christian husband and parent shirking his duty to his God. To perform it, he may need to "add to his faith fortitude." (2 Pet. 1:5, Diaglott.) Today, perhaps, one obstacle to the proper conduct of the household, providing religious instruction and regular periods of worship for the family as a unit, is the fact that several members of the home are employed at various periods of the day and it is difficult or impossible to gather all at one time around the altar. An honest effort should be made to adjust matters, and even sacrifices, such as accepting less lucrative employment, be joyfully made that conditions may be bettered.

We may be very confident that the associates, of Nymphas and his family were not chosen primarily because of their business connections or because of their high social standing. Even the small child would recognize the incongruity of bringing into that sacred dwelling any contaminating influence. The irreligious would be uncomfortable in the atmosphere of sanctity that daily worship left there, and impressed upon each life. There' would be no unbecoming and unjustifiable reticence about speaking of the things that are eternal when with those who were living only for the things of, self and the present. On the other hand, if the religion of the household had been of the impractical order that ruled out all joy and lived only to display its severity, necessity alone would have brought any of the neighbors, whether base or noble, into it. The associates were not of necessity limited to those who preferred to hear Bible themes discussed; but since that household knew more about sacred than profane things, and talked more interestingly and freely on sacred themes than on profane, it would be strange if this circumstance did not select for that household, intimate friends with religious inclinations.

There is no more harm in a Christian's exchanging views with a man of the world on clean earthly topics than of his discussing the weather with him; but since the Christian's interest is not centered in these things, the conversation will flow much more freely when dealing with subjects that have been made familiar to him by daily discussion and by meditation on the Word. The world says truly, "We are known by the friends we keep." If our conversation and way of life, attract mainly those of debased standards, those who are irreligious, the explanation is not far to seek.

It is not necessary that every picture or piece of statuary in the home shall be inspired by some Bible theme; for "*whatsoever* things are . . . pure, lovely and of good report" contribute to keeping the thoughts on Him from whom comes every good and perfect gift. The wise householder will select those for the decoration of his home that will ennoble the lives of all who behold. Even consideration for his nearest friend would not induce him to admit with in its walls anything that would debase or detract from the spirit of worship. Too often it is the "counsel of the ungodly" that furnishes "Christian" homes and even selects the recreations and amusements of the children. "Blessed is the man" that makes God the Head of his home.

SHARING OUR BLESSINGS

As to why the Apostle instructs that this letter is to be read in Laodicea and not in Hierapolis we cannot know, but probably some strong influence had guarded the brethren of the latter city from the so-called "advanced light" that was endangering the ecclesias of Colosse and Laodicea. There has been much time wasted speculating as to what letter is referred to as "the Epistle from Laodicea." Whether Paul referred to the letter now known as the "Letter to the Ephesians," as some suppose, or whether this allusion indicates that one of the Apostle's letters has been lost makes no difference to us. Since only a small portion of what our Master taught during His ministry has been preserved for us by divine overruling, we cannot doubt but that there is much this beloved Apostle wrote that has not been preserved in the Canon of Scriptures.

There is extant a Latin Epistle from very early times with the title, "The Epistle of Paul the Apostle to the Laodiceans," but it is so palpable a forgery, merely a twenty verse compilation of various expressions from the authentic Epistles that it has nothing of value for us except that its close indicates that the Christians of the early days understood the phrase, "the Epistle from Laodicea" to mean "the Epistle to the Laodiceans," thus apparently settling a point, regarding which there has been much discussion.

It sounds strange to us today that any church would need to be urged to read one of the Apostle's letters. Note the still more positive instructions of 1 Thessalonians 5:27: "I charge you by the Lord that this Epistle be read unto all the holy brethren." From this it would seem that some of the brethren were willing to admit that his words were weighty and powerful, but they had no inclination to study or to take them to heart. A later and more refined method of avoiding their instruction is to read them and praise them and then say, "He said this, but he meant that."

Though situated in one of the most fertile plains of Asia Minor, the site of Laodicea today lies without inhabitant, as desolate as Sardis, while faithful Philadelphia has never been without at least a nominal Christian community. The punishment upon the unfaithful individuals seems to have extended even to the community.

"Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it." The tendency of the commentators seems to be to think of this as an indication of unfaithfulness on the part of Archippus, but if he is the same brother, Paul refers to in the letter to, Philemon (Philemon 2), as his "fellow soldier," we are hardly justified in seeing in these words more than a reminder of the urgency of the situation and the necessity of his exercising great care in the ministry entrusted to him. He is exhorted to diligence not because he ministers to a large and wealthy congregation nor because there are men of great influence in it, but for the important reason that this ministry was "received in the Lord." Surely if anything will make him diligent to preserve the purity of the truth, it will be this. As Paul exhorted the elders, the bishops, of Ephesus (Acts 20:28), those who would minister efficiently to others must take heed to themselves as well as to the flock. See also 1 Timothy 4:13-16 and Titus 1:5-9. We cannot reasonably expect to do much good without a heart richly replenished with divine grace. If we would be continually giving out, we must be as continually taking in. Many earnest servants of the Lord have lamented the fact that calls for outward action and for much speaking to others leave them too little time for seasons of spiritual refreshment and advancement by communion with the Everlasting Life Giver. As all the good His ministers would impart comes from God and His Holy Word, it is all important that they keep in constant touch with Him and filled with His Spirit. A minister who searches the Word primarily for his own upbuilding will be ready to feed others. He who would reveal Christ to others must himself be occupied with Christ, must himself "see Jesus only," and have "lost sight of all beside."

A HIGH STANDARD

Archippus may have been a very energetic and active servant to the Class without having quite reached the standard Paul suggests the brethren should urge upon him, namely, that he shall "fill up to the top" his measure of service to them. It is one of those favorite words of his that he is using. Paul is an extremist, and he would like to see every one else as extreme in his devotion to the Lord and His service. Whether or not Archippus was as some think he "Messenger to the Church at Laodicea," the lesson is the same -- that the Lord requires in His servants that they shall be "hot," "fervent" in their use of their opportunities and talents or be "spued" out of His mouth -- cease to be used as His mouthpiece. Lukewarmness is nauseating to Him.

For a brief moment Paul takes the quill from the hand of Timothy, his amanuensis, to sign his name, "his token in every epistle" (1 Cor. 16:21; 2 Thess. 3:17), a slight gesture of personal interest of which we who have not seen the original letters would have been unaware except for these references to his custom. The pathetic appeal to remember his bonds, and his closing benediction, "Grace be with you," are made more touching by the intimation that they are written with his own hand -- a process that evidently was very difficult for him because of defective eyes. Bonds that have been forgotten while with painstaking care he has dictated the letter, are brought rudely to his mind as he endeavors to put these last words on the papyrus. The "weighty words" of warning and exhortation have come from a man who still knows that he is weak, in need of the assistance of the brethren at the throne of grace, in need of their sympathy. Then, too, these "marks of the Lord Jesus borne in his body" gave him a right to speak, and gave authority to his words; but perhaps even more important was the hope that, remembering his bonds, they might be the more faithful to the commission God had given them. Their "light afflictions" might become lighter as they thought on his that never for a moment were eased except by the Lord's grace and the sympathy of his brethren.

Jesus alone could be crucified for them; but Paul was being crucified with them. Though always "looking unto Jesus the author and finisher of their faith," remembering Paul's bonds might contribute its mite toward their faithfulness.

GRACE FOR ALL, THROUGH ONE

Words may be piled unendingly on words, but nothing can be added to the benediction with which Paul leaves the Colossian brethren -- and us: "Grace be with you." Writing with his own hand; he has given his usual salutation, but this time in the shortest possible form. He has not however left out any of the blessing. He has asked for the "grace sufficient for every time of need" and the grace by which "all things" are theirs; for they, to have, that grace, must be Christ's just as surely as Christ is God's. It includes all of life and fruitfulness. Eternity is in the word, an eternity of peace and joy, "God's peace," and "fulness of joy."

That grace is offered for all to share alike -- not only the faithful, but also the teachers of error, for with that grace they may be guided into all truth" and join with the Apostle in his campaign against the baneful influence of all who come preaching "another gospel." The purpose of this letter, and of all the Word of God, whether in the accents of the gentle shepherd to the lamb in his bosom or the voice of thunder warning the transgressor, is "grace." Even for the world of unregenerate sinners, God and all His messengers, have a Gospel of grace, "good tidings of great joy which shall be to all people," the "Gospel preached beforehand to Abraham," "in thee [and in thy Seed] shall all the families of the earth be blessed." (Luke 2:10; Gal. 3:8, 16.) The scattering of the blessings that comprise that grace is entrusted to just one Seed, but if ye be Christ's then are ye that seed. - Gal. 3:16, 29.

A similar benediction there is for every one who today has the spirit of unity as a member of His mystical Body. "The, grace of our Lord Jesus Christ be with you all. Amen." - Rev. 22:21.

- P. E. Thomson

"God's Bank is Standing Yet"

"The Bank had closed; my earthly store had vanished from my hand,
I felt there was no sadder one than I in all the land,
My washerwoman too had lost her little mite with mine,
But she was singing as she hung the clothes upon the line.
'How can you be so gay,' I asked, 'Your loss don't you regret?
'Yes, ma'am; but what's the use to whine? God's bank is standing yet.'

"I felt my burden lighter grow, her faith I seemed to share;
In prayer I went to God's great throne and laid my troubles there.
The sun burst from behind the clouds, in golden splendor set;
I thanked: God for her simple words, 'God's bank is standing yet.'

"And now I draw rich dividends, more than my hands can hold,
Of faith and love and hope and trust, and peace of mind untold.
I thank the Giver, of it all, but still I can't forget
My washerwoman's simple words, 'God's bank is standing yet.'"

Annual Meeting of the Pastoral Bible Institute

All lovers of our Lord Jesus and friends of the truth are welcome to attend the Annual Meeting of the Institute to be held at 2 p.m. in the office of the Institute at 177 Prospect Place, Brooklyn 17, N. Y., Saturday, June 2, as announced in our April issue. In addition to the primary business of the election of directors, opportunity will be given for consideration of such other matters as may properly come before the meeting.

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

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

J. E. DAWSON, Brooklyn, N. Y.
F. A. ESSLER, Beverly, Mass.
B. F. HOLLISTER, Chicago, Ill.

Brooklyn Annual Convention

June 2, 3, 1945

Again it is our pleasure to announce another annual Convention for Brooklyn -- Saturday evening and Sunday, June 2 and 3. As these conventions have been a yearly feature over a period of many years, friends make their plans ahead, and already a number have written their intention to be present at this coming gathering. It is -looked forward to in these days when "there are many coming and going" as a special "coming apart such as our Lord enjoined upon His disciples, to "rest a while" and enjoy spiritual refreshment from His Word and in communion with Him. Let us join our hearts in earnest supplication that the Lord Himself may be in our midst, breaking to us the Bread of Life, and causing "our hearts to burn within us as He opens to us the Scriptures."

For the information of some who might feel hesitant about attending a convention in view of the rumors that have been circulated regarding government restrictions, we give the following newspaper quotation of the government order: "No permit is, required for the holding of any meeting for religious worship or 'for ecclesiastical ceremony."

All sessions will be held in the Y. M. C. A., 55 Hanson Place, beginning at 7 p.m. Saturday and continuing through the day Sunday. For further information and accommodations address the Class Secretary, Mr. J. E. Dawson, 150 Hicks Street, Brooklyn 2, N. Y.

"He Went Away"

"As He was going on His way, there ran one to Him . . . and asked Him . what shall I do that I may inherit eternal life? And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast . . . and thou shalt have treasure in heaven: come follow Me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions." -- Mark 10:17-22.

Such was the preparation necessary before this admirable soul could become a disciple of Christ. "The only way to Jesus is *alone*. Will you strip yourself and separate yourself and take that lonely road, or will you too 'go away sorrowful'?"

We are not told his name -- this "rich young ruler"
Who sought the Lord that day;
We only know that he had great possessions
And that he went away.
He went away; he kept his earthly treasure
But oh, at what a cost!
Afraid to take the cross and lose his riches
And God and Heaven were lost.
So for the tinsel bonds that held and drew him
What honor he let slip
Comrade of John and Paul and friend of Jesus
What glorious fellowship!
For they who left their all to follow Jesus
Have found a deathless fame,
On His immortal scroll of saints and martyrs
God wrote each shining name.
We should have read his there -- the rich young ruler --
If he had stayed that day;
Nameless -- though Jesus loved him -- ever nameless
Because -- he went away.
- *Selected.*

Encouraging Messages

Dear Brethren:

I have just returned from Houston, where we had the pleasure of meeting old friends in the Truth, as well as two brothers in the flesh. I went by request of the Houston-Galveston Classes, who meet every third Sunday, alternating, for an all day meeting. It was a feast for all of us. Some I had known for over fifty years-one present who was in the same Sunday School class when I was about fourteen years old, one sister over ninety years of age, and another close to ninety. There were twenty present, nearly all middle aged. A song service to focus our minds on the blessings of God, was followed by a talk on "The Lamb of God." Then dinner was served, followed by a testimony meeting lasting one hour, led by Brother Roberts. Each one present gave an encouraging testimony. This was followed by a talk based on "Seek ye first the Kingdom of God," after which Brother Snipes made a few remarks and led a short question meeting.

The Galveston friends had to catch a train, so our happy day of fellowship had to be brought to a close. These are the kind of meetings that I believe are very helpful in drawing us closer to God and closer to each other. I am thankful to have been there.

J. W. -- Texas.

Dear Brethren:

The time has come again to renew my subscription to the "Herald for which please find enclosed one dollar. As the years go by, one sees more and more our Heavenly Father's blessing in your service to the brethren by the exposition of those truths which in their practical application are a means through the Holy Spirit of transforming the life of the disciple into conformity to Christ Jesus, our Master.

It seems to me that all we acquire of knowledge from the Word' of God has for its ultimate purpose the enlargement of our vision of Him who is "the life and the light of men," and I am thankful for the efforts you have put forth through the publication of the "Herald" to direct and encourage all within the scope of your influence to a more personal, a more complete experience of the life that may be ours in Christ.

I feel, too, that your efforts to reach some in need of a message of comfort in the midst of sorrow and distress is highly commendable. May the God of all grace continue to preserve and bless you for His work in the vineyard.

Thanking you for spiritual help and blessing from the monthly visits of the "Herald,"

Your brother by His grace,
G. M. -- B. C., Can.

The following is from a brother of the Cicero, Illinois. Class -- a group of zealous young Bible students:

Dear Friends
Christian love and greetings to all at Bethel!

I am greatly rejoicing in the Lord and thanking Him for my trials and experiences especially of late. I can say truly that my anxiety has been repaid many fold upon receiving the "Herald," which I just received for the month of January. I have missed it very much, and have been waiting for it from day to day for three months. My last issue received was November 1944, back in the States.

I would greatly appreciate your sending me about two or three copies of the new booklets, "Our Lord's Return" and "What Say the Scriptures Concerning Hell?"

My discussion with the unit chaplain concerning the Truth has caused a somewhat reconsideration of thought on his part. I trust these booklets I intend to give him may bear more light than I can ever explain.

Yours in the One Hope of our Calling;
Chester Gobara
Pvt. C.A.C. 221 Gen. Hosp. A.P.O. 17321
Somewhere in France.

Dear Sir:

Your letter of March 6th received, also leaflets [one each tract], for which I am very grateful to you. Am looking forward to receiving a copy of your "Herald of Christ's Kingdom," which I'm sure is as interesting and timely as your leaflets.

It may be of interest to you to know that I have found these leaflets •expressing the real sentiments and belief, as we have always cherished as well.

I should like to know if it would be possible to secure one hundred copies of each of your leaflets, and the cost of same. I should like to distribute these amongst hospital patients that I contact.

Enclosed find money order for booklet, "The Divine Plan of the Ages."

That our Heavenly Father may bless your work and the Institute's progress, is the sincere wish of

Rev. G. J. K. -- Wis.