

# **THE HERALD OF CHRIST'S KINGDOM**

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## **Modern Babel**

### **THE JEW, HIS LAND, AND HIS DESTINY**

#### **Part I**

NO STUDY of the post war era, and especially of that phase of "Christian" civilization to which the Scriptures have given the name, "Great Babylon," would be complete if it failed to take into account the place occupied by the Jew in the world, both of the present and the future. During these hectic, confused days when all the elements which go to make up the modern world are unquestionably in a state of flux, with no one able to tell just what form the world will take when the mixture has cooled off, there exists in the Near East an apparently unsolvable problem, a problem which has to do with the future occupancy of the land of Palestine. For the right to occupy that land, either completely or in part, the claims of that Jewish organization known as Zionists are contested by the people who at the present time hold the greater part of the land of Palestine, the Arabs. The minority group there consists of some scores of thousands of Jews who, after the Berlin Conference of 1878, and in greater numbers after the first World War, arrived there and acquired through purchase certain parts of the land adjacent to the Holy 'City of Jerusalem. These holdings they have by the employment of modern methods of cultivation succeeded in transforming into fertile farms and orchards which produce citrous fruits in quantities sufficiently plentiful for exportation. They also built a modern city known as Tel Aviv.

Since the close of the last great World War, hundreds of thousands of homeless Jews driven from their former homes in Germany, Poland, and elsewhere as victims of the Hitler persecution, have been vainly seeking for the opportunity to migrate into Palestine, and there to establish a homeland which would be a haven of refuge for the persecuted Jews of all countries. This migration the present Arab holders of the land have resolutely opposed, claiming that if such Jewish immigration were permitted, they, the Arabs, would soon become the minority party in what they consider to be their own land, and would be forced to bow to the will of a Jewish majority whom they consider to be intruders, who invade the sanctity of the Moslem holy places. This opposition has been strongly supported by the so-called Arab League, a powerful organization of Mohammedans of every country, but particularly of those lands which stretch from Egypt on the south to Syria on the north. Great Britain, the country

which was given a mandate over the land of Palestine after the first World War by the then dominant League of Nations, is thus caught between too fiercely antagonistic forces. To grant to the Jewish people the right of entry which they insist upon and to which they claim they are entitled not only by their status as the ancient possessors of the land but also by the terms of the Balfour Declaration, would mean the mortal, offending of not only the Palestinian Arabs but of all the Mohammedans in the world, hundreds of thousands of whom are inhabitants of various countries over which Britain holds rulership.

It is recognized by all those who are laboring to establish a peaceful world order that both parties to the controversy have certain rights which must be considered, if fairness and justice are to prevail in the eventual settlement, but to the child of God who trusts not in his own judgment, but who takes as his guide the Word of God spoken through the mouths of the Prophets of old, there is but one answer to the problem-the Arab must give way. The decision may seem a hard, even an unjust one when seen through the distorted lenses of human prejudice. It, is never an easy matter for men whose minds have been trained to consider that certain parts of the earth's surface belong by inalienable right to the people who inhabit them, to follow the workings of the Divine Mind when the Owner of that, mind declares that he has set apart as an everlasting possession of the children of Jacob this one spot on earth, regardless of its present occupants. Nevertheless, those who are able to take the larger view, the view which premises the undeniable fact that all the earth belongs to the Lord to do with as he wills, will not dispute his right to dispose of that which is his own in whatever way he chooses, even though that disposition may not meet with the approval either of those who are thereby dispossessed or of those who support their claims. When men bow to the Divine will, as all eventually must do, they usually come to realize that after all "his" way is best and will surely work out to the ultimate blessing of all concerned -- in this case to the blessing of the Arab as well as -of the Jew and eventually also of all mankind. For among all the recorded declarations of Jehovah there are none that are more positively stated over and over again in the Scriptures than is that of his purpose to reinstate the children of Jacob in their homeland of Palestine. No one who accepts the authenticity of the Scriptures has any excuse for misunderstanding the Divine will in the matter.

While there are many expressions of Jehovah's purpose stated in the sacred Word which concern the 'future home of the Jew, there is one in particular which we believe to be an absolutely accurate forecast of present Palestinian conditions, even dwelling upon the opposition of the Arab world to the Jewish project. We refer to the 36th chapter of Ezekiel where the Prophet is instructed to speak a word of encouragement to the "Mountains of Israel." The whole chapter is a remarkable one and prefigures the conversion of the Jew and his establishment in his land. We would wish to take it up in detail but time and space forbid. Let the reader examine the chapter for his own blessing. Verses 2 and 5 (Ezek. 36:2, 5) are especially significant. Eze. 36:2 states the boast of the Mohammedan: "Aha even the ancient high places are ours in possession." It is well known that the spot regarded by the Jew as the most sacred in Jerusalem, the place upon which once stood Solomon's temple, is now used as the site of a Moslem mosque. Eze. 36:5 mentions the gloating of the Arabs (Idumeans) over their possession of the land, and their "despiteful minds regarding Jewry" and its heritage. In view of the statements of the Prophets, which are recorded so positively in the inspired Word, how futile and foolish the words uttered a few months ago by Ibu Sand Sheik of Saudi Arabia sound. He boasted, and we quote: "There will never be a Jewish State or Zionist Colony in Palestine. We will sacrifice our lives and those of our children so that Palestine remains Arab and Mohammedan." Also those of a "Christian" preacher, Dr. Maude Royden, who evidently sets her own judgment above the teachings of the Divine Word from which her Lord quoted so often. According to her bold statement, "Palestine will never be a Jewish State."

It is not for the Lord's consecrated servants who are seeking to understand current events in the light of His Word, and who are witnessing the scroll of history unfold, just as the Prophets foretold, to assume to predict in detail the exact manner in which the Most High will accomplish his great purposes in the Holy Land, or how he will put an end to the impasse which exists at present and which

is frustrating every attempt to solve the Palestinian problem. It seems clear both from the Scriptural teachings and also *from* the plainly manifest political trend, that much force will have to be employed and much bloodshed, before the Jew can make his second and final entry into the promised land of Canaan. This, however, we know for certain, 'that when the Lord's due time has come for that entry to take place neither white papers, broken government promises, or Arab opposition, will be able to bar the door against him or keep him from occupying the land God gave to the fathers so many centuries ago.

### **THE TIE BETWEEN THE JEW AND HIS LAND**

A question which may sometimes have suggested itself to the minds of Bible Students is this one: Why did the Great Author of the Plan of Salvation select this particular place and no other for the future possession of the people of Israel? Why not the great and much larger countries of Assyria or Egypt? It is evident that the choice was made even before Abram was called from his home in Ur of the Chaldees to "go to a land which I will show thee." Could it be that Divine Wisdom, foreseeing that the future history of the world for four thousand years would be written principally in those lands which border upon or are adjacent to the Mediterranean Sea, the "Great Sea" of the Scriptures, had purposely arranged that this small country which stands almost in the center of the land surface of the earth, on a spot in which Eastern and Western civilizations would meet, was -the ideal one for his purpose to make the future everlasting home of his chosen people, the literal center and head of the Messianic Kingdom in so far as the earthly phase of that Kingdom was concerned?

We know not the exact reason, for that is a secret hidden from us in the Divine Mind. We however can see some remarkable features which this small country possesses and which are associated in our minds with what the Scriptures tell us concerning the future functions of the Israelite in the world of the future. The Holy Land, as we know it at present, is but a small country about the size of Wales, that is, it is about 140 miles in length, with an approximate width of 40 miles. It stands on the very frontier of the East, hemmed in on the one side by the Mediterranean Sea, and on the other by the enormous trench of the Jordan Valley, by which it is effectually cut off from the mainland of Asia behind it. There was in the past, one channel and one only by which it could reach and be reached by the great Oriental Empires. This was the only road by which Egypt could get to Assyria and Assyria to Egypt. This lay along the flat strip of coast which formed the maritime portion of Palestine, and thence by the plain of Lebanon to the Euphrates. Thus the only way in which these two great empires of the past, Egypt and Assyria, could invade each other was through Palestine. There may be and probably is a symbolical significance as well as an actual one to this. In the nineteenth chapter of Isaiah there is recorded a prophecy which seems to prefigure the place which in the Divine Plan will be occupied by the Jew and be his chosen home in the earthly phase of the Millennial Kingdom.

If it should develop, as the Scriptures seem to suggest, that the Assyria of this prophecy symbolizes the Eastern World dominated by communistic Russia with her Satellite States, while Egypt is meant to represent the group of nations known' as the Western Democracies, then according to the terms of (the prophecy it would follow that Israel, after having been reinstated in its land and after experiencing the change of heart foretold by the Prophets, would under its future leaders and teachers take its predestined place in the New Order, as an intermediary between the two at present irreconcilable points of view of the East and the West, interpreting one culture to the other and bringing them together in harmonious accord under the beneficent rule of the Great Messiah. A study of the chapter from the twenty-first to the twenty-fifth verses will, we believe, confirm this thought. For this appointed task, the Jew is eminently well qualified. Although by birth and mentality he is an Oriental, his experiences during his long dispersion over all parts of the world, have qualified him to be as was the great Apostle Paul, "all things to all men." Being a cosmopolitan in the truest sense of the term, he is not afflicted with that rabid and extreme nationalism which has been such a curse to other nations, as it still is to our own day. Passing the days of the years of his sojourn in both East and West, has qualified him to understand the viewpoint of each, and to comprise with his land a highway as the

Scripture predicts from Egypt to Assyria and from Assyria to Egypt, so that both great divisions of the human family will come together to serve the Lord in Jerusalem, and "Israel will be a blessing in the midst of the land."

We will next examine further the history of this strange people whose story is the most conclusive proof of the foreknowledge of the One who doeth all things well.

*- J. R. Hughes*

## "Ye Have Need of Patience"

Life is not easy for any of us. No branch escapes the pruning knife, no jewel the wheel, no child the rod. People often tyrannize over us and vex us almost beyond endurance. Circumstances strain us until the cords of our hearts threaten to snap. Our nervous system is overtaxed by the rush and competition of our times. Indeed, we have need of patience!

Never to relax the self-watch; never to indulge in unkind or thoughtless criticism of others; never to utter the hasty word, or permit the sharp retort; never to complain . . . never to permit hard and distrustful thoughts to lodge within the soul; to be always more thoughtful of others than of self; to detect the one blue spot in the clouded sky; to be on the alert to find an excuse for those who are froward and awkward; to suffer the aches and the pains, the privations and trials of life, sweetly, submissively, trustfully; to drink the bitter cup, with the eye fixed on the Father's face, without murmur or complaint: this needs patience, which mere stoicism could never give.

We can not live such a life until we have learned to avail ourselves of the riches of the indwelling Christ. The beloved Apostle speaks of being a partaker of the patience which is in Jesus. (Rev. 1:9.) So may we be. That , calm, uncomplaining, unreviling patience which made the Lamb of God dumb before his shearers, is ours. Robert Hall was once overheard saying, amid the heat of an argument, "Calm me, O Lamb of God!" We may go further and say, "Lord Jesus, let thy patience arise in me, as a spring of fresh water in a briny sea."

- *F. B. Meyer*

## Living Sermons

There isn't a word that a preacher can say  
No matter how lovely or true,  
Nor is there a prayer that his eager lips pray  
That can preach such a sermon as you.

You vowed to serve Christ, and men know that you did;  
They're watching the things that you do;  
There isn't an action of yours that is hid,  
Men are watching and studying you.

You say you're "no preacher"; yes, but you preach  
A wonderful sermon each day;  
The acts of your life are the things that you teach  
It isn't the things that you say.

If Christians were Christians, as they do profess,  
Men would notice their glorified mien;  
And say, "What wondrous things they possess  
Who follow the meek Nazarene."

Oh, Christians, remember, you bear His dear name,  
Your lives are for others to view.  
You are living examples; men praise you or blame,  
And measure all Christians by you.

- *F. B. Anderson.*

## Thanksgiving for Victory

*"Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father."  
"Thanks be to God, who giveth us the victory through our Lord Jesus Christ." -- Eph. 5:20; 1 Cor. 15:57.*

THE FEAST of tabernacles was one of the three annual feasts under the Jewish Law. "On the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of Jehovah seven days: . . . all that are home-born in Israel shall dwell in booths seven days ... that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am Jehovah your God." - Deut. 16:16; Lev. 23:39-44.

Thus it will be seen that the Hebrew feast was a "harvest home" even as is the annual American observance of Thanksgiving Day; and it is probable that the Hebrew feast originally suggested the American. But the symbolism of the ancient ritual has been lost to sight; and many that are not "homeborn" observe the modern feast, with only perfunctory recognition of their obligation to "the Giver of every good and perfect gift." Nevertheless the Christian rejoices to see his God given even faint praise by them that are afar off, looking forward to the approaching day when "every knee shall bow . . . and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." - Phil. 2:10, 11.

### **"THANKS FOR ALL THINGS"**

Only the Christian, however, can truly celebrate Thanksgiving Day, for only he can "give thanks always for all things, in the name -of our Lord Jesus Christ, to God, even the Father." To the man who does not have faith in God, the future is dark with forebodings, and his present blessings are mixed. "The best laid plans of mice and men gang aft agley." In spite of the high hopes with which the Atlantic Charter was ratified, the spectres of Want and of Fear still haunt mankind, more than a year after the War has ended; and already a respectable segment of the world's leaders are discussing the probability of the coming of another and more terrible war. Our country has been particularly blessed in escaping the ravages of war. Our cities are intact and our unripened fields have yielded an abundant harvest; but the evidence of general thanksgiving to God for these and other blessings, expressed in worshiping him "in spirit and in truth," is, alas, absent. But the Christian who "counts his many blessings" cannot fail to thank his heavenly Father who hath dealt so bountifully with him "in all spiritual blessings."

Looking back to the Hebrew type, we see the homeborn Israelite repairing to the forest, there to select and hew off the boughs of "goodly trees" wherewith to construct a temporary dwelling place for his family; a tabernacle to remind them of the rough and transitory dwelling places his people occupied during the long journey' from Egypt to Canaan. If the student seeks to penetrate the meaning of this symbolism, he, notes that the "goodly" boughs were to be mingled with willow wands from the brook, and palm branches. He meditates that we build our earthly house of our tabernacles of as goodly-beautiful, ornamental-materials as we are able to accumulate; but if we follow the divine instructions, interwoven with these will be a recognition of our inheritance of guilt and of sorrow from father Adam (the willow from the brook) and of prayer and praise to God, symbolized by the palm.

In such temporary structures humanity will have dwelt for seven great thousand-year days, when they reach the Canaan of their desires. Then all the perfected of the race of mankind will hear-as

did typical Israel at the end of their long journey, and after conquering the land-the welcome proclamation: "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

## THE SPIRITUAL CANAAN

Spiritual Israel will have come into her Canaan a thousand years sooner. Her victory is typified by the siege and conquering of Jericho. Each of the overcomers who shall reign with Jesus must have stood before the walls of a city as did Joshua, which they, as he, were appointed to conquer. They each, as did he, needed a great Ally; and found him in the person of the Prince of the Host of Jehovah. "Thanks be to God who giveth us *the victory*, through our Lord Jesus Christ!"

"He that is slow to anger is better than the mighty;  
And he that ruleth his spirit, than he that taketh a city."

Thus spoke the Wise Man (Prov. 16:32), and Jericho is a suitable symbol of the city of Himself, which each Christian must conquer. We have the leadership and the testimony of our brethren, the Apostles, to inspire us. "I severely discipline my body, and bring it into subjection," rings forth the battle-cry of the old warrior, Paul. At the end he cries triumphantly: "I have fought a good fight"! St. Peter leaves gruff admonition which no doubt comes from victories won: "Ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God. For the time past may suffice to have wrought the desire of the Gentiles. . . He had been through many sieges, that one; and an old wound rankled -- received the night on which he had denied his Lord. But he too had gained the victory, for he said: "Let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator."

"I write unto you, young men ... because ye are strong, and the word of God abideth in you, and ye have overcome the evil one," writes the beloved John. He had been a young man with Jesus--and he knew the young man's battles. And James too writes undoubtedly from sad experience and hard-won victories: "Whence wars and whence fightings among you? Come they not hence of your pleasures that war in your members?" His testimony is also firm: "Be ye also patient; establish your hearts: for the presence of the Lord is at hand. . . . Ye have seen the end of the Lord, how that the Lord is full of pity, and merciful."

O yes, each one of us must have the Vision-warrior Apostles and little latter-end-of-the-Age saints of Laodicea. Each must see, as did Joshua when he was by Jericho--over against the City--the Man standing with the drawn sword. Let us go over to him as did Joshua, and ask of him: "Art thou for us or for our adversaries?" And he will answer us as ever, "Nay, but as Prince of Jehovah's Host am I come. Having boldness to approach, because we have peace with God through our Lord, we reply: "We too are on Jehovah's side." Then shall he speak gently to us and say, "Put off the shoe from off thy foot, for *thou* standest on holy ground." And then we know that the drawn sword is against Jehovah's adversaries and ours; and that it is our Bridegroom speaking. How gladly we remove the earth-stained shoes, and fall at his feet to ask: "What saith my Lord unto his servant?" Then shall he say: "See, I have given into thy hand the City, and the king thereof, and the mighty men of valor!"

We *must have the VICTORY*-- and there is but one way we may attain it. We must fight--but in accordance with the instructions of the Princely Leader of our salvation, the Prince of the Host of Jehovah. Shall we then, O Beloved, keep the Thanksgiving feast -- the Feast of Tabernacles -- and *Remember? O, yes!* "Thanks be to God, who giveth us the Victory, through OUR Lord Jesus Christ!"

- H. E. Hollister

## Worshiping God in Spirit and in Truth

John 4:23

Paul prayed for the Philippians that their love might "abound yet more and more in knowledge and all judgment; that ye may approve the things that are excellent; that ye may be sincere and void of offense: . . . being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." - Phil. 1:9-11.

In religion the natural tendency of man is to go beyond the bounds of moderation and right judgment and what is written, and to fall into extravagances, unbalanced views and wrong conceptions in all directions. Hence the religion of some is nothing but exterior performances, rites, ceremonies, church going, reading prayers or other mere routine formalities. With others it is a mere intellectual affair, a cold mental knowing, learning, and understanding without regard to anything further. To be able to talk theology, and to be ready with arguments to defend their faith against skepticism or criticism or heresy, is their ideal of a Christian. With some it is a simple morality which makes nothing of creeds or churches, too weak to hold convictions in any definite shape. People of inquisitive or speculative turn of mind are in great danger of taking theology for faith and of substituting doctrines, inferences, theoretical subtleties, Pharisaic niceties, for Christian purity. Others of dominating inclination transform the Christian life into pretentious activities, arrogant assertions, malignant fault-finding, heresy-hunting. All these are systems of acknowledging truths and opinions that play about the head but impart no warmth to the region of the heart.

When we consider that an important part of our constitution inheres in our affections and how powerful they are in determining our course of life, it is absurd to suppose that God has given us a faith capable of saving us and making us his true children, in which the affections are not at least as much concerned as the intellect.

There is no right or saving Christianity into which the warm and living affections do not enter. If God is to be loved, he must be loved ardently, supremely. If Jesus is the friend which the Scriptures represent him to be, there is due him an attachment stronger than death. If the soul is worth anything, it is above all valuation, and no earnestness for its security and salvation can be too great. If the interests of man stretch beyond the present life and through an eternity of existence, it is impossible to be too much moved, anxious and alive in all the springs and impulses in looking after and taking care of those interests.

If you have no heart, no relish, no pleasure, no satisfaction in devotion, prayer and the worship of God, then question your piety and consider your faith a failure. If you have never felt the luxury of doing good, of being loving, kind, and true, and if your soul never warms to the Savior who died for you, and your nature never kindles and thrills, and your heart never glows with joyous, living gratitude, admiration and love towards him who so loved us, then conclude that you know nothing yet aright of the "glorious Gospel."

Men have warmth, zeal, hope, intense desire for everything else. How can it be possible to be genuine Christians without these for the Lord Jesus Christ and his service, for truth and good, for perishing souls, for fellow believers, for the favor of God, and for the blessed things of an eternal heaven.

Only when these, through earnest, persistent supplication and by the mighty power of God, the holy spirit, are burned in our inmost heart and welded to our deepest being as part and parcel of ourselves, can we attain to that which the Scriptures so much desire us to attain, "to abound in," to be "rooted and grounded" in Christ.

- *Joseph Seiss.*



## The Question Box

### *Question:*

The first verse of the Book of Revelation states that its purpose is to show unto his (Christ's) servants, things that were shortly to come to pass. Who are Christ's servants?

### *Answer:*

Who were the servants of Christ at the time St. John saw the vision? There can be but one answer, namely, those who were serving him at the time; those among, both Jews and Gentiles, who had become Christ's followers; that is to say, Christians.

Some have endeavored to avoid this most natural interpretation of the words by saying that if they were addressed to Christians the passage would have read: "to show unto his [God's] sons"; in other words, because the Jews of the previous Age were called servants and not sons, therefore Jews are meant.

This reasoning we find unconvincing. In the first place, the Jews had been rejected, cast off, from favor, at the time St. John saw the vision. They were no longer *God's* servants. Not only so, but they had never been the servants of *Christ*. They could become the servants of Christ only by receiving him as their Messiah, and by yielding themselves entirely unto him. They would then become sons (of God) who would find their chief delight in the service of Christ.

In the second place, the Only-begotten Son was the Servant in whom, above all others, the Father delighted, and true Christians, following in the Master's footsteps, have always sought to prove their sonship by joyous, devoted, service. "Slave" of Christ Jesus is the term which St. Paul commonly uses to describe his own relationship to the Master. "Well done, good and faithful servant," is the joyous word which all dutiful *sons* hope will yet crown their imperfect labors.

Again, the Revelation was addressed to the seven churches in Asia Minor, not to Jews or assemblies of Jews living in Asia Minor. At the close of each of the seven messages, we hear the Savior saying: "He that bath an ear, let him hear what the spirit saith unto the churches"; not what the spirit saith unto the Jews at that time, nor even what the spirit might say for the benefit of Jews who might be living at some future time.

Another very significant matter, as proving that Christians and only Christians are addressed in this prophecy is that the ascription of praise recorded in chapter 1, verse 5 is none other than Christian praise, as the words, "Unto him that loved us, and washed us from our sins in his own blood," very plainly teach. The very next statement of the Apostle shows who are referred to in this passage.

It is those who are to be made kings and priests. Are the kings and priests unto Christ's God and Father to be Jews taken out from either this Gospel Age or any Age prior to, or to follow this? Surely not.

Again, St. John speaks of himself as a brother and companion in tribulation of those whom he addresses. Who can believe he was speaking of the Jews as his brothers? He was a prisoner on the Isle of Patmos, not because he had been confessing the Jewish faith, but because of his testimony concerning Jesus the Christ.

It has been well said "that Jews . . . have no more to do with this prophecy than they have to do with the Epistle to the Ephesians. They may possibly be alluded to in the one, as in the other, but it is not for them; it is not mainly concerned with them; it is for us; Christians alone were Christ's servants, in the days of Domitian, when John saw and heard these things; to Christians alone was it sent; the seven churches represent the whole Church; and they take the children's bread, to give to outsiders, who would rob the Church of this, her Lord's last gift. ... Nor is it likely that the Lord Jesus in his last prophetic communication to his cherished Church, from whom, for eighteen hundred years he was to be hidden, would have nothing more pressing, nothing more personal and important to reveal to her, than the destiny of a future Jewish remnant, with which she has nothing in common."

The conclusion to which we are led, that the Revelation is a prophecy which relates to Christian rather than to Jewish experiences, is strongly confirmed by the description of its witnessing and suffering saints, who "overcame by the blood of the Lamb," (Rev. 12:11) who kept "the testimony of Jesus Christ" (Rev. 12:11, 17) who "keep the faith of Jesus" (Rev. 14:12) and are the "martyrs of Jesus" (Rev. 17:6) slain "for the witness of Jesus." (Rev. 20:4.) Who can those be who have the testimony of Jesus, who keep the faith of Jesus, and are the martyrs of Jesus, but Christians? On every ground the conclusion is inevitable that the Revelation is a Christian, not a Jewish, prophecy; in other words, it relates to the experiences of the Christian Church, in both its militant and its triumphant stages.

- P. L. Read.

## **MAKING LIFE WORTH WHILE**

"It is not circumstances that count most, but 'innerstance.' We all know people whose lives are triumphant in spite of hard circumstances and heavy handicaps.

They make life worth living, not by virtue of what life brings to them, but by virtue of- what they bring to life in their spirits.

"When a person has faith in Jesus Christ, and gives Him the right of way in his life, there is born in him that which makes life worth while, come what may."

## Faith and Fruitfulness

*"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." - 2 Pet. 1:8.*

THE THINGS just enumerated by St. Peter—faith, virtue, knowledge, temperance, patience -- are the "things" referred to in the above text -- "If these things be in you and *abound*." Beginning with faith the Apostle proceeds to evolve the series of spiritual graces. "Add to your faith virtue." The original word is not simply *add*. It is a much stronger and more vital word. It is rather furnish—that is, let faith be so strong, so prolific that out of it may grow or unfold this system of spiritual virtues. If these be in you and abound, "they will make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ." The inner life of faith will appear in the outward fruits of holiness and piety. Thus you will be advancing toward the perfect knowledge of Christ and conformity to his character.

### **"CREATED IN CHRIST JESUS UNTO GOOD WORKS"**

There is a twofold condition and a twofold manifestation of the Christian life here brought to our attention. "If these things be in you," is the first condition. There must be an inward life before there can be any outward manifestation or activity; and there must be an abounding in these things before the life can be multiplied. There is a possibility of trying to work without having first been "created in Christ Jesus unto good works" by the renewing of the holy spirit. Such activity is but superficial. It is detached, "like the motion of the wheel upon its axle, which is impelled by contact with the earth instead of being driven by an inward impulse." When our activity or service is prompted by any outward motive -- from a sense of duty, the demand of others who are interested in the same work, or when we act because we are urged to do so—then our service is taken on rather than lived out—it is external to us.

Not only our conscience but our faith must be active in connection with serving the Lord and bearing fruit. A faithful man is one who has faith-active faith, as well as a conscience. We must be loyal to the Lord as well as loyal to the law and the truth. It takes a conscience to do right, but a faithful man will be self-denying. A conscientious man will love his neighbor as himself, but a faithful man will love his enemy and do good to one that hates him. The natural conscience would scarcely tell us that when we are smitten in the right cheek we should turn the other, or if one takes our coat we should let him have our cloak also. This is the Gospel. "Conscience is an inner law, but faith is an inner Gospel."

This faith must be in us as something living and personal before we can bring forth the fruits and works of righteousness, and before our service can be as described here by the Apostle as "abounding" and resulting in our neither being "barren nor unfruitful in the knowledge of Christ." As another has said:

"Our faith may be in our creed, that half-way house between the Bible and the heart; it may be in our intellect, that mid-station between the mind of God and the will of man. But this is not enough. A creed religion is apt to be disputatious, busy with mere dogmatic moralities, defending nice distinctions, and hovering forever over sectarian issues; an intellectual religion is speculative, toiling at definitions and exhausting its energy on logical inferences. And if one's piety stops at either one of these stations -- at the intellect or the creed -- that man's religion is vain. "If these things be *in you*."

True, our faith must come through the intellect, but it must be deeper. "Faith cometh by hearing and hearing by the Word of God." The truth must be distilled into the heart. Nothing can bring forth a holy, self-denying life like this. It is of the very highest importance that this faith be *in us* rather than external to us. There is a difference between an opinion and a conviction. An opinion is what we think, while a conviction is what we are. Our opinion may weigh lightly upon us, but our convictions are the "iron in our blood" which make us strong, and, as the Apostle here expresses it, to "abound. Faith is what we believe and feel and are, and it alone gives stability to our Christian life., When we have some special or extraordinary service," to be prepared for it we need our faith strengthened. And when our faith or our love is tested, if we would meet these tests, we must, do so in faith. The disciples seemed to sense this, as indicated in their reply to our Lord when in answering Peter's question he said, "If thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." In this, both love and patience are tested. The disciples did not say, "Lord, give us patience or make us more loving," but, "*Lord, increase our faith.*" Yes, faith is the root that must be strengthened; then we are able to receive and meet the trials successfully.

The external life of the true Christian is but the conduct and outcome of the internal life. When the Apostle exhorts to holiness, he carefully adds, "*rooted and built up in him, and established in the faith,*" which is the true secret of godly living.

We are ever in danger, not of becoming inactive, but that -our activity shall not be connected with faith or prompted by faith. There is always the danger of getting our impulse from outside influences, such as some prevailing movement or service in which others are engaged. Not that there is wrong in united effort, but there is the danger of being prompted by the movement rather than from an inward pull of faith and energy from the holy spirit a danger of that activity being kept up while our spirituality declines-"our public testimony growing loud while our closet-cries are growing silent." If we are to do any great work for God, we must have a large reserve of faith and spiritual power from which to draw. The force of what we expend or what we give out depends upon the depth of that which is behind it. Hence the exhortation to a fitness of the divine life, as well as overflow. There may be a feebleness and lack in our lives of spiritual momentum that is well nigh powerless. The simplest exercise of faith gives us life. It is when our faith "groweth exceedingly" day by day that we have the "abundant" life. For this faith we should strive with all our heart. Our service should be the welling up of the deep life of God in the soul. Otherwise, it will lack spontaneity and force. The richness of our service depends upon our communion with God in whom all its fountains lie. "Our work will never rise higher than our devotional life. What we do never rises above what we are."

### **POWER OF THE INWARD LIFE**

This is the lesson taught by our Lord in his discourse to the Samaritan woman at the well. "Whosoever drinketh of the water that I shall give him shall never thirst." But that is not all he said: "But the water that I shall give him shall be in him a well of water springing up into everlasting life." What is so irrepressible as a spring of water? It can not be stanchd. There is the strength of the hills with their deep reservoirs behind it. The spring is given as an example of what a Christian life should be -- not giving out intermittenly, but flowing down continuously from the great depths of God. "A responsive piety is noble, but a spontaneous piety is nobler. The one goes out because it is called for; the other because it is sent." The Apostles spoke with power because they were "filled with the spirit." Utterances brought forth by an extraordinary effort and which are above our real spiritual level have but little power or force, and go but a little way. It is what is behind our lives and conduct and expressions that gives them power. Hence the need of

that inward life and fulness of faith if we would have that abounding life of which the Apostle speaks.

### **DIFFERENCE BETWEEN FRUIT AND WORKS**

"Ye shall neither be barren nor unfruitful." These words, "barren and unfruitful," may seem to be synonymous, but Greek scholars tell us that there is "a very sharp and significant distinction between them.

The one refers to the active, and the other to the passive products of the Christian life." An old commentator translates them: "Neither *unworkful* nor *unfruitful*," thus having reference to the active and the passive conduct of the Christian life.

The difference between fruit and works is that the one is the "spontaneous product of a divine life within the soul; the other the active manifestation of that life in Christian service. Works may be easily counterfeited; fruit cannot be counterfeited. Fruit, because so entirely the product of the inner life, is made by our Lord the test of character. He does not say that by men's works we shall know them, but by their fruits." The world is full of works which have no root or nourishment in faith. They are useful and zealous and well directed, but are not necessarily the outcome of a holy heart. There is nothing in them of humble, self-denying, sanctified life, but are rather the "dead works," spoken of in the Scriptures--such as have no root in faith and love to God. The Apostle speaks of "work of faith and labor of love." (1 Thess. 1:3.) The Church at Ephesus (Rev. 2) had works and labor and even hated evil, yet they lacked, and were told that except they repented, their candlestick would be removed, because they had left their "first love" -- they had not "work of faith and labor of love."

"Sunder a branch from the tree and it dies, though its form and substance may remain unchanged; and sunder the best and most approved Christian service from its relation to Christ, and it becomes dead works." It is equally true that apart from Christ we cannot be what *God* requires, and we cannot do what God requires. "Without Me, ye can do nothing." It is not the question then, whether our works be good, but whether they be godly; not whether they call forth the praise of 'men, but whether they be such that men beholding them "shall glorify your Father which is in heaven."

Yes, good works may be counterfeited, but fruit is something which cannot be imitated. "There is a fine aroma which breathes from it, there is a delicate flavor which belongs to it, which none can quite counterfeit." Think of the list which the Scriptures give as the "fruit of the spirit": "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These defy imitation. They baffle all attempts at artificial construction. But if faith be in us, and abound, these fruits will be the result. They will develop like the husbandman's seed "which springeth and groweth up he knoweth not how." This fruitage comes through communion with the Lord and the power of his holy spirit working in us -- that "power that raised Jesus from the dead," which as the Apostle says, if it is working in us, will "quicken our mortal bodies." This is not through the energy of our own will, but as Christ said, "He that abideth in me, and I in him, the same bringeth forth much fruit." In nature, there must be the human planting and training, but in this, even that is taken from our hands, for our Lord said, "My Father is the husbandman." It is a divine process -- begotten, quickened, and finally born of the spirit. Our work is to "abide in Christ" through faith and prayer and feeding on his Word. "What had the branch to do with producing the purple cluster of grapes, the rare compounding of its flavors, the exquisite tints of its skin, the perfect symmetry of its form--what had it to do with all this? Nothing, except to maintain communion with the sap and root of the vine which bore it. And these lessons of our Lord from nature are

wonderfully true to the spiritual acts which they set forth." "Consider the lilies of the field. They toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of these." Nature grows her fruit, and God grows his; and no human skill will ever take it out of his hands.. If you covet humility, remember that it comes not of toiling or spinning. Nothing is so absolutely beyond our power to produce as this. For it we could attain humility through our own effort, we should be conscious of it. And the moment humility is self-conscious, it becomes pride. If it is found in us at all, it will be because we are in intimate communion with Christ, sharing his life and conformed to his example, who 'made himself of no reputation'; who 'humbled himself and became obedient unto death, even the death of the cross.'"

But what had the lily to do with its growth or its beauty? "What is it that we are to consider about the lilies? 'How they grow!' What does this mean? Jesus himself answers: 'They toil not, neither do they spin; and yet, I say unto you, that Solomon in all his glory was not arrayed like one of these.' That is, the lilies grow in a very reasonable way; they develop grace and beauty, and are adorned in robes of loveliness without putting forth unnatural, unusual stress or effort. They are not worried about growing. The lily does not wake up in the morning and say, 'Now I wonder if I can make another quarter of an inch today. I wonder if I shall be able to grow as fast and to look as beautiful as that lily over there; and I wonder what people will think about me.' It simply assimilates what it can absorb from the earth, and from the atmosphere what God has' provided for it there. It does not say, 'I think that I shall go to another place. I cannot grow here,' but it does the best it can wherever it happens to be....

"Our lesson, then, as new -creatures, is that since we have given our hearts to the Lord we are not to be worried, anxious, about the things of the present life. Nor are we to be over-anxious regarding our spiritual growth. We are simply to do our best, and trust the growing to him. But we are to be particularly engaged respecting the things God has promised us as new creatures in Christ, that we may make our calling and election sure and attain to the glories which our Father has in reservation for those who love him. If we *give* ourselves to these things, the Master assures us the heavenly Father will so supervise our affairs that we shall not lack any necessity of a spiritual kind or of an earthly kind. He will give us whatever of spiritual blessings and of temporal blessings we need, as spirit-begotten children of God that we may finish our course with joy." *Reprints, p. R5990, Nov. 15, 1916.*

### **"IF YE DO THESE THINGS"**

But now the question, comes, How can we make all this practical, how can we become more fruitful and more workful children of the Lord? There is no more effective lesson than that of the barren fig-tree. Nothing but leaves! Shall it be so? Life passing, evidences all about us that this "acceptable time when the privilege of sacrificing our lives and running in this race-course will be at an end, and yet, so little "putting forth" and ripening of the Christian graces! Let us, with all our hearts, "seek the Lord and his righteousness, and our growth will surely follow." When the Lord inspects his garden "to see if the vine flourish and the tender grape appear and the pomegranates bud forth" what manner of fruit will we have laid up for our Beloved?, just as there is an abundant faithfulness, so there will be an abundant entrance into that everlasting Kingdom. The one is determined by the other. *"If ye do these things, ye shall never fall.* For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."

- *Contributed.*

## A Symposium on Love

*"Now abideth faith, hope, love, these three; but the greatest of these is love." - 1 Cor. 13:13.*

### **"The Mark for the Prize"**

IF THERE is one thing *more* important than another in the development of Christian character, that one thing is love. No matter what our attainments in every other, direction may be, if we are deficient in this one great thing, it will profit us nothing. The Apostle Paul leaves no room for doubt as to what he means in this chapter from which we have quoted the verse above. In his sweeping analysis, he appraises every virtue that we could offer as evidence of Christian character, and ends by saying without love it is nothing. Here then is the goal for which we must strive, and we must not only strive for it, we must attain it while still this side the veil if we would be with Jesus in His glorious Kingdom.

How then can we tell if we are advancing toward our goal? or if we have arrived there? or are still at the starting-point? These questions concern every one of the Lord's people, and thanks to the Apostle's inspired definition of the word charity (love in the highest sense) we can, if we are honest with ourselves, form a pretty clear conception as to which one of these positions we are in.

It seems most reasonable to assume that the love we hold toward our heavenly Father at consecration, can best be described as duty love. We see Jesus as our Redeemer-see him for three and one half years walking the narrow way of sacrifice, laying down his life that through his death we might have hope of life. We see his loyalty to the heavenly Father, even to the death of the cross. We see too that "God 'so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) This demonstration of love on our behalf touches us deeply and when we see the invitation to "present our bodies living sacrifices," we feel that to respond is the least we could do to show our appreciation. Thus, desiring to do something in turn for what has been done for us, we gladly comply with our Lord's wishes to the best of our ability. This is love born of duty, and that it is fine and noble, none would deny. But as fine and noble as it is, it is not the perfect love of God. It is not the kind that would assure us of a place in the "everlasting Kingdom" as a member of the "Body of Christ." Our heavenly Father did not give his only Son to die for us because he was duty bound to do so. Our Lord Jesus did not come and die for us because it was his duty to do so. No, the love that brought about this manifestation of kindness is divine love, the perfect love of God, the greatest thing. And this is the kind of love that must become a part of the "more than conquering Christian" to be acceptable for the high position to which he is called. The Apostle John tells us plainly that this is not impossible, for he says "whoso keepeth his Word, in him verily is the love of God perfected." - 1 John 2:5.

But in the 4th chapter, verse 8, he is very emphatic, saying: "He that loveth not, knoweth not God; for God is love." Thus he makes it clear that if we have not this perfect love of God, we have no part in his inheritance.

Coming back to the inspired definition of the word charity (love) by the Apostle Paul -- we know just exactly what to look for in ourselves when trying to determine whether we have or have not reached the mark. He says "*Charity suffereth long and is kind.*" (1 Cor. 13:4.) "This does not mean being kind only to those who are kind to us. Most of us find it easy to treat kindly those who are good to us, but this love suffereth long and is *still* kind. We are to be kind to those that cause us suffering, even our enemies. The words of our Lord Jesus, quoted from the Diaglott, make this

very plain: "And if you love those who love you, what thanks are due to you? for even sinners love those who love them. And if you do good to those doing good to you, what thanks are due to you? sinners even do the same. . . . But love your enemies, and do good and lend, in nothing despairing; and your reward will be great, and you will be sons of the Most High: for he is kind to the unthankful and evil ." - Luke 6:32,33,35.

If we have this kind of love in our heart, we can be sure that we have reached the mark. "If we love one another [like this], God dwelleth in us, and his love is perfected in us."(1 John 4:12.) If we have this love, we can be sure that it will demonstrate itself, for love is most powerful. Being kind will not be a task; kindness will flow from the heart filled with the love of God as surely as light flows from the sun. It will be seeking ways and means whereby it may bless, and do good, asking nothing in return, even as God is kind to the unthankful. So shall the one be that is like him. Our Lord Jesus illustrated this truth in his dealings with Judas, one of the twelve, called to fill the high position of an apostle. For three and one half years he walked with Jesus; toiled with him in the harvest work; **was** a partaker with him at his table, one of the family; and it seems to us that Jesus, who could read the hearts of men, read their inmost thoughts, must have known beforetime that Judas would betray him. Yet we know of no instance where that knowledge (if possessed) interfered with his kindness toward him. He even allowed him to fill the important position of being treasurer for the little company. Even when Judas came to give him the traitor's kiss, there was no unkind word waiting for him. "Jesus said unto him, *Friend*, wherefore art thou come?" (Matt. 26:50.) If we are tempted to bring an accusation against the brethren, for any cause, it would be well to ponder over this perfect example of kindness given to us *by* our Lord Jesus, for that is an example of the perfect love of God, which is kind to the unfaithful. Previous to this he had told his disciples that they should love their enemies. (Matt. 5:43-48.) Now he shows us under the most trying conditions just what that means.

How our little grievances fade into insignificance when we meditate on these things. Shall we not yearn to obey him, when he says: "A new commandment give" I unto you, that ye love one another; as I have loved you, that ye love one another," (John 13:34) keeping in mind that we are to love one another as Jesus loves us.

"His love has no limit, His grace has no measure,  
*His* power no boundary known unto men;  
For out of his infinite riches in Jesus  
He giveth and giveth and giveth again."

- *W. W. Boutillier.*

### **Complete in Love**

*"You however are to be complete [in love] as your heavenly Father is complete." - Matt. 5:8,  
Literal.*

These words are addressed to us by the Only Begotten Son of the Father, and their importance cannot be over-estimated. The speaker did not discourage his disciples by suggesting that they could not attain to such perfection as the words implied, nor did he say that something less would be acceptable. No Christian is at liberty to lower the standard, or to substitute for the standard anything, however good in itself, such as knowledge of the divine plans or purposes. The Apostle Paul appears to have seen this tendency in the Church at Corinth. At the end of the 12th chapter of his first letter to the brethren at Corinth he says: "But always seek to excel in the greater gifts.



And now I will point out to you a way of life which transcends all others." Continuing the Apostle's thought into the 13th chapter, we find these remarkable words:

"If I can speak with the tongues of men and angels, but am destitute of Love, I have but become a loudsounding trumpet or a clanging cymbal. If I possess the gift of prophecy and am versed in all mysteries and all knowledge, and have such absolute faith that I can remove mountains, but am destitute of Love, I am nothing. And if I distribute all my possessions to the poor, and give up my body to be burned, but am destitute of Love, it profits me *nothing*." - *Weymouth*.

But some one may say that surely my knowledge of the Divine Plan, my faith, my generosity to the poor, and my faithfulness to the cause of Present Truth, would prove that I possessed "Love," that I was "complete in goodness." Surely if Paul were alive today he would say that an accurate and deep knowledge of the Truth proved that the possessor was also filled with the spirit of Love. By no means! Paul's words must apply not only to the brethren living at the beginning of the Age, but also to those who are living now, at the end of the Age. We are living in very trying times. Strife is everywhere, even amongst the brethren! False standards are being raised, and unscriptural tests are being applied. Those who claim to have the most accurate knowledge of the Truth should be the most loving and the most patient to those who are not in full agreement on various doctrinal points. The very reverse is frequently true. In every generation of the Church, knowledge, and not love, has been the test. Even in Paul's day the 'brethren suffered from divisions, thus showing a large measure of carnality. It is even so today. The movement which commenced so well has become a by-word, an apparent failure. Each party seeks to defend its right to separate existence by means which are destructive to true piety. The leaders of the various parties dare not say that all the truest and best of God's people associate with them, so they are forced to make knowledge the basis of fellowship. If any one desires to pursue the better way as directed by Paul in 1 Cor. 13, he is liable to be misunderstood, and to be accused of lack of loyalty to the Truth. The causes which divided the Church in Apostolic days, and which divided Protestantism at the beginning of the 16th century, are the same causes which have led to the division of what history may call the Bible Student Movement, at the end of the Age. The wonderful service rendered to the brethren in our time by Brother Russell has led many brethren to idolize his memory, and to insist that his writings must be the basis of fellowship. In a similar way the brethren at Corinth were inclined to divine and follow Paul, Cephas, and Apollos, which led to Paul's rebuke. All God's children should read carefully and prayerfully Paul's words in 1 Coy. 3:1-9. Notice particularly verse 7: "So that neither the planter [Paul] nor the waterer [Apollos] is of any importance. God who gives the increase is all in all." (Weymouth.) How unwise we all have been in the past! Let us ask God to forgive our foolishness which led us to contention and strife, and let us ask him to lead our steps in the way of peace, In the August, 1946, issue of the "Herald," the reader's attention is specifically directed to this subject, in the article entitled, "Fellowship and Eldership," and the advice given is Scriptural and to the point. May the Lord enable his people everywhere to understand, and may the spirit of Love completely control and direct our actions in all things. May we all seek the glory of God, and the blessing of all (without exception) whom we have reason to believe God has called to follow our Leader, Christ Jesus.

It may be profitable to examine the record of the leaders of the Church in Apostolic days. It may be seen at once that some of the leaders appear to have understood the Plan of God, the Plan of the Ages, much more clearly than others who occupied a somewhat similar position of trust and responsibility under Christ. If we read carefully the 15th chapter of Acts, and then compare that record with Galatians 2:11-21, we find that certain names, Paul, Barnabas, Peter, and James occur in both records. In the record of Acts 15, all four are found on the same side, and speaking and acting in accord with the leading of the Holy Spirit; but in Galatians the name of James is

compromised, and both Peter and Barnabas are adjudged worthy of censure. Was this record of inconsistency, timidity, weakness, and dissimulation introduced to defame three of the prominent leaders of the Church in Apostolic days? The answer is No! If a Christian is really humble, and has learned something about his weaknesses, he is encouraged to find that the leaders in the early Church were men who had similar weaknesses. In addition, he finds that Christ did not remove them from positions of responsibility. He continued to trust them, and when the Kingdom is established, will we not expect to find them in the places for which they were especially fitted or prepared? Let us all then seek to follow Christ, and not our fellow believers, however learned and gifted they may be. The love of Christ will then hold us together.

In conclusion the writer's personal experience may be helpful to others. ...For many years I had viewed matters from the wrong angle, with increasing sorrow and difficulty. After many tribulations, I am convinced that all Christians should not only quote the Scriptures in support of all their beliefs, but should guard against the possibility of secretly holding the belief that the only Christians worthy of the name must see eye to eye on all points of faith and practice.

- D. W. Black.

### **The Greatest Thing in the World**

Dear Brethren:

Grace, mercy, and peace be multiplied unto you through the knowledge of our Lord and Savior, Jesus Christ.

I am enclosing a quotation from Drummond that I have found so very helpful that I would like to see it published in the "Herald." As we grow older we become even more leaky vessels and need all the helps we can find on our pilgrim way, and so the dear Lord, graciously sends first one thing then another to aid and encourage us in the good fight of faith. I have been living with the Love chapter till I really feel it has made me more loving; and I have often kept a single Scripture with me as a special help in times of difficulty and trial. Lately I've found that repeating it early and late, and very often during the day has brought a renewed sense of God's presence and power. Keeping a verse with us in that way is a simple and practical method of "practicing the presence of God." Such Scriptures become really a part of us, so that we can recall them instantly and thus provide an armor to meet the enemy. We can say as the Master did, "It is written." Thus we learn to make use of our Sword, the Word of God, and of our Shield of Faith... .

With warmest Christian love in which Brother A. joins,,  
Your sister by His grace,  
E. A. -- Kans.

The quotation follows:

Every one has asked himself the great question of antiquity as of the modern world: What is the *summum bonum* -- the supreme good? You have life before you. Once only you can live it. What is the noblest object of desire, the supreme gift to covet?

We have been accustomed to be told that the greatest thing in the religious world is Faith. That great word has been the key-note for centuries of the popular religion; and we have easily learned to look upon it as the greatest thing in the world. Well, we are wrong. If we have been told that, we may miss the mark. Let me take you to 1 Corinthians 13, where we have Christianity at its source; and there we read: "The greatest of these is love." It, is not an oversight. Paul was

speaking of faith just a moment before. He says, "If I have all faith, so that I can remove mountains, and have not love, I am nothing." So far from forgetting, he deliberately contrasts them, "Now abideth Faith, Hope, Love," and without a moment's hesitation the decision falls, "The greatest of these is Love."

Nor is this letter to the Corinthians peculiar in singling out love as the *summum bonum*. The masterpieces of Christianity are agreed about it. Peter says, "Above all things have fervent love among yourselves." *Above all things*. And John goes farther, "God is love." . . .

How many of you will join me in reading this chapter once a week for the next three months? A man did that once and it changed his whole life.' Will you do it? It is for the greatest thing in the world. You might begin by reading it every day, especially the verses which describe the perfect character. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself." Get these ingredients into your life. Then everything that you do is eternal. It is worth doing. It is worth giving time to. No man can become a saint in his sleep; and to fulfil the condition required demands a certain amount of prayer and meditation and time, just as improvement in any direction, bodily or mental, requires preparation and care. Address yourselves to that one thing; at any cost have this transcendent character exchanged for yours.

- *Henry Drummond*.

## Morning Prayer

In gratitude we come, dear Lord,  
To seek thy Face this day  
To bare our hearts and ask in faith  
For guidance on the way.

We would forget all thought of self,  
From mundane cares be free  
For just this hour. Bind fast our hearts  
And center them in Thee.

For sometimes when we seek to soar  
On wings of faith and prayer  
To thy most gracious heavenly throne  
For sweet refreshment there

The clay-soil of this earth-life clings;  
In vain we seek to rise;  
These paltry, sordid, earthly things  
Loom big before our eyes.

We miss the glory of thy Face,  
The strength which this imparts;  
With dragging, heavy, stumbling pace,  
And weary, burdened hearts,

We meet the duties of the day  
Unarmed for conflict quite,  
And fall a ready, weakling prey,  
To Satan's artful sleight.

We come, O Lord, imploringly.  
Bid Thou these things depart,  
That we may in the Holy stand  
Shut froth the world apart,

Partaking of the Living Bread,  
In heavenly light divine;  
And on the golden Altar there  
Sweet incense---broken fine

Through grace alone, we offer Thee  
Ourselves, our wills, our ail,  
And feel Thy strong, sustaining Arm  
Preventing slip or fall.

Rejoicing in Thy love, divine,  
And fellowship so dear,  
Our hearts shall sing Thy praise, the while  
We tabernacle here.

- Mrs. A. E. Hendrick.

## Encouraging Messages

Dear Brethren:

The peace of God be increased unto you.

Since we last heard from you terrible things have happened in this country. It has taken us considerable time to awaken out of the stupor. But now night has passed, and it seems as if we would have a short time of dawn according to Isa. 21:12. In the footnote of the Elberfelder Bible it says, "A dawn and right away darkness again." Just that it is that we must expect in the short time until the revelation of our dear Lord and Master the Apocalypse of our Lord in whom our whole hope is centered. Yes, the whole groaning creation is waiting for this more than ever.

For us the dark night came in 1933, and we realized from Isaiah 26:20 that we then had to draw ourselves back into the inner chambers (the holy); so we closed the door behind us. Hence we did not realize anything of the Hitler regime. Secretly we gathered together with the brethren for mutual edification. July 1, 1933 it was forbidden for all Bible Students to meet. Jehovah's Witnesses did not obey this order so many of them were committed to prison and concentration camps and many, did not return. But we were left in peace. Now the last named Scripture (verse 20) revealed to us that we must stay in our chambers till the wrath of God had passed. Mankind has been for a long time under His wrath, but the Lord's people through present truth, as taught by that true and faithful servant, have been called to follow the voice of the Good Shepherd, and they are not under the wrath of God.

Because natural Israel failed to be a people of the spirit they came under God's wrath. And even though they are called the people of God, they in the year 1933, suffered the wrath of God. We firmly believe that their punishment is nearing an end, because they have received their freedom again and are trying to build up the ruins of the temple and Jerusalem and to get themselves ready for the return of the Lord. But it will be necessary for them to have true repentance and to cleanse themselves as in Dan. 9:7; Ezra 4:7; Neh. 1:7. They as God's people were under the *special* wrath of God, scattered among the nations, and in Babylonian confusion as a punishment for all their sins and abominations, and the disobedience of their leaders, their misdeeds and lawlessness -- their unfaithfulness --fulness of bread, and idolatry. Fleshly Israel, according to 1 Cor. 10:6, were "ensamples," shadows, especially of today. . . .

The Jewish people today are just as Israel of old was according to Lamentations 1:1 -- wandering about in misery and under a hard yoke. Their persecutors lorded it over them and it is now our privilege to comfort them with God's Word. . . .

We today, must expect to hear soon the midnight cry, "Behold, the Bridegroom. Go ye out to meet him." Albrecht's translation says that they should leave the house where they have been and go out to meet Him. Also in Rev. 18:4 the people of God are called out-"Come out of her my people." For many these are surely "hard sayings." Let us try to face the naked truth and it will lead us in the right way where we shall meet our beloved Bridegroom. We should be concerned most about this, for the Bride is not yet complete. . . .

Now dear brethren, I would like to hear from you and how the people of God are there. Can you still work? We have a great longing to get in touch with the brethren in the different nations. Do you have any spiritual food in the German language? Here everybody is suffering a lack of paper and lack of everything. How far have you gone forward in grace and knowledge? Please write as soon as possible about everything. Many brethren in this city of Hannover have been bombed out

and the city has been eighty per cent destroyed and burned out. There are only a few brethren who have their old dwellings, even though they have suffered to It is very hard here in the city to get a meeting place. We have meetings and memorials in small circles in our own homes. Now I hope you will receive and answer this soon. All the dear ones greet you with Habakkuk 3 and Canticles 2.

Your brother in Christ,  
J. O. -- Germany.

[The following letter received by one of the friends we believe will be appreciated by all our readers. - Ed. Com.]

Dear Sister in Christ:

What a pleasure it, was, when your letter of May 21 came to hand June 26, the first one from the U. S. Now the bridge which was broken down for so long is restored. God be thanked! We hope the mail will increase from over there. To our sorrow we lost contact with most of the dear ones there through this fatal war. If you, dear sister, can help in its restoration, we shall be very thankful to you.

We were especially glad, my brother and I, to see the greetings of the many friends, signed with their own hands. What a power love is! Across the ocean we greet each other in the spirit of Christ and are made glad by the many wonderful Scripture citations; thus proving the affection we have for the brethren across the sea, not stopping to think that the ones are German and the others Americans. Yes, the Lord is above the races and their boundaries. He gathers his Church out of all nations. He loves his own as his children, here as well as there, and they as brethren love each other above all national barriers, as one heart and one soul.

How could it be different with those who some day in glory will be closely united, gathered around the Master! That is why we as Christians do not think as the world does, the way this cruel war has made man to think. Our membership is in Christ even though we are somewhat obligated to our native home according to origin and language. Dear sister, tell the dear ones over there that the bloodshed of this gigantic war did not change our love for you all. It rather intensified the love for those who love the Lord, hating war and strife.

With tears of joy I read the Scriptures *the* brethren sent, so fitting and comforting: Phil. 4:19; 1 Pet. 5:10; Jude 24, 25; Heb. 6:10; Psa. 20:1-4. . . . If you get the chance, give them and all other American friends our brotherly greetings and sincere thanks for their kind thoughts.

With interest we read your report of the convention and we rejoice in your tolerant attitude towards each other. That is as it should be. It is not the degree of knowledge we have that will finally decide for us, but our love and faithfulness to the Lord. How we would have enjoyed being there! Yes, our intimate meeting circle has been scattered in all directions. The Lord wants them to be Light and Salt in new positions. May we fulfil this task! We are not quite without brotherly associations here; however, nothing happens without God's will. Our pilgrim course is going to end some time and then there will be an end of all care and strife, and we shall no longer be tested and tried. The end is not far; the Lord is near. The hands on the clock of the world are moving upward toward 12; soon it will be midnight. Are we, ready?

Our faithful heavenly Father has brought us through great trouble; we have looked death in the face a few times already. The danger of starvation was in close touch, but the Lord always helped just in time, and even though we have yet many needs, many privations and miseries, the Lord will help, either directly or through others. How surprised we were when some Christian friends from Switzerland sent bread and a coat. Even though it is painful to have to accept help now, when one once possessed everything, yet as an expression of love it helps and takes away inconveniences and hindrances.

The lack of provisions is very painful, but now that the U. S. permits food packages to enter Germany, maybe the dear Lord will overrule so that some dear friends will be willing to help. Everything is in the hands of him who leads and directs the hearts. Having lost everything in this world, we long the more for the "Home above the stars," where we hope to meet all those who have the same goal, including the dear brethren from America.

Since having lost the Christian fellowship of the friends of our home town, we have learned the more to appreciate true fellowship. Let us take advantage of this privilege, as long as we can have it.

Two books of our own poetry were also taken from us when the Russians came in.

Greetings with Rom. 15:13.  
Yours in the Lord,  
O. S. -- Germany.