

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

*VOL. XXXIV February, 1951 No. 2*

## **A Memorial Season Meditation**

*"Behold, we go up to Jerusalem." - Matt. 20:17-19.*

BEFORE COMING directly to our text, we would call attention to another memorable conference scene recorded in the 12th chapter of John's Gospel, when certain Greeks desired to see Jesus. They informed Philip of this desire and he immediately conferred with Andrew. These two disciples then approached the Lord about the matter, for it appeared to them to be a subject of supreme importance. Just as certain Wise Men had come from the East to see Jesus in the days of his nativity, so now these wise men from the West would see Jesus also.

Very probably Philip and Andrew thought within themselves that the Lord would now give a miraculous display of his power before them. But not so. Let us note carefully our Lord's reaction. Had he been a modern evangelist, he would very probably have replied like this: I am delighted to hear it. Why this is an answer to prayer. Here I have been laboring amongst mine own people for three years with very little result, and lo, here Gentiles seek my face. Bring them in. Show them in by all means. No, there was nothing of that. Instead of going on from his triumphal procession and the hosannas of the multitudes to something outwardly far grander and more glorious still, he began to speak to them about a baptism which neither these Greeks nor the disciples understood, desired, or appreciated.

Let us read the account in John 12:20-25. It is very noteworthy how our Lord's mind was at all times actuated by the anticipation of that baptism of his, that immersion in grief and suffering, that decease he was to accomplish at Jerusalem. This was the main thought of his whole life and nothing could make him forget it. In his heaviest moments of trial and in his brightest moments of joy, his great loving heart was ever at the cross of Calvary. He longed to complete the atoning sacrifice on behalf of all mankind: "I have a baptism to be baptized with and how am I straightened till it be accomplished." Dr. Weymouth says, "How am I pent up. Dr. Moffat: "What anguish I endure.

While fully agreeing that our dear Lord in John 12 is referring to his glorious resurrection and ascension, and all the glories of his Kingdom, yet in view of the context, and our Lord's allusion to the corn, of wheat falling into the ground and dying, doubtless he had also in mind his death, and spoke, of it in a certain sense as the crowning glory of his ministry.

Coming now directly to our text, we remind you that there are three accounts of this incident recorded by Matthew, Mark, and Luke. Each tells the story a little differently as is to be expected coming from three different observers. Each mentions something omitted by the others. It is to our edification to compare the three. Our Lord firmly resolved to go to Jerusalem about a fortnight before the Passover. He had frequently quitted Jerusalem hitherto, when his life had been in danger, because his hour had not yet come, and in all of this he sets us a good example of not willfully running into danger nor being fool hardy. But now the, hour of his supreme sacrifice had come. He did not hesitate, nor seek to avoid it, but set out resolutely to meet his sufferings and his death.

### **SUPERIOR**

In Mark 10:32 we read: "And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. *Amazed; Afraid.* From their own observations they knew he was about to encounter the most furious opposition; and they were amazed at his dauntless courage, and wondered what made him so resolved. We read also that "they were, afraid." Afraid for themselves in a measure, but most of all afraid for him. Would not his daring lead to conflict with the authorities, and might not terrible things happen to both him and them? It was not altogether timidity, but awe, which came over them. His manner was so majestic and sublime. This lowly man had something about him which commanded the trembling reverence of his disciples.

After all, meekness is imperial, and commands far more reverence than anger or pride. His disciples felt that great events were about to happen and they were deeply, sobered and filled with awe and apprehension. They were amazed at his courage, but afraid for the consequences, because of their own unfitness to stand *in his presence*. Then it was that he took the Twelve aside and began to tell them what things should happen to him. The conversation was private. Let us turn aside with the Twelve and hear what the Lord has to say. May the holy spirit rest richly upon us as we meditate upon our theme. We have divided our subject under three headings:

First, our Lord's private communings; second, insight into his private thoughts; and, third, how he dwells upon the details of his passion.

First, then, our Lord's private communings. He did not say all things to all men. He spoke certain matters to his disciples only. To the outside world it 'was given to hear the parables, but to the disciples alone it was given to know the interpretation. Not even to all his disciples did he disclose everything. He had an elect out of an elect. First came the Twelve out of the many, then came three out of the Twelve. These three were permitted special manifestations which the others did not share. And then as if to carry the principle of election to the utmost limit, one was chosen out of the three. This one enjoyed a peculiar, personal love, unique indeed in the story of the little band.

We are blessed beyond measure to be admitted by the key of inspiration into the inner chamber of our dear Lord's private conferences. On this occasion, he communed with the leaders of his band. Those who have to lead need more instruction than the rest. It requires more grace to lead than to

follow. None of us can give what we have not received. If we would be living fountains of water, then we must be filled with the fulness of God. This will necessitate much private meditation and waiting in secret upon God. Spend much time in secret.. Speak oft with thy Lord. Rely on him always. And trust in his Word. If we would bring others to God, then we must live very near to him ourselves. He ever waits most graciously to take us aside and tell us things we need to hear and tell. Let us take care that we hear well the things we are commissioned to tell all mankind. If we are in a measure of doubt, then let us be prudent, and in the words of the Apostle James, let us be "swift to hear and slow to speak." "He that hath ears to hear, let him hear." - If we are not very careful we can soon fall into the trap of "vying" with one another in forecasting the future. It seems to be a common weakness. Let us take good note of this, that if we would instruct others, we must yield our ears to the Lord just as completely as our tongues. "This is my beloved Son, hear ye him."

When our dear Lord thus spoke to the Twelve, the time was very significant. He was on his way to a great trial. It was, however, to be a time of great trial to the disciples also. Inasmuch as they loved the Lord, they would greatly sympathize in his sufferings and death. Inasmuch as they trusted in him, it would be a great trial of their faith to see him dying on the cross, vanquished, by his remorseless enemies. Therefore, they must be favored with a special, private, interview to prepare them, for the coming ordeal.

God has a way of his own in is ling with each one of us. It may be before a very trying ordeal the Lord quietly prepares us for the storm. or it may be afterward he specially reveals his face, but, in either case his strength and grace are made perfectly adaptable to our need.

When our Lord took his disciples thus apart, it was to talk with them upon choice themes. His conversation was never light, or flippant, or idle. The Son of Man was no jester. His conversation was without exception always holy and specially suited to the occasion. He spoke to them about the Scriptures. Luke says: "He took unto him the Twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the Prophets concerning the Son of Man shall be accomplished." What a blessed theme! -- the word of the Lord by the Prophets and the fulfillment thereof. Notice how our Lord delighted to speak about the Scriptures. How often he would say -- "It is written." "What does it say in your law?" "Have ye never read what it saith in the Scriptures?" As he journeyed, with the two on the way to Emmaus, we read, "Beginning at Moses and all the Prophets he expounded unto them in all the Scriptures the things concerning himself."

If we would enjoy the choicest communion with Christ, it must be based upon the Scriptures. If we treat lightly the Scriptures, our fellowship will evaporate. Our dear Lord repeatedly established his claims by appealing to Moses and the Prophets. He made the written Word the direct reason for many of his acts. He did this, and he did not do that, because of what the Scriptures had said. He came not to destroy the Law and the Prophets but to fulfill them. We learn from him to believe in the divine inspiration of the Scriptures. They who have been much with Christ, always show a profound reverence for the Word of God. May our hearts ever stand in awe of the divine Word and may we be found amongst those who tremble at the majesty of this sacred Volume. Well may we pray- with the Psalmist, "Order my steps in thy Word, and let not any iniquity have dominion over me." We would not add nor take away *one word of Holy Scripture*, but let it remain as it is, for here it is that Jesus meets us in all the fulness of his grace and the plenitude of his power. He opens the Scriptures to our understanding and then he opens our understanding to receive the Scriptures.

The chief theme our Lord dwelt upon was his sufferings and death. Our Lord said many delightful things, but his voice from the cross is richest in consolation. We never seem to come

so near to him as when we view him in this final setting of his earthly ministry. For a little while we turn to gaze upon him robed in shame, crowned with thorns, and enthroned upon the cross. His incomparable beauties are disclosed by his griefs. When we get the real Scriptural view of him upon the cross, we might all borrow Pilate's words and say, "Behold the Man!" When we see him covered with his own blood from the scourging and about to be led away to be crucified between two thieves, we get a glimpse into his inmost heart, and behold what manner of love he bore towards, guilty men. We know him not until we see him in this light. We rejoice in his spotless purity, his perfect righteousness, and his holiness, but now we see him in crimson garments. He is surpassingly lovely as the snow white lily for beauty and grace, but when in his wounding he is red "as the rose," it is then that we perceive him, "beloved, white and ruddy."

Yes, a glory never equaled shone around the conqueror of sin and death, as he hung upon the tree of doom. In this scene he *will* yet be extolled and glorified in the hearts of all creation "in *due* time." Our dear Lord talked to the Twelve of his suffering in great detail. He did not shrink from dwelling upon his death, nor did he stop there, but foretold his resurrection. In each of the three accounts he ends the story by saying that the third day he would arise, from the dead. What a glorious climax! The third day he shall arise again. What a glorious message that is! What light and joy it has brought into our lives! -- the resurrection of the dead!

They listened very attentively to this private talk, but Luke tells us that it was temporarily *lost* upon them because they understood him not: "And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken." Yet some one says: "But- they were very simple." Possibly that is one of the reasons why they did not understand. Many of us spend much time delving into mysteries, yet the simple, plain facts of the Scriptures we fail *to* comprehend. When our dear Lord told the Twelve he was going *to* die, they imagined it was a parable, concealing some profound mystery. The deep things -- how we delight to pry into them! -- types and shadows, Bible prophecy, chronology, predestination, free will. Yet these things are not vital to salvation. A correct understanding of all these matters is most desirable; and the truth of them plays a great part in our sanctification, but only *then* as it leads us into a more personal contact with the living Savior. To have all the truth, does not merely imply a head full of knowledge, but rather to be filled with all the fulness of Christ.

In the final analysis, "the truth" is a Person, and knowledge merely a means to knowing that Person, and to know him *is* to be like him. Many know much about Christ, but the ideal is to *know him*. "That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death." In the life, death, and resurrection of Jesus, we have the kernel of the matter and the very essence of salvation.

It is the serpent who trades *in* subtlety, but we must remember that simplicity that is in Christ Jesus. There is in him a depth which we cannot fathom, but his every word is pure truth, and those things which are most necessary to us are made so plain that he who runs may read, and he who reads may run. Believe him to mean what he says, and take his promises as they stand, and his precepts in their *plain* meaning, and oh, if we do this, we shall be greatly blessed, and made very wise indeed. Very often if we allow the Lord, or the Apostle, or the Prophet, to mean what they say, the position is perfectly clear. It is when we begin to explain what they have already explained, that our difficulties arise.

And *now* for our second point: We shall not be presumptuous if we humbly inquire as to what were our Lord's private thoughts at this time. When he called them thus apart and spoke to, them, *we* may be sure it was the outcome of *his* innermost meditations. Our Lord was forecasting his death in all its mournful details. Perhaps you have had to undergo an operation, and if so have had

the experience of waiting, for it. We have sometimes heard people say, 'If I could only go in -at once' and have it done, I would not mind, but the hospital authorities say I may have to 'wait several weeks. *You* know it is this constant waiting-wait, wait, wait, that is the thing that wears one out. Our Lord was like a grain of wheat which is cast into the ground and there lies buried awhile before it dies. He was buried *as* it were in prospective agony, immersed in suffering which he foresaw. In the thought of the cross, he endured it before he felt the nails. The shadow of death was upon him before he reached the Tree of Doom. Yet *he*, did not put away the thought, but dwelt upon it, as one who tastes a cup before he drinks it to the dregs.

After so deliberate a testing, is it not all the more marvelous that he did not refuse the cup? He remembered all too well his solemn engagements in the Council Chamber of Eternity, to go through with our redemption. "*Lo I come*, in the volume of the book it *is* written of me." He had pledged himself by solemn covenant that he would, stand in our stead and give his life a ransom for all, and from that suretyship he never departed:

He knew the Father would bruise *him* and put him to grief. He knew they would pierce his hands and his feet. He knew all that would occur in its *most* minute detail, yet with infinite patience, fortitude, and courage, he meditated upon it all. Our *Lord's* thoughts took the form of a resolution to do the Father's will to the end. He set his face steadfastly to go to Jerusalem. Nothing could make him turn aside. He had undertaken, *and* he would go through with it. He would suffer all imaginable, and unimaginable woe rather than desert, the cause he had espoused. He was straightened-so he described' it-straightened till his labor was accomplished. He was as a hostage bound for others, and, longing to be set free. He was like a man pent up against his will, he longed to be discharging his tremendous task. He had an awful work to do, an agonizing suffering to bear! He felt fettered until he could be at it. "How am I straightened till it be accomplished!" He longed to be bearing the penalty to which he had voluntarily subjected himself. He therefore thought upon that obedience unto death which he was determined and resolved to render.

Then there came into his mind the grand sequel of it all-he should rise again. On the third day it would all be over and the recompense begin. He should rise again, a light to lighten the Gentiles and to be the glory of his people Israel. He would then have said, "It is finished," and he would shortly afterward ascend to reap 'his reward in personal glorification, and in receiving gifts for 'men, yea for the rebellious also, that the Lord God might dwell amongst them.

As Jesus went on his way conversing with the Twelve, they must have seen that he was in close communion with God. There was about him a deep solemnity of spirit, a wrapt communion with the Unseen, a heavenly walking with God, even beyond his usual wont. The God and Father of our Lord Jesus Christ was everything to him, and in all his acts his heart was ever set upon God. Prophetically the Psalmist said of him: "I have set the Lord always before my face." Truly his thoughts were priceless gems. How precious they are unto us. How great is the sum of them we cannot tell. Wonderful things did he ponder in his soul, as he reached the end of his earthly life.

Now, our last point. Turn again to Matt. 20:17-19.

Let us note carefully what Jesus said about his sufferings: "Behold, we go up to Jerusalem; and the Son of Man shall be betrayed" -- betrayed! It sounds like a death knell, does it not? "To die" -- that is not a word with a sting in it to him. But "betrayed," that means sold by cruel treachery. It means that one who ate bread with him lifted up his heel against him. It means that a man who was his familiar acquaintance, with whom he walked to the house of God in company, sold him for a paltry bribe. Betrayed for thirty pieces of silver, a goodly price for the blood of such a friend! Hear how he cries, "If it was an enemy then I could have borne it, but it was thou, mine

own familiar friend." It was no stranger, *but Judas*, one of his disciples which betrayed him! Betrayed with a kiss, and a friendly word! Handed over to them who sought his blood by one who should have defended him to the death. "Betrayed" -- it is a dreadful word in its setting just here, and throws a lurid light over the whole scene. We read, The same night in which he was betrayed "he took bread." This was the bitterest drop in his cup -- that he was betrayed. His wounds are those he received in the house of his friends. We may have been betrayed ourselves, and yet our sorrows are small compared with his. He was betrayed into the hands of sinners by one who claimed to be his friend, by, one who was bound; by every tie to be his faithful follower even unto death. Dear brethren, how can we bear the word, it falls like a hot flake into our bosom, and burns its way into our inmost soul. "Betrayed," and such a faithful friend as he, so full of love and grace and yet *betrayed*.

Let us read on: The Son of Man shall be betrayed unto the chief priests and unto the scribes. The chief priests ought to have been his best defenders always. They were the religious guides of the people. When Israel bowed before the Lord, it was the Chief Priest who presented the sacrifice. Yet these were the Lord's most bitter enemies. By their malice he was condemned and slain. It is a hard thing to have the brethren against you. In spite of all our claims, we still have class against class, and brother against brother. The scribes too -- those Bible writers, those Bible students of the first century -- these also were fierce against him. From the hands of the scribes he received less mercy than from the Roman soldiers. It is a terrible experience to have those against you who profess to be wholly the Lord's. It was little to him to have Herod, Pilate, and the Romans as his foes. They knew no better; but it was heartrending to have the men of the Sanhedrin, the men of prayers and phylacteries, the men of the temple and synagogue against him. Yet into their hands he fell. He was delivered into the hands of men who knew no mercy. They hated him without a cause. His faithful words they could not endure.

They could compromise -- he could not. They could trifle with language-he could not. They could play the hypocrite-he could not. Read on: "And they shall condemn him to death." They did not leave the sentence of condemnation to the Romans, but themselves passed sentence upon their victim. The priests, whose office made them types of himself, and the scribes, who were the official interpreters of his Father's Book -- these condemn the holy One and the just. They count him worthy of death. Nothing else would serve their purpose. This, Jesus clearly foresaw, and it was no small trial to him to come under the censure of his country's governors. They could not put him to death themselves. If they dared, they would have stoned him. But then that would have broken the prophecy which declared that in death his enemies would pierce *his* hands and his, feet. They can condemn him, but they cannot execute the sentence. Yet none the less this "iron" entered into his soul, that those who were professedly the people of God condemned him to die. Whoever has tasted of this cup, knows that there is wormwood in it. Notice further: "And shall deliver him to the Gentiles." In our Savior's death, all men conspired. Not half the world, but all of it had a hand in the tragedy of Calvary. The Gentile must come in -- he takes his share in this iniquity -- for Pilate condemns him to the cross. The chief priests hand him over to Pilate, and he hands him over to the Roman soldiery for this cruel deed.

The Master dwells on this. It opens another gate through which his sorrows poured. At the hands of Gentiles he died, and for Gentiles he suffered. See how carefully Jesus notes these points. He makes distinctions. He does not say he should be condemned by Pilate. No, but he is condemned by the chief priests, and then he is delivered to the Gentiles. He sees it all and dwells upon each, point with special interest. Let us behold, him, bound and taken away to the hall of Pilate. See him delivered to the Gentiles while his fellow countrymen cry: "We have no king but Caesar!"

Hear them shout: "Crucify him! crucify him!" and the Gentiles carry out their cruel demand. Unanimity amongst persecutors always adds greatly to their unkindness. And now in conclusion we read: "To mock, and to scourge and to crucify him." Mark puts it, "to spit upon him." That was a sad part of the mockery. What dreadful scorning he endured from the Jews when they blindfolded him, and buffeted him, and from the Gentiles when they put a purple robe on him, and thrust a reed into his hand, and bowed before him and cried, "Hail king of the Jews!" Mockery could go no further. They plucked his hair, they smote his cheeks, they "spat" into his face. It was cruel, cutting, cursed scorn! "Ridicule" will sometimes break hearts that are inured to pain, and Jesus had to bear all the ridicule that human minds could invent. They were maliciously witty. They jested at his person. They jested at his prayers. "They mocked him when he cried "My God My God, why hath thou forsaken me?" Herein is grief Immeasurable. And the Savior foresaw it and spoke about it. That was not all. "They scourged him." Scourging was a dreadful experience as practiced by the Romans. The scourge was an infamous instrument of torture. It is said to have been made of the sinews of oxen, intertwined with the knucklebones of sheep and slivers of bone, so that each time the lash fell, it not only ploughed the back, but it laid bare the white bones of the shoulders. It was an anguish more cruel than the grave, yet our dear Lord bore it to the full. They mocked him! They scourged him! He dwells upon each separate item.

We live in an age of affectation, of pleasure loving and seeking. Many care not to hear of the mental, physical, and spiritual sufferings of Christ. The idea is to be rid of them altogether. But there is no other message in the universe that will change radically the hearts of all mankind. True it is that it makes little appeal today, but remember it has not yet been sent forth with power on its final mission of evangelizing -- "all nations." When it is, it will not fail of its purpose. Meanwhile, we have no new way of life to offer. We must still exhibit a bleeding Savior. The cries of his great grief must yet ring in the ears of all creation, for therein lies the secret power to change their whole being. Let us never be ashamed to, dwell upon points upon which the Savior himself dwelt. Then he adds, "to crucify him!"

Let us try to describe the scene. His hands are extended and cruelly nailed to the wood. His feet are likewise fastened to the tree. See how the nails tear through the flesh as the weight drags the body down and enlarges the wounds. See him now! He is in a fever. His mouth is dry and becomes like an oven; his tongue cleaves to the roof thereof. His heart melts within him like wax, and he is brought into the dust of death. Speaking prophetically of him the Psalmist says, "I may tell all my bones: they look and stare upon me." What a poor, emaciated physical frame! Supernatural phenomenon mingles with the scene. The heavens have gathered blackness. Day is turned into night. There is an earthquake, is while the veil of the temple is rent in twain he has been hanging a long time while his life has been sloth ebbing away, and then he cries: "I thirst." and alas they give him vinegar to drink." He thinks of his dear mother, and gives a word of counsel contenting her care and protection. He thinks of his dear disciples; those whom the Father had given him. And having loved his own, he loved them to the end. He speaks a kind word to the dying thief, while of the gaping, deriding, multitude, he says: "Father, forgive them for they know not; what they do." Finally he cries: "Father, into thy hands I commit my spirit. It is finished," and he bowed his head and gave up the spirit.

Crucifixion was an inhuman death, and our Savior was obedient unto death, even the death of the cross. The wonder of it all is that he could foresee it and speak of it so calmly. He meditates upon: it, and speaks to choice friends about it. Oh, the mastery of love -- strong as death! He contemplates the cross and despises "the shame." Then he dwells upon it all and closes; by saying, "The third day he shall rise from the dead." We must never forget that, for he never forgets it. We may think as much as we will of Calvary. We may sit at Gethsemane and weep our

hearts away! But we must not do that. We must wipe those tears away. He is not dead. He is risen. "The third day he shall rise again."

Oh blessed morning! Not to be celebrated by an Easter once in the year, but every first day of the week, more than fifty times in a year. Every seven days that the sun shines upon us brings a new record of this resurrection. Well may we sing every Lord's day morning,

"Today he rose and left the dead  
And Satan's empire fell.  
Today the saints his triumph spread  
And all his wonders tell."

The first day of the week stands forever the remembrance of our risen Lord. We believe in him; we rise in him, we triumph in him, and he ever liveth to make intercession for us.

To all of us who do believe in him, let us go on believing and let our believing become more intense. Let us think more of the Savior, love him more, serve him more. Thus shall we grow more like him. And may his peace, victory, be ours throughout the whole of our Christian pilgrimage, until we see him face to face. Amen.

- H. Chrimes, Eng.

### **In Conclusion**

One of the most notable events of the Jewish year, the Passover season, is near at hand; and Christians are more deeply interested in this festival than even the most devout Jews, for the Passover lamb, which was slain and eaten at the beginning of this feast, was a type of Christ Jesus "brought as a lamb to the slaughter" -- but as "a ransom for all." According to Jewish custom the Passover lamb was slain on the 14th of Nisan, to be eaten as their Passover Supper. Jesus himself instructed us to substitute for that supper a service in memorial of him. Nisan 14 this year falls on April 20. As their day begins at six o'clock the previous evening, the appropriate time for the commemoration of the Lord's death will therefore be after 6 o'clock on Thursday, April 19th.

On the night of his betrayal, just before his crucifixion, our Lord Jesus dearly identified himself as the antitypical Passover Lamb. Peter and John had been sent ahead, and in the "upper room" to which they had been led, they had "made ready the Passover." At the appointed time, "when the hour was come he gathered his Apostles around him and said: "With desire have I desired to eat this Passover with you before I suffer." "It was necessary that as Jews they should celebrate the Passover Supper on that night -- the night of the anniversary of the slaying of the Passover lamb in Egypt, of the saving of the typical first-borns from the typical 'prince of this world' -- Pharaoh -- the same date on which the real Passover Lamb was to be slain, but as soon as the requirements of the type had been fulfilled, our Lord Jesus instituted a new Memorial upon the old foundation, saying:

### **"THIS DO IN REMEMBRANCE OF ME"**

We recall the circumstances of the first Memorial, the blessing of the Bread and the Cup, the fruit of the vine, and of our Lord's words in connection therewith. Year, by year, as we "keep the feast," and the time of our departure draws nigh, the appropriateness of the symbols, and the humility and love of our Lord are more deeply impressed on our hearts; and the longing desire within us, grows more earnest that, we, too, though imperfect, may faithfully follow in his steps.



## Human Reasoning

Dear Brother Thomson:

I was rereading "The Mind of Christ in the August "Herald" and concluded that you had a very small opinion of man's ability to reason rightly.

We had, a Bible study along that line some years ago, and I am enclosing a copy of some notes I made -- quotations from other writers on "human reasoning," -- to show that you have others agreeing with your testimony.

Perhaps one might "reason" that since there were *five* wise and, *five* foolish virgins, *therefore* there would be as many of the great company as of the Bride class.

Is it not a little strange to "human reason" that the three days of the *runaway* Prophet Jonah in the sea-monster's, belly should be chosen as the length of time of our Lord in, the heart of the earth? (Matt. 12:40.) Also John 3:14 seems strange at first sight -- "As Moses lifted up the *serpent* in the wilderness, *even so must the Son of man be lifted up.*"

Yours by His grace,  
E. K. S. -- Pa.

The quotations follow:

By arguments and inferences, and inferences from these arguments, theologians and commentators in all ages have darkened the heavens with the smoke arising from single texts. A thousand years of papal usurpation had been built like a pyramid on its apex, on an inch of argument seized in the text, "Thou art Peter, and on this rock I will build my Church." - *Farrar*.

Speculations and inferences of theologians; I verily believe, have done more harm than good from Athanasius to Jonathan Edwards when they have brought the aid of finite reason to support the ultimate truths by an infinite and almighty mind. (Sins against finite man demand finite punishment, but sins against the infinite God demand infinite punishment, reasoned Jonathan Edwards.) - *John Lord*.

Many sit down to write comments on the Bible who seem to be continually haunted with the idea that there is something hidden in every word or that the real mind of the spirit is not to be found in the plain import of the Word but in some, mystic parallelism, which it is their business to dig

after. This system, introduced by Origen, in the early Church, was injurious beyond anything else, casting darkness over the whole field of inspired truth and a thick mist for ages over the Christian world.

The commingling of human philosophy and the guess-work of science with the divinely revealed Word, Paul calls, "profane and vain babblings", "vain deceit," and warns that philosophy will "*spoil*" and "rob of the prize." - Col. 2:8, 18; 1 Tim. 6:20; 2 Cor. 11:3. - *J. Seiss*.

The atonement by: the Son of God, the new birth, the holy spirit, the heavenly calling; the resurrection and life everlasting are not orderly steps in human progress. They are truths beyond the reach of scientific discovery and there is no law of nature to prove or disprove *them*. - *Pettingell*.

It is customary for the pendulum of thought to swing from one extreme to another, passing the central point of absolute truth. Indeed, we have every reason to believe that this is a part of the Adversary's method in blinding the minds of those who are seeking truth.

Reason and judgment swayed for a time, first to one side and then to the other, according to circumstances and moods, until we learned that our reasoning powers are not to be relied upon to settle such questions; that they are imperfect as well as liable to be prejudiced; and that for this cause God had given us his inspired Word to guide our reasoning faculties into proper channels. Then appealing to the Scriptures, we found abundant proof that . . . there will surely be some *lost* as well as some *saved*.

The human mind is so constituted that it can by sophistry or false reasoning convince itself of error: hence the only safe position for any of us is to have absolutely no will or preference of our own, and thus to come to the Word of God free from all prejudice, intent simply upon knowing his will and plan: otherwise we are in constant danger of deceiving ourselves into whatever view we prefer; for "the heart is deceitful above all things."

We do well to keep ourselves within the terms of the Bible and to use the language the Bible uses, and thus we shall not be in danger of misunderstanding of being misunderstood. - *Reprints*.

"Human logic, reasoning, inference, is biased, defective, faulty, unreliable, contradictory."

Christianity is not a philosophy but a message from heaven. Sin, the departure from righteousness, is opposition to God's law, a rebellion in God's universal Kingdom. Sin is not a matter of a natural course of events, but an unnatural, abnormal intrusion. Nature provides, no antidote to which it inevitably leads, nor any recovery from its ruin. If there be any remedy or recovery from, the fatal poison, it must be supernaturally provided.

It is just here that we find the radical difference between Christianity and all other systems of religion the world has ever known. Christianity, the Gospel, the good news, is a special message and remedy from God, revealing our Lord Jesus Christ as the only door, the only way to the Father, while other religions are at best but distorted human devices. - *Selected*.

God has given us the necessary information for salvation. (2 Pet. 1:3; 2 Tim. 3:16, 17; John 6:63.) Adding to God's Word is prohibited. (Deut. 4:2; Jer. 26:2; Rev. 22:18, 19.) Undue curiosity is rebuked. (Luke 13:24; John 21:22; Deut. 29:29; 1 Cor. 13:12.) "As the heavens, are higher than

the earth, so are my ways higher than your ways and my thoughts than your thoughts," is God's estimate of "human reasoning." - Isa. 55:9.

## Faith for Today

(As demonstrated in the experience of the Psalmist)

"Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." - Psalm 37:5.

IN the last two issues of this journal we considered the subject of faith, using as a caption the Master's exhortation: "Have faith in God." (Mark 11:22.) In this article we propose to pursue that subject further.

It is *the* lesson of our lives to take God at his word and lean unreservedly on his promise. Yet so weak in faith do we find ourselves at times that in circumstances and conditions in which we would have no difficulty in trusting an earthly parent, we hesitate to take refuge (for so this word trust is rendered in the Revised Version) in our heavenly Father.

There is perhaps no way in which we can honor God more than by trusting him wholly. Let us consider: Is there anything that hurts us more than to lose the confidence and trust of a friend, when we have done nothing to deserve the loss? To lose the affectionate regard of those whose friendship we value brings sadness of heart; but if we retain a realization that they, while ceasing to find pleasure in our companionship, continue nevertheless to recognize that our lives are actuated by right principles, and that they continue to count on us, never fearing for a moment that our every promise will be fully performed, notwithstanding the estrangement -- this realization we say, takes the knife-like edge off the sorrow, and gives a basis for hope that as long as such trust in us continues, the breach, whatever its cause, may be healed. We can wait, albeit with burdened hearts, for the love and affection to return, if only the trust and confidence in us will hold out. We cannot bear to lose that. We prefer it to anything else. It honors us. We feel that while there may perhaps be some excuse if our friends withhold the old-time affection on account of certain misunderstandings which may have arisen, and for which perhaps they are not altogether to blame, they will be altogether without excuse if the least suspicion of our motives or integrity enters their minds. We have given them too many proofs of our character, we feel, for them not to trust us implicitly.

And so with God. Above all things else God expects from his children, unreserved, whole-hearted, loyal, nothing held back confidence in him. He would hardly be looking for this kind of faith from those who do not know him, for faith is based on knowledge; and as the Apostle declares, "How shall they believe in him of whom they have not heard?" (Rom. 10:14.) But as the Psalmist observes in Psalm 9:10, "They that know thy name will put their trust in thee." Let us then seek fresh courage, fresh vigor to our faith, by noting the unreserved confidence and trust which the Psalmist displayed in a variety of circumstances. Let us note how this faith went into action -- how it stood trial, and was actually strengthened thereby -- in five separate sets -- of circumstances.

First, we will consider how David trusted in the Lord in times of *difficulty*. In the second place we will note his trust in God with respect to the *future*. Thirdly, we will reflect on his disposition to repose in God, in times of *prosperity*. In the fourth place we will ponder his continued reliance on God when *helpless*. Finally we will mark his determination to exercise faith in the Lord *in times of fear and discouragement*.

## 1. TRUSTING IN TIMES OF DIFFICULTY

In Psalm 3:6 the Psalmist declares: "I will not be afraid of ten thousands of people that have: set themselves against me round about." This was a Psalm of David when he fled from Absalom, his son. Could anything look much worse to human sight than that which confronted David? Whichever way he turned an enemy sought his life. Under these desperate conditions the Psalmist proved himself to be a man after God's own heart by trustful confidence in him.

Such should be the attitude of the Christian. He may be called upon to undergo some very trying experience. Ruin may be staring him in the face; unemployment may deprive him of his usual means of support; sickness may attack his health; friends may become his enemies overnight; the blue sky may suddenly, without the least warning, become an ominous black; death may sever the closest earthly tie. That all of us are experiencing trials of one sort or another we have no doubt. And if, at the moment, *any* of us happen to be free from individual trials, we have heartaches enough as we enter into the sorrows of others. But the question is: How are we meeting these experiences? Are we telling all the world by our attitude in these trying conditions that our trust is complete? Oh, may it be ours to thus honor God in the midst of the difficulties. Shall we not strive to learn to say from the heart, though our lips may tremble as we say it, "Though he slay me, yet will I trust him. Job. 13:1-5.) This will require a very high degree of faith indeed, yet we must surely, be satisfied with nothing less than this. And relying on him, reposing on him, we shall prove the truth of his promise, "As thy days, so shall thy strength be."

## 2. TRUSTING GOD WITH THE FUTURE

The Psalmist is ready to trust, not only in the face of known difficulties; he is ready also to trust God with the unknown future. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." It requires great faith to trust the future unreservedly in God's hands *and leave it there*. Many a child of God who has learned to lean hard upon the heavenly Father in all times of known difficulty, trouble, adversity, sickness, has yet to learn how to rest the future, with its hidden possibilities, with God. Despite all that can be done, notwithstanding even prayers, doubts *will* assail the mind as to the uncertain future. All sorts of possible situations suggest themselves, and serious misgivings are entertained that under such and such circumstances their courage may get beaten down. Ah, such should listen to the Lord, speaking through the Psalmist: "The steps of a good man are ordered by the Lord. (Psa. 37:23.) Let us heed this lesson well, understand it fully though we may never be able, this side the veil, *the future is in the hands of the Lord*. Nothing -- not anything -- is hidden from him. "In him is light, and in him is no darkness at all."

The future may be hidden from you, dear child of God, and from me, but it is all plain to our Father. How clearly God is able to read the future may be readily seen by the student of prophecy, especially that of Daniel, and of our Lord's Revelation. Here, stretched out in panoramic scenery are the events of history, *accurately related beforehand*, so that, as our Master said, "when it come to pass, ye may believe." Dear Lord, we have indeed seen thy sayings come to pass, and we do indeed believe. Help thou our unbelief.

But as to those things yet future, what of these? Ali, in respect to these, how beautiful the sentiment of that hymn:

"God holds the key of all unknown  
And I am glad.  
If other hands should hold the key,  
Of if He trusted it to *me*,  
I might be sad."

Let us then as the Psalmist exhorts, "Roll our way upon the Lord; trust also in him; and he shall bring it to pass." (Psa. 37:5, margin.) The Lord will take care of the future with all its possibilities. Our Master said that in some respects' we should become as little children. How little a child concerns itself with the worries of the future! A child gives *practical* heed to our Lord's admonition: "Sufficient unto the day is the evil thereof."

But some one says, "That is all very well, but I am so very weak in faith at times. Sometimes I can trust the Lord, even with the future, but at other times I find my faith wavering and the future seems very terrible." Surely we can all sympathize with any having such an experience. Who of us has not, at times, found our faith weak and trembling? But, what should be our course at such a time? Ah! we should turn to the Lord in prayer and seek to, have his strength made perfect in our weakness. He has grace to help us in this very time of our need -- grace which he will give us, if, but only if, we ask him, for it. Seeking his counsel in prayer; calling to mind the promises; waiting patiently for him, we shall find our minds being turned away by the Lord from the unknown to the known; and reflecting on our own experiences, and upon the experiences of others, who with one voice declare that in all known circumstances he has never failed, fresh courage will take hold upon us. Realizing that no matter how much we may try, we can make no adequate provision for an unknown contingency, our mind will be gradually turned from the discouraging uncertainty to the Lord. We shall find him reminding us that nothing can possibly occur in our experience by chance. And reflecting on the supervision which the Lord has promised to give our affairs, we shall find our faith, which was in the very truth wavering, become strong again; and we shall have proved the truth of his word that "the steps of a good man *are* ordered by the Lord." Not only so, but we shall be enabled all the better to fulfill in our future experience the words of the Psalmist which immediately follow "And he delighteth in his way." Not only shall we be ready to trust in him, but we shall delight in the way he leads us. We shall be able to declare to others not only out of the Psalms, but also out of our own experiences -- "Though one of the Lord's people fall, he shall not be utterly cast down for the Lord upholdeth him with his hand."

"Peace, perfect peace, the future all unknown?  
Jesus we know, and He is on the throne:"

### **3. TRUSTING THE LORD IN PROSPERITY**

The Psalmist could trust God when conditions were adverse; he could trust him also with the future. Looking into the future it was enough for the Psalmist that God would be in it. "I will not fear, thy rod and thy staff they comfort me." He now tells us that he will continue to trust even when there is no apparent necessity for so doing. "I will not trust in my bow," he says, "neither shall my sword save me." - Psa. 44:6.

How easy it is apparently, for one who is well equipped from this world's standpoint, to learn to trust in his equipment. Not so the Psalmist. Though fully equipped for conflict, his trust is not in his equipment, but in God. This does not mean that the Psalmist would discard his bow or sword. Being providentially at hand, he would use them should occasion arise; but his trust would be in

God to give the victory. Notwithstanding the fact that these weapons had been proved, and had stood him in good stead in times past, his trust remains in God.

Many and various are the temptations which come to the Lord's people to trust in the means which God graciously sends, instead of continuing their trust in the Great Provider of those means. Many- knowing the power that money still exercises in the world, have a sense of security with respect to the future: if they can face its possibilities well equipped with liberal finances, a feeling of comfort which does not exist under contrary conditions, Shall we call that comfortable, feeling by its right name? Surely it is nothing less than unbelief. When we have peace of mind; in the presence of means that the Lord provides; which peace of mind we fail to possess in the absence of those provisions, is it not an evidence that we are trusting indeed in our bow, and expecting our sword to save us? And what becomes of that comfortable feeling when the bow, without the least warning, is suddenly snapped asunder; when the edge of our sword becomes rusty and blunted? Oh, then it is that the value of faith in God is seen, for he is not dependent on these at all. Even if he were, "The silver and the gold are his, and the cattle upon a thousand hills," and his salvation can be brought to us with or without these means.

Or again, it may be that in his gracious arrangements the Lord has been pleased to bless us with the wise and faithful counsel of a tried and true friend. As we grew in Christian grace and knowledge, we found it a great comfort to be able to lean upon the human instrument who tried so patiently, and so courageously to teach us the ways of God. What then? Have we erred in finding comfort and support in the God-given leadership and counsel of a clear visioned saint of God? By no means. When God bring into our individual lives the comfort and support of earthly friendships that tend to strengthen our character and our faith, would it not be a grievous mistake on our part if we failed to profit by such assistance? Most surely. And what, applies to us as individuals in this respect, is equally true of the Church as a whole. When God would give fresh courage and vigor to the Church from time to time in its history, he has done so almost invariably through the leadership of one or more outstanding characters raised up by him for that purpose. Was it wrong then, for our brethren of Luther's day to find their hopes growing brighter under his strong and vigorous leadership? Surely not. Did we ourselves err in experiencing a gladness of heart that we had not previously known, as our dear Brother Russell awakened us to the fact that our Lord had returned, and that the brightness of the Millennial Day which he would shortly usher in would shine with such a splendor as we had not hitherto dreamed? Oh, no therein we made no mistake.

But it is one thing to *lean* upon a staff which God provides for that purpose, and another thing altogether to take that staff, and as it were *plant* it, and expect it to grow and spread itself out over our heads that we might take comfort in the shade its leaves will afford. Staffs axe-for the purpose of assisting us in our feebleness to *walk*, not to *sit down* in shady places; to make progress along the narrow way; to help us develop out of our sickly, convalescing condition to strong and vigorous manhood. Let us then learn this lesson from the psalmist. Let us hold in very precious memory the faithful leaders of the past; let us, if for no other reason, honor for their works sake the *faithful* leaders of the present; let us prize very highly those friendships which seem so assistful to us in our pilgrimage along the narrow way, but in and through and above all, let us remember God. In him let our confidence repose.

- P. L. Read.

*(To be concluded in our next issue)*

## Seeking a Bride

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God, which is given me to you-ward: how that by revelation he made known unto me the mystery which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the spirit: that the Gentiles should be fellow-heirs, and of the same Body, and partakers of his promise in Christ by the Gospel; . . . and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." - Eph. 3:1-9.

The mystery "hid in God" was the divine purpose to snake of the Jews and Gentiles an entirely new thing; and Paul said it was committed unto him to make known unto you (Jews and Gentiles) the fellowship of this mystery. In Paul's writing we find the doctrine, position, walk and destiny of the Church, the Lamb's Bride. It is true, had Israel walked with God according to the truth of the relationship into which he had graciously brought them, they would not only have continued in their peculiar place of separation and superiority -- but would have been the sole recipients of the fellowship of the mystery of God; but this they, did not do. Therefore, when they had filled up the measure of their iniquity by crucifying the Lord of life and glory, and rejected the One sent unto them, God turned to the Gentiles to complete the number that he had before determined would be of the mystery class, the Bride of Christ.

Paul, we find, was raised up to be the minister of a new thing, which was held back in the counsel of God. Here are his words: "I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. (Eph. 3:7.) It had been revealed unto Paul by the holy spirit that far back beyond the bounds of time, in the deep recesses of God's mind, lay this wondrous purpose respecting the Church, the Bride of Christ, termed the mystery of his will. While he did not make known this mystery of his will prior to his revealing unto the Apostles and Prophets of the New Testament times, yet he did begin to reveal the foreshadowing or illustration of the workings of his mind and will respecting this mystery. God so clothed these foreshadowings that the natural mind would not be able to understand them, and we firmly believe with St. Paul that "whatsoever things were written aforetime were written for our learning," or understanding.

Among those individuals that God dealt with, known as the patriarchs, there was one outstanding figure that God used, who was known as "The father of the faithful." We read in the Book of Genesis the history of seven men, namely, Abel, Enoch, Noah, Abraham, Isaac, Jacob, and Joseph. There cannot be a doubt but that God brought out some specific line of truth or lesson in each of them, which we can pursue with much profit. The one in which we are greatly interested at this time in relation to our subject, "Seeking a Bride," is Abraham. We see in him one who sometimes failed in detail yet was nevertheless a man characterized by a close, simple, and elevated walk of faith and obedience.

It is deeply interesting to mark the windings of Abraham's way and the trial of his faith from the time he left his country until he stretched out his hand to slay his son. Can we imagine what different feelings and convictions Abraham had when he retraced his steps from Moriah to Beersheba, from the Mount of the Lord to the Well of the Oath, for Abraham proved that he was prepared to have his path entirely cleared of all but God. It is only when put to the test that we can



discern what God is. Oh, for grace to endure trial, that God's workmanship may appear and his name be glorified in us.

Again, we see Abraham standing before his dead, standing in the power of faith in a resurrection. He knew that in the ages to come -- God's promise about the land of Canaan would be fulfilled and he was able to lay his dead in the tomb in a sure hope of a glorious resurrection. Why was Abraham so particular about the purchase of the cave? Why was he so anxious to make good his claim to the field on righteous principles? Faith is the answer. He knew the land was his in prospect and that in resurrection glory his seed should possess it, and until then he would be no debtor to those who were in the land and would be dispossessed in the due time. His whole deportment seems to be marked with a high-elevation of trust and faith in the One from whom he had learned to receive his favors, "The God of Resurrection."

After Sarah was laid in the tomb, Abraham's thoughts turned to his son, Isaac, to procure a bride for him, who had been as it were received from the dead. This brings to view a most grand event, one that is of vital interest to us, that of, "seeking a bride." Why? What has it to do with us? It is true that the mystery of God's will was not fully revealed until Paul's day, yet we are fully convinced that God has given unto us in this picture a view of his workings in the lives of these Old Testament saints in order that our faith might be strengthened in the fact that he is the true God and hath eternal life for all those who trust and believe in his name.

In this view the Son is the grand object of all the thoughts and counsels of God, and the call and exaltation of the Church is that she is to be the sharer of all the Son's dignity and glory, as well as the sharer of all that love of which he has been the everlasting object. Then, too, in the counsels of God the Church is necessary to Christ, and in the divine provision is called to be his wife and, with the Son, becomes the special object of the Father's love.

Again, in the story of seeking a bride for Isaac, there is a deeper significance than what appears on the surface or in a mere casual reading of it. God has not recorded this merely to reveal unto us the story of Abraham's search for a bride for his son, but that we might know and be fully persuaded in our minds as to the time of the beginning and the ending of the search for a bride for his dear Son. God has revealed unto us by his spirit that the death and resurrection of the greater Isaac must take place before the seeking of a bride could begin.

After the laying away of Sarah, "Abraham was old, and well stricken in age; and the Lord had blessed him in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, but I pray thee, thy hand, under my thigh; and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country and to my kindred, and take a wife unto my son Isaac." Thus the oath between Abraham and the servant had for its object the provision of a bride for the son.

In the seeking of a bride the servant took ten camels. The number ten is a very significant number used throughout the Scriptures. The servant of Abraham we believe represents the holy spirit, and it seems equally true that the camels represent the Word of God. To get a clear and full understanding, we must consider the following points: namely, first, the oath; second, -the testimony; third, the result. We read, "By myself have I sworn." When God made promise to Abraham He could swear by no greater than himself. "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath."

The call and glory of the Church are founded on the eternal purpose of God-his word and oath, ratified by the death, resurrection, and exaltation of his dear Son. Rebecca knew nothing of this, though she was in the purpose of Abraham and his servant. So entirely was she the subject of his secret counsel, he said to the servant, "I will make thee swear by the Lord that thou shalt not take a wife unto my son of the daughters of the Canaanites." So it is with the Church of God. David, speaking representatively said, "And in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." (Psa. 139:16.) "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenlies in Christ: according as he has chosen us in him before the foundation of the world, that we should be holy and without blame- before him in "love." (Eph. 1:3, 4.) In the counsels of God the Church is necessary to Christ. She is the object *of the* Father's purpose, and the object of the Son's love and of the testimony of the holy spirit.

This brings us to the second point of interest, namely; the testimony of Abraham's servant to Rebecca. It was a very distinct testimony that he carried with hire. In this connection we note that the testimony would never have been delivered to Rebecca if she had not shown the proper consideration for the servant's camels at the well. It is *very* evident that the mark of respect and hospitality *in* those days was extended not only to the man *but* also to the camels.

The lesson would seem to be that when the holy spirit seeks to be entertained in our hearts, there must be respect and a place for the Word of God. The two cannot be separated. Therefore, we must gladly receive the "Word" if we would be accepted as a member of the bride and be presented with the gifts.

When Rebecca had received the camels and the servant, he gave unto her a face ornament (margin says "jewel for the forehead"). He also gave her bracelets for her hands. In Psalm 104:15 we read, "Oil to make the face to shine." If anointed with "this, our countenance will shine, and those around *us* will see the beauty and power of divine grace, and our hands will be employed and filled with the sweet incense which we offer upon the golden altar, type *of* the risen One, who represents us in all the fragrance of his person and work, and *in* whom our worship rises acceptably to God.

- T. G. Smith

(To be continued).

## Crown Us With Thy Love

Crown us with Thy love, O Savior,  
Thou whose love constrains our own;  
We, the subjects of Thy Kingdom,  
In our hearts Thyself enthrone.  
Conscious of our incompleteness,  
We appropriate Thy grace;  
May Thy love in all its sweetness  
Leave its radiance on each face.

Crown us with Thy love, O Savior,  
Heirs of Thine own majesty;  
God of power, *is us* accomplish  
All Thy *will* eternally.  
*Thus* makes wide her paths of conquest;  
Earth and heaven *shall* pass away;  
Thou alone, O Word immortal,  
Holdest universal sway.

Crown us with Thy love, O Savior,  
Suppliants before Thy throne;  
Hold Thy gracious scepter toward us,  
Our allegiance to Thee own.  
Cover us with Thy salvation  
We have naught of worth to bring;  
Shield us from the world's enchantment  
Safe with Thee, our Lord and King.

- *Nellie Florence folly,*

## The Question Box

### *Question:*

When will the world believe that the Father sent the Son? Please relate your answer to John 17:21, which reads: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

### *Answer:*

From the language here employed in this prayer of our Master it is very evident that, in his view, before the world would believe on him, a state of oneness must needs be attained by his followers. Belief by the world is thus seen to be made contingent; on unity or oneness on the part of his followers.

How tenderly solicitous is the prayer of our Lord for those whom he is not ashamed to call his brethren and of what stupendous import to the world are his words, for it is evident that the enlightenment and blessing of the world are dependent upon, the oneness of his followers. Let us draw near with bated breath and listen, for it is the Master who is praying: "Father that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

Surely he who does not feel the pathos, the yearning, tender emotion, of the Master's supplication, has not the spirit of Christ "he is none of his." "Father that they all may be one . . . that the world may believe." What a challenge, too, is this prayer of Jesus, to the love and affection of his followers. Would we hasten the day when the knowledge of the Lord will fill the earth as the waters cover the mighty deep; when the Sun of Righteousness shall arise with healing in his beams; when Jesus shall see of the travail of his soul and be satisfied? -- that day *cannot* come until first there come the spirit of unity to his followers, until they find themselves possessed of the spirit of harmony, of brotherly kindness, of love.

### **A LOVE THAT BRINGS PEACE**

Today, perhaps as never before, the world awaits, doubting, in the darkness of unbelief, *not having received the convincing' proof for which Jesus prayed* the oneness of Christ's followers not yet being apparent. For the proof of our faith does- not lie in learning but in living; not in a well developed argument, but in a holy life. It will not be found in logic, however masterly, but in love; in a love that is strong enough to overcome indifference, to conquer antipathy -- a love that knows; how to be blind to unkindness, that can not only forgive but forget, that can melt prejudice and pride of opinion; that knows not only how to live and let live, but knows also how to think and let think; a love that brings with it an atmosphere of peace.

When the Gospel first began to be preached by our Lord and the Apostles, what a oneness was manifest in the Church, as the little band of followers sought to walk in the footsteps of the Master. They were only a humble folk, without wealth or scholarly attainment, or social standing, but they seemed to catch the spirit of the Master, and after Pentecost such a spirit of joy and love and faith and hope possessed them, and such a fervor of missionary zeal such a oneness of heart and action, that it almost seemed that the prayer of Jesus would find speedy fulfillment, and that the whole world would soon believe on him.

In the early centuries the Gospel message spread like wild fire. In the language of the Revelator -- "It went forth conquering and to conquer." (Rev. 6:2.) Just to read the story of those early days is enough to make one's heart beat faster. Well might the powers that were in those days be astonished, as they witnessed the power of the Gospel in the lives of those who received it, giving to believers such a vision of our glorious hope as enabled them to stand undaunted in the face of cruel deaths, to meet the furious hate of their persecutors undismayed; nay more, to meet that hate with a gentleness, a love, a compassion, which only close followers of Christ can display.

### **COMPROMISE BETWEEN CHURCH AND WORLD**

Alas, the rider on the white horse, which seems to symbolize that period of the Church's history, was followed by other horsemen, as those of us who are familiar with our Lord's Revelation are aware, and ere long, as history shows, a great compromise was effected between the Church and the world. Since then, the story of the Church has often enough been a history of hatred, of narrowness and stupidity, of inconceivable bigotry and brutality. What crime against God and man has the Church not committed! How appalling is the record! As we read the pages of history, the outrages there revealed fill our minds with horror, especially as we bear in mind that they were perpetrated in the holy name of Jesus.

Yet through all the centuries, amid wrangling bigots and proud tyrants, the true faith was kept alive. Though the Church as a whole was not Christian-indeed became Antichristian, some few were found at all times who had not defiled their garments. These have been the salt of the earth, the light of the world. As another has said:

"If one seeks an apostolic succession, here it is, unbroken and uninterrupted -- a shining tradition of vision and service. It is in their gentle lives silhouetted against dark backgrounds, that we trace the history of the hidden Church -- the little flock."

Though not inspired as were the Apostles, they were entrusted by God and by Jesus with the Gospel, and they guarded it for us of today at the cost of their lives. They kept watch over it as of a sacred treasure, as keepers of a holy fire which must never be stamped out. They yielded their lives to the sweet, mellowing influence of the holy spirit of love and truth, though it meant for them certain privation, loss and hardship beyond our experience. They, enjoyed withal a fellowship of spirit which not even the curse of sectarianism could destroy.

And if these with their feeble light were enabled to preserve a fellowship of spirit even in the midst of sectarian bondage and in the darkness of the Dark Ages, will not the Lord expect at least as much from us as we face the issues which confront us today? With the advancing light the old sectarianism is seen to be not only sinful but absurd; and yet all of us must be aware that, this *spirit of sectarianism is active in our midst today as it was in the centuries that are past*. It is the height of folly-it does not even indicate the wisdom of this world, much less that which is- from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, or wrangling, and without hypocrisy.

### **CHRIST OUR ALL IN ALL**

Brethren, let us thank God that our faith is not in a creed, but in a person: our blessed Lord Jesus himself. whose personality embraces, every grace, in loyalty to whom we can all find fellowship and unity. How true is the saying, "What we believe divides us -- Whom we believe unites us." That which enabled our, brethren who have gone before, to maintain the unity of spirit even in the

midst of sectarian bondage, was the realization that notwithstanding their differences Christ was their all an all, and this realization must be our salvation today.

"I," said Jesus, "if I be lifted up, will draw all men unto me." This saying of Jesus, we know, is to have its grand fulfillment in the coining Age, when all shall have their eyes, open to behold our Lord when he shall indeed be the desire of all nations. But while we await that time with calm confidence, we must not do so passively, but with breathless eagerness. We yearn to see him take his rightful place in the hearts of all now. And if this cannot yet be in the world, it must be in the Church.

Somewhere we have read of the sin of making a Christ of one's opinions a rather remarkable expression meaning that there are some -- let us be extremely careful that we are not among them-- who think that they are worshiping Christ, when all the time they are worshiping their own opinions. They follow their own prejudices -- believing that what is habitual with them must be essential for everybody -- and imagine that they are obeying the precepts of our Lord.

Surely there is no one amongst us so self confident as to believe that he has the exact viewpoint of the Master on each and every problem that is before the Church in these difficult days. Even the great Apostle Paul was not ashamed to confess that he was in perplexities at times. It will not be such a very great humiliation for us, then, to admit, that we, too, are sometimes at a loss to know just what to do -- just which way to turn. Even when we have been every sure of our ground, and the positions that we have taken, things have not always worked out just precisely as we had expected. It would be foolish indeed for us to deify our Opinions and interpretations, and demand that others accept our thought on this, that, or the other question, before we can work with them in the fellowship and service of the Master.

If Jesus were to stand in our midst today, we venture the assertion that he would identify himself with none of us; but with what gladness, nay, in what a delirium of delight, would we identify ourselves with him.

Brethren, Jesus *does* stand in our midst today, and how manifest it is "that none can claim him exclusively as their own. No -- as in the glorious vision -- Jesus is walking *in the midst* of the golden candlesticks, and thrice happy are they who follow the Lamb whithersoever he goeth.

### **THE BLESSEDNESS OF DIVINE FELLOWSHIP**

Our differences need not-nay, they must not, disturb our fellowship. Differences are unhappy only when they sharpen tempers, and occasion ill will. Otherwise they may be profitable and result in a larger education for us in the school of Christ. Some one has said that "Identity of sentiment with difference of opinion", is requisite to happy company. These are no less requisite, to Christian fellowship and to the health of the Church.

Some of us have made grave blunders in the past in this matter of fellowship, but how great will be our mistake if we fail to learn by these experiences. The footstep followers of Jesus have been given God's own holy spirit, and those who yield themselves to its sweet influence, find themselves possessed of a strange wisdom -- a wisdom which knows how to climb over the walls of separation which others build, which knows how to reach through the fences which others construct, and clasp in warm and loving greeting the hand of a brother spirit. "Many waters can not quench love."

How blessed is this fellowship, this oneness in Christ which may be enjoyed, by the people of God -- this oneness for which the Master prayed! It is a fellowship of joy and a fellowship of suffering of joy in a common anticipation of the future glory, as also of our present privileges in communion with our Lord; and of suffering in mutual participation of the preliminary trials to secure that end. Thus the members of the one Body are bound together in one bond of love and fellowship and confidence and sympathy and common interest. May our love abound yet more and more one toward another, even as our Master prayed, that thus "the world may believe."

- P. L. Read.

## Encouraging Messages

[We regret that we are unable because of lack, of space to publish more of the interesting letters received, and for the same reason the following letter has been delayed.]

Dear Brethren in the Anointed:

After our dear brethren from England have been with us for a brief visit (and we are sure we all wish the visits might have been of longer duration) we are wondering if the brethren of the Institute may not be wondering just how their visits' may have been: received and appreciated. So we are taking this opportunity of reporting to you a little something of the reaction of the friends of our locality to the visit, of dear. Brother Jennings.

To most of us, it was our first visit by a brother from across the water, and it was a confirmation of what we had long believed, that, a "brother in Christ" is just that, regardless of where he is from. From our first very cordial handshake, we felt very much "acquainted" with the brother, and as we listened to his various discourses, all of which were helpful and uplifting, we were grateful to a kind Providence that the brother was permitted to come our way. As we visited in our homes, noting the evidence of a very studious disposition, a rather unusual "oneness" in many of the Scriptural subjects we discussed with the brother, together with the sweet spirit of fellowship which it was our privilege to enjoy with him, we were reassured of the divine inspiration of the statement, "Ye are all *one* in Christ."

We were so pleased too, to have the privilege of meeting dear Brother and Sister P. L. Read, who drove Brother Jennings over from St. Louis. Though we were privileged to be with them only the one evening, we felt very much the above mentioned "oneness," and have hopes of getting better acquainted with them, as Brother Read tentatively promised, D.V., to arrange to serve us some time this fall. Incidentally, we are wondering if arrangements might be made with the Institute to serve other groups in our part of the country, at such a time.

Regarding the visits of the various Pilgrim brethren, we are wondering if it would not be helpful to the Institute, and an encouragement to these brethren, if, the friends would report the reaction of the various- groups, to these visits.

We recall this as being practiced in years gone by, and thought of it as a helpful, cooperative gesture Perhaps other groups are keeping up the practice. If so, we would seem to be slipping in this respect, and will endeavor to do better in the future.

With much Christian love, we are,  
Yours in the one Hope,  
A. L. V. -- Kans.



Dear Brethren:

At our regular meeting on Sunday last it was decided to send a contribution to the funds of the Institute. Postal Order for the amount is enclosed . . . .

Our class continues our study in God's Word, and although there are some of our number having varying opinions as to the meaning of this or that-portion of the Scriptures, yet we all exercise the spirit of tolerance toward all, and so we are having *very* interesting meetings, seeking at all times to honor the name of God and to exalt and worship him in the way Jesus prescribed -- "God is a Spirit and those worshiping him must worship him in spirit and in truth." And trying to observe and heed the exhortation of Paul, "We see Jesus."

I am often reminded of a statement you made in the "Herald" long ago to this effect:

*"What we believe divides us. Whom we believe unites us."*

And so we are going on our way rejoicing in our relationship to God through Jesus Christ our Lord and rejoicing also in the fellowship and communion of brethren of like mind, and in our glorious hope, looking forward eagerly to its consummation, when we shall see him as he is and be like him.

On behalf of the Ecclesia I subscribe myself,  
Your brother by His Grace,  
J. R., Secretary -- Can.

## **Recently Deceased**

Sister Katherine T. Abbott, Los Angeles, Calif. - (December)  
Brother Joseph Adamowicz, Chicago, Ill. - (December).  
Sister R. Broeksma, Milwaukee, Wis. - (November).  
Sister F. A. Essler, Beverly, Mass. - (December).  
Brother V. C. Haviland, Millville, N. J. - (January).  
Brother Harry M. Little, Fresno, Calif. - (December).  
Sister Inez M. Merritt, Galveston, Texas - (January).  
Sister Margaret Morrison, Brooklyn, N. Y. - (December).  
Brother John Moser, Dalton, Ohio - (December).