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The Mind of the Master

"Let this mind be in you, which was also in Christ Jesus." -- Phil. 2:5.

IN the Diaglott this verse reads: "Let this disposition be in you which was also in Christ Jesus."

There is, perhaps, no passage of Scripture which throws a clearer, stronger light on the mind of Christ than the context in which this text appears. The whole passage, Phil. 2:5-8, in the *American Revised Version* reads: "Have this mind in you, which was also in Christ Jesus; who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross."

HE WHO WAS RICH

As we meditate on this passage, we find ourselves first of all carried back, and carried up, to those prenatal times in which he was a mighty spirit being, the Logos of Jehovah. (John 1:1.) While existing thus in the form of God, exercising the power of the Father, and sharing his glory, our Savior was of humble mind. He did not, as did Satan, meditate a usurpation of divine authority, in order to exalt himself and to seek a name higher than that which was rightly his. He had no thought of robbing the Father of *his* glory by putting himself on an equality with the Father. On the contrary, he had the same spirit then, which he later manifested on earth, when he said "My Father is greater than I." -- John 14:28.

Not only did he not seek to rob the Father of *his* glory -- he did not even clutch at the glory of his own highly exalted state. So far was he from grasping at the splendors of his highly exalted office as at a prize which he could not forego, that he relinquished them, voluntarily; divested himself of his royal robes; emptied himself of his glory.

This is the first picture St. Paul presents to our wondering eyes. And if we ask for the motive of this abdication, if we ask: "Why does the Son of God lay aside his princely state?" the Apostle

replies: "He is about to become a man, to be made in the likeness of me." If we still ask, "Why?" he tells us plainly elsewhere, what here he only assumes, that the Son of God & vested himself of his glory for our sakes; that he stooped so low in order to raise us high; that he who was so rich became, for our sakes, poor, that we, thro' his poverty, might become rich. - 2 Cor. 8:9.

In effect then, we are taught in this passage to, think of the first humiliation of the Son of God, his humiliation to manhood, as prompted by pure love and pity for him -- a love and pity so pure, so powerful, as to constrain him to stoop to their condition and to share their lot. He is in the form, shares the power and glory, of God; but all this he resigns in order that he may accept the Father's proposal that he become the Savior of men, coming into the world, first to redeem, *and later, during the times of restitution promised (Acts 3:19), to become its King and Deliverer; to regenerate men, and enable them to regain the divine image they have lost*

THE MIND THAT WAS AND IS IN CHRIST JESUS

This was the "mind of Christ," this was his "disposition," before he became man and dwelt among us. And it continued to be his mind after he took our flesh and likeness. In both the Authorized and the Revised Versions the translators refer to the mind which "was" in Christ Jesus. However, scholars tell us that the Greek gives no verb here to correspond with the English word "was," which is supplied in these translations. Furthermore this limitation (of the reference to our Lord's mind) to his pre-human past, is not expressed in the Greek. Because of this it would be proper to translate: "Let this mind be in, you, which was and is in Christ Jesus."

As he had emptied himself of the glory he had on the spirit plane, so also, by a continuing voluntary humiliation, he emptied himself of the glory of manhood. Wealth, rank power, learning, genius, fame, these are the qualities and conditions which command for men the admiration of their fellows; in these lie the glory, the splendor, of human life. As man, he might have set himself to be a great man, to exercise authority, to win reverence, to command service. And yet he who, even on the human side, had an ancestry so honorable, he who, if only by his willingness to be the servant of all, and his power to touch the hearts of all, had a claim to rule superior to that of any of the princes of this world; he who possessed divine wisdom, and who spake as never man spake; he who alone was without sin and who at no time transgressed any commandment; he who was so good that the world has received a new ideal of goodness; he, therefore, who, of all men, might justly have claimed the most splendid and impressive human conditions and to be revered as hero, ruler, saint, declined these human glories, as just before he had divested himself of the glories of heaven, and took on himself the form of a servant (or, as the word really means, the form of a slave), refused every advantage which he could not share with the lowliest of the children of men, and humbled himself to endure whatever is sordid, painful, sad, or terrible in their lot. Do we, any of us, know the sting and temptation of poverty and homelessness? of being always dependent on the bounty of others? *He* had no place of his own, in which to lay his head. He owed bed, food, raiment, to a few poor friends who ministered unto him out of their scanty resources. Are we oppressed with infirmities and troubled by sorrows for which there seems no remedy? He himself bare our sorrows and carried our infirmities. Do we dread death? He humbled himself and became obedient to the Father even unto death. Do we dread shame even more than death? His obedience to the Father's will took him to the shame of the Cross. Have we felt how sharper than the serpent's tooth or the sting of death itself is ingratitude -- the indifference or the hostility of those whom we have loved and served? He came to his own and his own received him not. He was rejected and despised by those for whom he had laid aside the glories both of heaven and earth.

A MIND THAT DELIGHTS TO SHARE

This was, and is, -- the mind of Christ., It was the mind that brought him down to earth; the mind that animated him while he was on earth; the mind which animated him when he ascended to heaven; the mind that even now animates him as he begins to take his great power and to reign. His is a mind that delights *to share*; a mind which, so far from clutching at anything it possesses, counts nothing its own until all who are capable of receiving of his fulness have had the opportunity to do so; a mind that could not be satisfied to enjoy anything thoroughly, until a way could be found (no matter at what cost to himself) whereby *we* might be reconciled to himself and his Father, a way whereby we might be

"PURIFIED, MADE WHITE AND TRIED"

and thus fitted to share his joy -- so that he might see of the travail of his soul and be satisfied; a mind which moved him to divest himself of every splendor by which *we* were not also irradiated; to refuse every cup of blessing of which *we* could not drink; nay, more, a mind which constrained, him to experience every poor and mean and painful condition by which, however justly, *w:* were tried, and to drink of every cup of shame and sorrow which, by our transgressions, we had poured for ourselves.

THE PATTERN FOR US

This mind which was, and is, in Christ Jesus, is also to be in us, is to dominate all the thoughts, affections, and habits of our life. In the Church at Philippi, to whom the Apostle penned these lines, there were some who were in danger of developing a self asserting, vainglorious habit. Such dangers are always present in the Christian Church. The reason is, of course, that wherever there is an ecclesia in which there is much real life and spirituality, there, unless the Church is particularly watchful, the enemy is busy. The Gospel itself, *the primary purpose of which is to animate the affections*, also animates men's intellects, and unless it is diligently used to guide the affections, will certainly bring about collisions of intellects.

Almost every great crisis of life and blessing in the history of the Church has shown examples of this. It was thus in the period of the Reformation, the moment the law of love was forgotten by the powerful minds which were so wonderfully energized, as well as liberated, by the rediscovery of eternal truths which had been long forgotten. It has been very apparent throughout the history of the Church since.

There is only the one remedy, namely, to watch and, pray, looking away from ourselves, looking away off unto Jesus.

It was thus, in measure, in this very dear Church at Philippi. And St. Paul cannot rest about it. He plies them with every loving argument for the unity of hove. Hear him in Phil. 1:27: "Only let your conversations be as it becometh the Gospel of Christ, that whether I come and see you or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel."

And again, in Phil. 4:1, 2: "Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Euodias and I beseech Syntyche [two sisters in Christ who, while they were evidently very faithful workers for the Lord, were not able to work *together*] that they be of the same mind, the same disposition, in the Lord."

Let us not judge them too severely; nay, let us not judge them at all. Rather let us note the kindly approach of the Apostle to the delicate subject of which he needs must speak.

There was much in this ecclesia which merited and received his commendation. If we may at all estimate the caliber of this little church by the tone in which the Apostle addresses them, we may see that, on the whole, it was a high tone, at once decided and tender, both affectionate and mature. Established only nine or ten years before and, except for occasional visits from the Apostle and his helpers, left pretty much to their own care since, they were nevertheless exhibiting a remarkably healthy growth in the Lord. They were evidently full of love and good works; affectionately mindful of St. Paul in the way of practical assistance; capable of responding to deep doctrinal teaching, and also to the simplest appeals of love. Thus had the glorious Gospel manifested its power in their midst.

However, the evil previously mentioned was beginning to show its ugly head; a tendency to separate somewhat into sections or cliques -- a trouble which had injected itself into the otherwise happy circle, and was threatening to disrupt it. Into the life and work of these two dear sisters in Christ, Euodias and Syntyche, had come a spirit of variance. Somehow they had let the spirit of self come in; jealousy and a sense of grievance lay between them. And out of this unhappy state it was the Apostle's deep desire to bring them, quickly and completely. He appeals to them personally about it. He calls on Clement and his other fellow -- laborers to help the two to a better mind -- a better disposition, by all the arts of Christian friendship.

NOT INTELLECTUAL AGREEMENT BUT UNITY OF DISPOSITION

This oneness of mind is not to be confused with an intellectual agreement on the intricacies of difficult doctrinal points, things upon which even inspired Apostles differed; as did, for example, Peter and Paul. It does not include things in Paul's writings which even Peter admitted were hard to be understood. No doubt, in the genial atmosphere of oneness of disposition, oneness of spirit, there will result a more perfect intellectual agreement on many matters than would otherwise be possible. But it is a law of our present state, and will continue to be as long as we remain in the flesh, that we know only in part; and while this is so, certain differences of understanding cannot but result, where many minds work, each with its partial knowledge.

It is otherwise with the spirit of our mind -- the attitude of will and affection in which we think. In the Lord Jesus Christ this is meant to be rectified without delay -- as every thought is brought into captivity to him. But if this is so, and it surely is so, then to "stand firm in him," is the way of escape out of all such miseries of dissension; whether the dissension be between two friends, or two churches, or two enterprises (organizations), if the dissensions are due not to mistakes of the head but of the heart. In him there is no room for envy, or retaliation, or the unhappy desire to be great, or the eager combat for our own opinion -- as such. Standing firm in Christ, the Euodias and Syntyches of all times and of all places, must tend, they cannot help but tend, to be of one mind, one attitude of mind, one disposition. So far as they are not so disposed, it is because they are half out of Christ.

While by no means ignoring the intellect, the Gospel which Paul preached makes its chief appeal, with all the attraction of personal love, to the heart, for out of the heart, the center of the affections and will, are the issues of life

In Romans 10:10 he tells us, not that it is with the *head* that man believeth unto righteousness, *but with the heart*. An. that is the point of emphasis here. As the American poet, Longfellow, wrote:

"It is the heart and not the brain
That to the highest doth attain."

In Proverbs 4:23 we are exhorted to "keep our heart with all diligence, for out of *it* are the issues of life." The heart represent the will, the intention or purpose. The will, being the power which governs the whole man, must be kept true and centered in God. "Blessed," said our Master, "are the pure in heart," that is those whose purpose is fixed, uncompromisingly set towards God and righteousness. Yet though the heart, or will, is the controlling power of a man, it is itself subject to influence. If the thoughts be impure, unjust, unholy, the power of the will becomes impaired. Obviously, therefore, in those who are striving to perfect holiness in the reverence of the Lord (to adorn themselves with the beauty of holiness) the thoughts must not be neglected and permitted to browse in any pasture, but must be disciplined, trained, in the direction suggested by the Apostle towards the close of his Epistle, where, in Phil. 4:8 he tells us to think on the things that are true, honest, just, pure, lovely, of good report, etc.

THOUGHTS DETERMINE CHARACTER AND DESTINY

"As a man thinketh in his heart so is he," wrote Solomon long years ago (Prov. 23:7), a statement which no intelligent mind today would dispute. As the years pass, habits of thought impress themselves indelibly on the man so that trained observers can usually tell a man's occupation; they can distinguish a school-teacher, a doctor, a bookkeeper, a musician, a salesman, etc. There is an indescribable something about each which has resulted from continuous thinking in one general direction. Something in the manner, the bearing, the walk, proclaims the individual's occupation. *So, too, it is with one's character.* If one is largely occupied with good thoughts, the tendency is to become good.

THOUGHTS CAN BE CONTROLLED

If thoughts could be controlled, the fact, that they determine our character and therefore our destiny, could be appalling to us. But the inspiring and comforting thing is that we can control our thoughts. Not perfectly, of course; in this life we cannot reach that perfection of being we expect only in the next. Nevertheless we can, in considerable measure, decide what shall occupy our thoughts, and thus decide what our character and destiny shall be.

Let us make no mistake about this. We can, in the main, control our thoughts. If this has not been true of us in the past, it may be true of us in the future. Some one has said that "God's commands enable." Indeed, that is axiomatic. He never would have commanded, "Keep thy heart with all diligence," if he did not intend to supply the power to enable us to obey. Our Lord's chosen vessel, Paul, would "not have been permitted to exhort the Church at Philippi to "think on these things" if they were to, be denied the necessary mental strength to do so.

THESE THINGS DO

Modern psychologists tell us that every thought tends to express itself -- either in word or in deed. Some thoughts find expression; others are suppressed. We would act upon each thought as it arises if it were not turned aside by another thought before it reaches the motor centers of our brain and starts them off. The thought that gets there first is the one that decides, at that moment, what we say or do. The word spoken or the deed performed always, results from that particular thought which is uppermost at the time.

Viewed from this standpoint one's whole life may be seen to be a "fighting within," each thought seeking to get to the motor centers first so as to gain expression.

Obviously then, if we would always speak and act aright, we must think aright. Our "habit of thought" (Manna Feb. 9) must be developed -- carefully, painstakingly cultivated. When we are confronted with a difficult decision, or a strong temptation, what is really taking place in our mind is a battle, and the question in every case is: Which set of considerations, which viewpoint, which conclusion, is going to gain supremacy. If our minds have been properly trained, if we have the highest ideals "in the saddle," those thoughts will be the ones to win the race, and be expressed.

In his "Farewell" Charles Kingsley gave good counsel when he wrote:

"Be good, sweet maid, and let who will be clever; Do noble things, not dream -- them -- all day long."

A common mistake is to dream much and do little. Doubtless this human weakness is what produced the well known saying:

"The road to hell is paved with good intentions."

Intentions, good in themselves, are of no value unless they find expression in word or deed. Every good intention, every generous impulse, every lofty emotion, should be permitted to find expression. Each time they are allowed to evaporate without expression in word or deed, another opportunity for strengthening the will and developing the character has been missed.

Some one has likened our mind in such circumstances to a great locomotive standing idle but under full steam. Actually trembling with pent up power, it nevertheless sands useless, merely blowing off steam, because the power is not connected with the wheels. Lives, too, may be wasted, no matter how noble the resolutions or fine the impulses developed, if these are not permitted expression. It is not sufficient to merely "*think* on these things" but, as the Apostle tells us in the very next verse: "Those things which ye have ho h learned, and received, and heard, and seen in me, to; and the God of peace shall be with you." -- Phil. 4:9.

These words of the Apostle remind us of our Lord's own words at the close of the Sermon on the Mount: "Whosoever heareth these sayings of mine and doeth them I will liken him unto a wise man which built his house upon a rock; and the rain descended, and the floods came, and the wind blew, and beat upon that house; and it fell not, or it was founded upon a rock.

"And every one that heareth these sayings of mine and doeth them not shall be likened unto 4: foolish man which built his house upon the sand; and the rain descended, and the floods came, and the wind blew, and beat upon that house, and great was the fill of it." -- Matt. 7:24-27.

May we who call ourselves by his name be granted his spirit, his mind, his disposition, in rich measure. Let us be ready to empty ourselves of every honor, and clutch at nothing we cannot share with our brethren Like St. Paul, let us be ready to spend and be spent in the service of the Lord, the truth, and the brethren -- (2 Cor. 12:15), that all may know that we have been with Jesus, and learned of him -- that we have, indeed, the mind of Christ. - 1 Cor. 2:16.

-- P. L. Read.

Wonderful Aids to Strengthen Faith

"Hearken to Me, ye that follow after righteousness, ye that seek the Lord look unto the Look whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, ... For: called him alone, and blessed him, and increased him." -- Isa. 51:1, 2.

TO BOTH Jew and Christian the matter of claiming relationship to Abraham has been of much importance. In the ranks of both in their respective ages, true and false claims to this relationship have been made. A large number of his descendants by *natural* generation who laid great stress on that fact, made the mistake of failing to distinguish between an outward and an inward condition. They failed to take into account that "he is not a Jew, which is one outwardly; . . . but he is a Jew which is one inwardly." (Rom. 2:28, 29.) Similarly, among those appropriating the name Christian the same distinction must be recognized. The peculiar mark or identification of the true seed of Abraham is found in the words of both Jesus and the Apostle Paul. To those of his own day Jesus said, "If ye were Abraham's children, *ye would do the works of Abraham.*" Their evil works and unbelief belied their claim. Had Abraham been present with them, he would have acted in obedient faith, accepting Jesus as the One whose day he waited for. Thus Paul also writes, "*Abraham believed God*, and it was accounted to him for righteousness. . . So then *they which be of faith* are blessed with faithful Abraham." -- Gal. 3:6, 9.

This faith is characterized by a prompt unwavering response to the will of God, a faith that recognizes the need of full dependence on God to work out his purposes, and a faith ready to follow God's leadings, trusting him fully through the most trying circumstances. This seems to be the special intent of our opening text, addressed, as it may well be, to all who desire to be found true children of Abraham: "Look unto Abraham your father," observe his obedient faith, note his long years of trial and triumph, and see how "I called him, and blessed him, and increased him."

It cannot be otherwise than profitable then for us to look over the record of Abraham, "the father of the faithful," noting how he was blessed and increased. Was there ever a greater trial of faith borne by any servant of God? Many severe tests of faith came to others subsequent to Abraham's day, and in all ages, but of none has God asked as great things as he did of this man, who, because of his outstanding faith and obedience, so well deserved the name "the friend of God." -- The severity of the ordeals he endured is well expressed by Paul in the fourth chapter of Romans, where reference is made to three distinct features of Abraham's character: first, "Who against hope believed in hope, that he might become the father of many nations"; second, "He considered not his own body now dead"; third, "He was fully persuaded that what he had promised, he was able also to perform." (Rom. 4:18, 19, 21.) This was assured confidence, notwithstanding the fact that everything from a natural viewpoint was against the realization of what had been promised, a faith that "staggered not" at seeming impossibilities, a faith resting entirely on the word of God. What emphasis may well be put upon these words, "*Abraham believed God.*"

ABRAHAM'S JOURNEY OVER UNKNOWN PATHWAY

His was wonderful faith. Perhaps we can appreciate it considerably more if we pause long enough to note a few circumstances under which it was demonstrated. Abraham had no sacred Scriptures by which to be "thoroughly furnished unto all good works," such as we may turn to. He had no faith strengthening record of God's integrity in keeping his promises, such as we have in the history of thousands of years of his faithfulness. There was for Abraham no "great cloud of witnesses" to turn to for inspiration in times of faith's severe testing. Neither did he have a company of contemporary kindred spirits of strong faith and similar hopes with whom he could

Commune and thereby know that encouragement and stimulation diffused by such contacts. He must wait for a quarter of a century before the promised son came, and a few years later as good as slay him on an altar of sacrifice in obedience to God's command. All this without a Bible to turn to for comfort and help, without a precedent to cling to; and most important of all, he lived long before there was a Cross on which God had so abundantly manifested his love, and on which a Surety had been provided as a guarantee of the complete fulfillment of every redemptive promise made. At best he had but a kernel, a single promise in which the fulfillment of his hopes lay hidden, in contrast to the great unfolding of that promise gives to us. And yet for all of these things absent in his experience yet present in ours, how remarkable his faith, and how needful for us this lesson if we too will possess the faith that pleases God. Since, in the progressive Plan of God "some better thing for us" in the way of high calling privileges, greater than anything held out to Abraham, is our portion, it follows, as a certainty that "unto whomsoever much is given, of him shall much be required." How possible it is that we might be weighed by this rule and found wanting in the true faith, that kind of faith Peter makes 'o precious, "*much more precious* than of gold that perisheth, though it be tried with fire."

In a remarkable and to us now, inspirational review of the heroes of faith given in the eleventh of Hebrews, a reference to Abraham is worth noting just here. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went," (Heb. 11:8.) He became an exile from friends and went out alone with God, leaving everything with him -- a pilgrim starting out for unknown parts with nothing but a vision of: an inheritance "afar off." In a far distant day he visualized his seed multiplied, and a "city whose builder and maker is God," but the way thereto, the tests of faith and endurance to be experienced through many long years, he knew not. God kindly veiled his eyes from the coming great trials until one by one these were reached. But how happy the ending of the record. In time all these trials of faith were passed successfully, the pilgrim reached a splendid consummation, an ending very beautifully told in Gen. 25:8, "Abraham gave up the ghost, and died in a good old age, an old man, and full." What a record! We remember he was already a man of threescore and fifteen years, and childless at that, when the journey into the unknown land was begun. There he waits twenty -- five years for the promised son, and until all possibility of a child through the ordinary processes of nature must be abandoned, and yet, "*Abraham believed God.*" By and by Isaac is born, and other tests of faith follow; leading on to the supreme ordeal on Mt. Moriah. It was out of all these experiences with God that there came at last the time of "ripe old age, and satisfied" consummation. The King James Version beclouds this text by a faulty translation, or rather by introducing two words not in the original. "A ripe old age, and full of years" is a repetition of thought, whereas the better rendering contains two very beautiful ideas. Moffatt gives this rendering, "dying in a ripe old age, an old man, after a full life." Fenton gives it as "a ripe old age, and satisfied." A life ending in ripeness and full of abundant blessing seems to be the thought. This is the record of "the father of the faithful," out of which the message comes to us his children according to faith: "Look unto Abraham your father," "he whom I called out alone, and whom, because of his obedient faith, I blessed and increased." What a blessing to seek and fervently desire to obtain!

GOD IN GRACE GIVES AIDS TO FAITH

The profit to us of Abraham's story will be great or small depending on our careful study of the important features in the record left us. Evident it is that God intends we should seek to emulate this spirit of faith, and thus give evidence that we are indeed children of Abraham by faith. These lessons may not be overlooked, therefore, without great loss to ourselves.

Ours too is a faith journey over which God in kindness veils our eyes from trials to come, or until such experiences will serve his purpose best. And though God tries our faith in permitting these tests to reach us, he will never forget his promise to us, "When thou passest through the waters, I will be with thee." This has always been God's way, and it is well illustrated in his dealings with Abraham, and the story written for our encouragement. As we have previously noted, he did not have many of the aids to faith we have today, but God did give him at least one aid. Had he not said to Abraham, "Look now toward heaven, and tell the stars, if thou be able to number them: . . . So shall thy seed be." These words have a deep significance. They conveyed more than the thought of looking up to note an innumerable host of stars. The words, "*if thou be able to number them,*" suggest something of impossibility on Abraham's part. It was beyond his power to count those myriad stars, but we are told by the Psalmist that God "telleteth the number of the stars; he calleth the all by their names." (Psa. 147:4.) The impossible to Abraham was a small thing to God. The stars could therefore speak to Abraham not only of numbers, but also of an omnipotent Power in which he could absolutely trust, and know that nothing is too hard for the Lord. The shining stars would remain a sign of, an immutable pledge. How often through his years of trial the eyes of God's "friend" must have turned heavenward in the night watches to read that pledge again and again. Can we not believe that as old age brought him into the last decade of his hundred years of life, and no seed as yet given him, that he went out on many a starlight night just to look up at the stars and repeat the promise on which his hope rested, "So shall thy seed be"? Is it unreasonable to believe that on the nights he spent on that memorable journey to Mt. Moriah, where he expected to sacrifice his Isaac, that those stars spoke to him as the very voice of God, enabling him by faith to count on God to even raise Isaac again from the dead in order to fulfill a promise he could never forget or break.

Significant it may or may not be, but this test of his faith was not where the "sands of the seashore" might be seen so easily, but it was where the stars could be clearly seen. Thus it was not the downward look to the sands, the earthly side of things, but an upward look toward the heavenly lights. Surely when Abraham "considered the heavens," he was given strength to believe God fully able to perform all his word. The myriads of stars would aid him in holding fast the assurance that though he might have to give up his Isaac, he need never let go his faith in God.

Will God do less than for those now privileged to be "children of Abraham"? Theirs too is a walk of faith, and as we have seen, a walk toward a greater inheritance than that promised to Abraham, and corresponding tests of faith to be expected. Ours are the many, many advantages which were not possible to "the father of the faithful" -- inspired Scriptures, many precedents on which to strengthen faith, a "great cloud of Witnesses" leaving shining examples behind for us, and boon companions in the same walk of faith to speak those needed words in season to weary pilgrims. All of these we have to cheer us on our way. How varied are the ways in which God encourages us onward, and so fully has he spoken to us, through his Word, that we may well inquire, "What more can we say than to you he hath said?" What more indeed!

THE FAVORS OF GOD ONLY FOR THE HUMBLE

Returning now to the first text quoted at the head of this discussion, we note its import, "Hearken to me, ye that follow after righteousness, ye that seek the Lord: *look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.*"

In this we have something the Lord wants all his favored people to ponder carefully. One outstanding fact in all God's dealings with men must never be forgotten, and this has been well expressed by the Apostle in Rom. 9:15, 16, "So then it is not of him that willeth, nor of him that

runneth, but of God that showeth mercy." All is of God's grace. This same lesson he sought to impress on Israel in the early days of their national history 'by saying, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: *but because the Lord loved you*, and because he would keep the oath which he had sworn unto your fathers." (Deut. 7:7, 8.) The greatest of *all favors* embraced in the great Plan of the Ages is that which pertains to the call of the Church. And that no one privileged to enjoy this calling may have occasion to boast, or to lose sight of the fact that all is of grace, we have the Apostle reminding us again, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring -- to nought things that are: that no *flesh* should glory in his presence." (1 Cor. 1:26-29.) Thus to us the reminder comes that our happy relationship to the Lord is not because we are more worthy of it than many others might be, but it is wholly of the grace and loving -- kindness of God. This then is the reason why the completed Bride of Christ, the Church, is throughout Scripture portrayed as a special manifestation of the love and *perfect workmanship of God*, "That we should be to *the praise of his glory*, who first trusted in Christ." - Eph. 1:12.

It is therefore to this class, called not because of greater worth, but called, consistent with God's way of choosing the weaker to confound the mighty, that Peter's words are applicable, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Peter 1:4.) As in the Lord's dealings with Abraham, so again with us, how great a part is centered *in the promises* of God. There is perfect consistency in this since with both Abraham and with us, faith in God's operations and in his power to carry his purposes through is of paramount importance. This same principle is seen to have been true in the experience of Jesus, for is it not written concerning him: "Who *for the joy that was set before him*" endured to the end of his earthly life and work. Standing on the promises has indeed been the place where the victorious saints of all ages have needed to stand steadfastly in order to gain their triumphs.

Remembering then the rock and pit from which divine love has lifted us, and keeping in mind the divine power by which God's ultimate purpose for us may be attained, how much we will need to cultivate the faith of Abraham, trusting God's promises fully, and staggering not at any seeming impossibilities of our reaching the end set forth in our high calling, notwithstanding the slowly soil whence we came. Is it not to this end God has spoken and shown for our encouragement that he is "willing more abundantly to show unto the heirs of promise the immutability of his counsel," that "we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us"? And this further word is for us: "Cast not away therefore your confidence, which hath great recompense of reward" -- "a full reward" -- "If *we hold fast the confidence and the rejoicing of the hope* firm unto the end." -- Heb. 6:17; 10:35; 3:6.

These assurances are laden with hope of "an exceeding and eternal weight of glory" which "eye hath not seen, nor ear heard," but which God has brought within the range of our faith vision as stupendous realities ye to be ours in full; therefore we may rejoice "with joy unspeakable and full of glory." All of these promises and encouragements to faithfulness are by the Word associated in our present life with "the good fight of faith," and with "enduing hardness as good soldiers of Jesus Christ." A conflict that is real and strenuous is the way that leads Home, but for it "the Lord will give strength unto his people; the Lord will bless his people with peace," and, "When he giveth quietness, who then can make trouble?" (Psa. 29:11; Job 34:29.) Thus like Abraham we should be "strong in faith, giving glory to God."

LOOKING TOWARD THE STARS OF PROMISE

In many ways we see a correspondency in the call of Abraham and its results to him, and the call we too have heard, with its aspects of the separated life, its pilgrim character its testings, and its magnetic visions of "an inheritance incorruptible, and undefiled, and that fadeth not away." So, too, we find that like him we are sustained and constrained by the immutable *promises of God*, and therefore as Abraham could "strengthen himself in the Lord" by calling to mind his promises, and looking at the stars so directly associated with his hopes, we may scan our heaven wherein we are "seated,!" and see it studded with stars of promise and assured hope, all meant for our encouragement. Does not God say to us in reference of those faith strengthening gems shining about us in heavenly places "Look, and tell their number, for so shall I do for you"? It is impossible that we could number all the words of comfort, of love, of encouragement, of protection, and of final victory through his grace, which he has spread out before us as we "sit together in heavenly places in Christ Jesus." To attempt numbering them all would be attempting the impossible to us, but the God who remembers the number and the name of each orb' of light on which Abraham gazed, also knows every promise made to us, every word of hope he has inspired, and there has not, there cannot fail "ought of any word that he has spoken." All shall find fulfillment to those who live as did Abraham, walking in obedient faith, staggering not at the difficulties of the way, but accounting him as competent and faithful who has promised.

As we "look now toward heaven," our spiritual heavens, what shining gems we may, see assuring us, of our special place in the close, intimate heart -- love' of God. Let us turn our attention to 'but a few of these.. Appropriating the loving terms by which God ever speaks to his obedient and faithful ones, "sweeter than honey to our mouth we find these: "The Lord's portion is his people"; "For the Lord hath chosen Zion; he hath desired it for his habitation.". And of that "habitation of God through the spirit," in condescending grace he says, "This is my rest for ever: here will I dwell; for I have desired it." Precious words to a waiting Bride, who can respond: "I am my Beloved's, and his desire is toward me." And hear him affirm it afresh: "Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." "Ye have not chosen me, but I have chosen you," and, "Behold, I have graven thee upon the palms of my hands." "He that toucheth you toucheth the apple of my eye." "Thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth," "a chosen generation, a royal priesthood, an holy nation, a peculiar people," a special treasure, who "shall be mine, saith the Lord of hosts, in that day when I make up my jewels," jewels he will prize as "the riches of the glory of his inheritance in the saints." What a constellation of precious expressions of his love are these illustrative passages from his Word! Who could fail to be strengthened while pondering them!

As an illustrative life of the godly man the life of Abraham was complete. How like us he appears when, despite all of God's reiterated promises, he asks: "Whereby shall I know that I shall inherit it?" "And, lo, an horror of great, darkness fell upon him," in the midst of which, like a loving Father, God' renewed again the certainty of his promise. Does it not so happen to us also? "When darkness seems to veil his face," and when at times we cry "All thy waves and thy billows are gone over me," God would have us know that "The stars of heaven are shining on, though these frail eyes are dimmed with tears," and so we "to his gracious promise flee."

But dark flours have their purpose, and their compensations too. How true the words, "Darkness shows us worlds of light we never saw by day." So it is in Christian experience -- some gems of inspired writ can be seen in their full brilliancy only when "clouds surround our lonely way." What a halo of glory shines in on some deep trial when we see it in the rays of the admonition:

"My son, despise not thou the hastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." While we "rejoice in hope of the glory of God, . . . we glory in tribulation also; knowing that tribulation works out endurance; and endurance, approval, and approval hope; and this hope is not put to shame." Therefore, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Look at yet another of these stars in the firmament of our heavens: "Into you it was graciously given on behalf of Christ, not -- only to believe into him, but also] to suffer on his account," and then, "If we suffer with him we shall also reign with him." Gazing at these great orbs of profound revelation, can we do other than say, "If God but still my portion is, be such experience mine"? For "Thy judgments, Lord, are true and right, -- and ever brighter every day." Then come what may, the language thus inspired in our grateful hearts will be, "Gladly will I toil and suffer, only let me walk with Thee."

And so we might go on exploring our heavenly estate. Endless groups of soul -- uplifting messages from our gracious Father we could find gathered around some outstanding text, such as shine like sun amidst satellites of associated words of light and life; "God so loved the world that he gave his only begotten Son" to reveal it. What a central sun that "Little Gospel" is, around which revolves a host of the brightest statements in the Word of God. O how many such groups beautifully related groups of celestial clusters, we may lift our heart's eyes to see, and yet, like the astronomer scanning the literal heavens, confess our preset equipment inadequate to reach the utmost bounds of these heavenly places in Christ Jesus. In this realm Paul saw "breadth, and depth, and height," to "the love of Christ, which surpasseth knowledge." And the Apostle knew, and so may we, that until that which is perfect is come, and revelation is complete, the promise of Jesus made to the one who loves him supremely will continue to hold true. "I will love him" and more and more "manifest myself to him." For true it is, "Search we may for many years" through, the pages of the written Word, "still some new rich gem appears." Just as truly is this so in seeking to attain to the full, "the excellency of the knowledge of Christ Jesus our Lord."

What more can he say to us than in his revelations he has said? Asking us to walk the way of faith, keeping a clear vision of things not seen as yet by the natural eye -- over us, round about us he spreads the promises of his excellent Word. Rejoicing in all these purposes in his will for us, contemplating the greatness of the love that planned it all, and using all that God has given to strengthen and encourage us on our way, can we do otherwise than determine that "we are not of those who draw back." Let us prove that above all other objectives, our gratitude and love are such as will make possible to us the faith blessings now, and the eternal inheritance soon, reserved by God for Abraham's children of this age of faith. Thus may it be ours to reach a similar, happy journey's end to that of Abraham, attaining "ripeness," "fulness," an "satisfied" for ever in the joys of divine approval.

-- J. J. Blackburn.

The Four Gospels

BY MANY the four Gospels are regarded as merely supplementary or corroborative of one another. That they serve this end is not doubted. They do reinforce each other. We do not doubt that to a degree the first three Gospels are written for three groups of mankind: the Jews, the Romans, and the Greeks. But it is the revelation of our Lord in certain distinct relationships that must be viewed as the primary purpose of the Gospels.

Any man's life might thus be written -- one biographer might give his public, another his private and more domestic life. Thus one would select one class of facts, another omitting these would record others better suited to his own purpose. Even in the self-same facts the two would notice different circumstances without making either narrative imperfect in the particular view in which it was composed. It is just so in the Gospels. Each has its own object: each therefore, has its own peculiar selection and arrangement of the facts recorded.

The early church testifies that the four Gospels contain four aspects of the Great Manifestation. Christ is one and the same in each, yet each sets forth a different aspect of Christ. Something of the whole man may be seen in all four records. But on examination we find peculiar aspects given us by each writer. The Word appears differently to men because each one sees (and can see only) with his own measure and from his own standpoint.

This leads us to notice the writers of the Gospels, for the view of each is wonderfully connected with his own character. Each sees from his own ground. Matthew was a Jew and a publican (Matt. 10:3) who had been an official of the Roman Empire. This was in spite of his birth as an Israelite. In his office as publican he had been accustomed to thinking in terms of the vast kingdom of Rome. He sees our Lord both as a son of Abraham and as a son of David. Matthew connected with Abraham's seed, and also with the Kingdom.

Mark was the Apostle's servant. *"They had John [whose surname was Mark] for their minister"* (Acts 13:5). And Paul says of him, *"Take Mark, and bring him with thee; for he is useful to me for ministering"* (2 Tim. 4:11, Asv). This is the man who sees the Lord as a servant. His own service was probably both the result of what he had seen in the Lord and also a means of better enabling him to appreciate the perfection of that blessed ministry.

Luke, apparently a gentile as he is distinguished by Paul as being from those of the circumcision; the friend and companion of Paul, the Apostle to the gentiles (Acts 16:11; Col. 4:14; 2 Tim. 4:11; Philemon 24), whose ministry respected neither Jew nor gentile but addressed itself to man as such. Luke saw Christ as the "Son of man," not so much as connected with a kingdom, or as a servant of God, but as one whose sympathies linked him with Adam's fallen and ruined children.

John, who leaned on the bosom of his Lord, sees the Son in the bosom of the Father -- not of the world, though for a season in it, to redeem mankind and to draw a heavenly minded people to his Father's house above. In each case the holy Spirit used a vessel fitted to a special task. He, our Lord knew, even if they knew not, his own purpose he had in training them as chosen instruments.

Matthew-Son of Abraham

The Lord is presented here as Jehovah's king. *"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy king cometh unto thee"* (Zech. 9:9 RSV). This prophecy was fulfilled in the Matthew 21, when Jesus presented himself to the Jews as their king. "Behold I will raise unto David a Righteous Branch, and a King shall reign and prosper." (Jer. 23:5, 6; Jer. 33:15.) Hence the royal genealogy is required from Abraham and David downward. He is presented as he stands in relation to men -- in the highest earthly position, the king.

The first view of our Lord given by Matthew represents him in connection with a certain kingdom. He is not here so much a servant of need, nor the son of man or God as he is the seed of Abraham and the heir of an elect kingdom. We cannot here point out all the distinctive points if indeed we have discovered them all. Matthew's opening verse is at once very characteristic: *"The book of the generation of Jesus Christ, the son of David, the son of Abraham"* (Matt. 1:1 xsv). Here he is Heir of a kingdom; and one of a chosen seed, and so his genealogy is traced through the Israel's kings to Abraham and no further (Matt. 1:2-16).

In Luke it is traced to Adam (Luke 3:23-28), but in Matthew it is the son of Abraham, whom God here reveals to us; for an heir has been promised, and here our Lord is shown as the one in whom the promise of the kingdom was to be fulfilled (Ps. 89:20-29).

In this Gospel alone do we read of One "born King of the Jews" (Matt. 2:2); after which Matthew records the immediate effects of the birth of the royal Child. To Herod, the King, it is an alarming event, and to all Jerusalem with him, while to distant Gentiles, who came with gifts, it is a matter of joy and praise. (Matt. 2:3-1-1.) In this letter the scene is distinctive. The Lord is seen here as the Heir; and so of Bethlehem it is said, and no other Evangelist notes it, "Out of thee shall come a Governor, who shall rule my people." -- Matt. 2:6; Micah. 5:2.

In the following chapter the Kingdom of heaven is announced. John the Baptist comes preaching the "Kingdom," saying, "Repent for the Kingdom of Heaven is at hand." (Matt. 3:1, 2.) In Mark and Luke it is recorded that he preached the baptism of repentance for the remission of sins (Mark 1:4; Luke 3:3) -- in substance the same thing, but recorded under a form of expression suited to the general view of each respective Gospel. Here too, Matthew, referring to Isaiah, quotes the words of the Prophet: "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." He there ends the quotation, for what remains of it does not concern Abraham's seed, but rather the wide out -- lying Gentile world. (Matt. 3:3; Isa. 40:3.) But for this very reason Luke continues the quotation, adding: "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways made smooth; and all flesh shall see the salvation of God." -- Luke 3:4-6.

The next scene is the temptation. The kingdoms of this world are set in array before him who has received the testimony of the Kingdom of Heaven. Both Matthew and Luke record this, for to Abraham's son and to man as man, the kingdoms of this world and their glory are a very special trial. Mark and John omit it, as not being related to their view of the ministry of the Word, the omission with them being as characteristic as is the insertion here. This temptation, the Heir of the Kingdom overcomes, after which he comes himself preaching the Kingdom of Heaven. "From that time Jesus began to preach, -- and to say, Repent for the Kingdom of Heaven is at hand." -- Matt. 4:17.

In the next scene, the Sermon on the Mount is more distinctive. Here, beginning with the beatitudes, touching -- the Kingdom, the Lord with authority unfolds the principles and laws of his

Kingdom; not one verse of which, be it observed, is, recorded in Mark, who, though generally following Matthew, invariably omits what is connected with the power in the Kingdom as being irrelevant to the view which it is his office to present to us. In the other Gospels it is the "Kingdom of God," here it is "the Kingdom of Heaven" an expression which occurs 32 times in Matthew and not once in any other Gospel. "That it might be fulfilled" occurs 9 times in Matthew and nowhere else. "That which was spoken" or "it was spoken" occurs 14 times in Matthew and nowhere else. Be it, noticed in this connection that the words, "spoken by Daniel the Prophet;" in Mark 13:14, are omitted by all critical texts. It is true that it occurs in Fenton's, Young's Literal; and the Syriac translations but in no other translations that the writer has been able to examine.

In Luke 11:50, it is "the blood of the Prophets"; in Matthew 23:35 we read, "The righteous blood." The mark of his subjects, righteousness, is specially named. It occurs frequently in Matthew, scarcely if ever in the other Gospels.

In Matthew 12:7, when our Lord is questioned by the Pharisees about his disciples doing that which they considered unlawful on the Sabbath day, our Lord answers, Matt. 12:3, "Have ye not read what David did?" In John 5:17, where the same question is raised, the answer is, "My Father worketh hitherto and, I work." But in Matthew, as a Son of David, what David did is a fit reply and characteristic of Christ's position as coming to his Kingdom. His statement in Matt. 12:6, "One greater than the temple," contains words exactly suited by their authority to mark that relation as Lord of the Kingdom, which our Lord occupies in this Gospel.

In Matthew 12:2, 23, when Jesus performed miracle's the people were amazed and said, "Is not this the "Son of David"" Luke tells us simply that the people wondered.

In Matthew the parables of the Kingdom predominate. The Kingdom of Heaven "is like unto leaven," "is like a net," "is like unto a merchantman seeking goodly pearls. In Luke the parables are generally introduced, "A certain man" did this or that. In Matthew 22:2, we read: "The Kingdom of Heaven is like unto a certain king, which made a marriage for This son, and sent forth his servants to call them that were bidden to the wedding." In Luke 14:16: "A certain man made a great supper and bade many." In the parable of the vineyard it is "A certain householder," a title of authority. (Matt. 21:33.) In Luke 20:9 we have simply, "A certain man planted a vineyard"; likewise in Mark 12:1.

Only in the Gospel of Matthew is the Church named. Rejected by Israel, "He left them, and departed." (Matt. 16:4.) Then from his disciples he receives a confession in reply to which he names his own Church. (Matt. 16:16-19.) In Matthew 18:17 we have another word touching the Church in regard to trespasses by brethren. In Matthew 18:1 the disciples disputed who is the greatest in the Kingdom of Heaven, whereas in Mark 9:34 and Luke 9:46 they disputed who should be greatest, with no mention of the Kingdom. These examples are but a part of the evidence to show the character of this Gospel.

MARK THE SERVANT OF GOD

The second Gospel reveals the Lord as the patient servant and sacrifice for others, -- spending and being spent to serve the sons of man. He is presented as the Lord's or Jehovah's Servant. "Behold my Servant" (Isa. 42:1); "Behold, I will bring forth my Servant, "the Branch." (Zech: 3:8.) Hence no genealogy is required; and he is presented as what he is before God (relatively) -- the lowest earthly position, the ideal Servant. This forms the subject matter of Mark's Gospel. He is seen as Jehovah's Servant entering at once on his ministerial work without any preliminary words.

It is true that the first glance does not give the broad distinctions which meet us upon the very face of the other three. But a second look will prove that it has marks which are in their way quite as conclusive and characteristic as the unmistakable distinctions of the other Gospels. These distinctions are found in the omissions and additions peculiar to this Gospel. From these we shall be able to note what is special and characteristic in the view of Christ here presented.

In this Gospel there is no genealogy, no miraculous birth, no reference to Bethlehem, no adoration of the wise men, as in Matthew's Gospel; no childhood at Nazareth, no subjection to his parents, no increase in wisdom and stature as in Luke; no reference to his pre-human existence as in John's Gospel.

On the contrary, Mark comes at once to service, touching for a moment on that of the Baptist, quoting his testimony that One should follow who would baptize not with water only but with the Holy Spirit, and then passes directly, without further preface to our Lord's own ministry in exact accordance with his opening words: "The beginning of the Gospel of Jesus Christ, the Son of God." (Mark 1:1.) The service here is such as can be rendered only by one who rejoices that he is indeed a Son of God, by one who fully understands that not by service are we made sons, but by sonship may we become servants.

There is here no Sermon on the Mount. The laws of the Kingdom would be out of place, for the servant, not the King, is here manifested. For the same reason we have here no lengthened discourses, and but few parables; for service here is rather doing than teaching. Doing and toiling and serving the needy is far humbler work than teaching. Thus, while authoritative discourses and parables are few compared with the corresponding chapters of the other Gospels, the details of the service are given far more minutely. There are but four parables given. The Sower, The Seed which grew secretly, The Mustard Seed, and, The Wicked Husbandman -- all having a bearing on service. But as to the parable which is only in Mark, the seed which grew secretly, "first the blade, then the ear; after that, the full corn in the ear," what is this but an encouragement to servants to sow in faith, and leave the results to Him who only can give the increase.

To continue the omissions: Here is no arraignment of the nations, no sentence passed upon -- Jerusalem, as in the other Gospels. We look in vain for the repeated judgments, "Woe unto you," so marked in Matthew. Instead of this, in the corresponding chapter of this Gospel, Jesus is represented as sitting opposite the treasure, and watching a poor widow. (Matt. 23:22, 23; compare Mark 12:41.) Sitting as judge, this Servant had an eye for service, unsparingly spending his own life for men. He could see and appreciate the sending to the last farthing.

Again in the prophecy of the Mount of Olives, compare Matthew 24 25 with Mark 13. Here is no Bridegroom as in Matthew, receiving the wise and rejecting the foolish virgins; here is no Lord judging between faithful and unfaithful servants; no King enthroned in glory, separating all nations to the right hand and to the left. On the contrary, here he only touches the coming of the "Son of Man," "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32), words which, as they are peculiar to this Gospel, so also are they very characteristic, for here the Son is seen with the glory laid aside, clothed in the likeness of man, in very deed a true Servant. And in this aspect, like other servants, he awaits another's will, not knowing the Lord's secrets, "for the servant knoweth not what his Lord doeth." (John 15:15.) And so as a servant he names himself with other servants. Nor does this touch the truth of his Person. This is in no wise contradicting that he is also "the Word" made flesh. So what is true of him as a servant does not deny his Lordship, which is but another view of the same wondrous and blessed Lord.

Thus in the Garden there is no reference in Mark to his might to summon twelve legions of angels had he so willed. There is no promise on the cross of a place in the Kingdom to his dying companion. Such acts or claims, perfect in Matthew, are out of the purpose of the spirit here, and as such find no place in Mark.

Even where in substance Mark's narrative follows Matthew, there is often a striking difference in details. In the selection of the Twelve, in Matthew 10:5, 6, we read that "These twelve Jesus sent forth, and commanded them, saying, Go not thus, but go thus and so, as with authority. In Mark 3:14 we read, "He ordained twelve, that they should be with him." They are regarded rather as his companions in service, in which relation they are seen throughout this whole Gospel. For, and it is very characteristic, never do they call Him "Lord" in this Gospel. On the contrary, the Lord is remarkably omitted till after his resurrection in scenes where it occurs in the corresponding places in the other Gospels. In Matthew 8:2, the leper says: "Lord, if thou wilt, thou canst make me clean." In Mark 1:40, we read that a leper came "beseeching him, . . . and saying unto him, If thou wilt, thou canst make me clean." So at the Last Supper (Matt. 26:22), they "began every one of them to say unto him, Lord, is it I?" In Mark 14:19, "They began to be sorrowful and to say unto him one by one, Is it I?"

In the case of the dumb child, the father cries out "Lord, I believe; help thou mine unbelief." (Mark 9:24.) In the Authorized Version we find the word "Lord" inserted here in Mark, yet *Griesbach*, without the slightest reference to the character of this Gospel, marks the word as one which is absolutely spurious and which as such has no place in this version. It is omitted by the *Diaglott*, *Numeric*, *Sinaiticus*, *Alexandrinus*, *Vaticanus*, *Ephraetni*, also *Alford*, *Lachnan*, *Tischendorf*, *Tregelles*, *Weiss*, *Westcott Hort*, *Rotherham*, *R. V. Syriac*, *Young's Literal*, *20th Century*, *Aramaic Gospels*, *Darby*, *Farrar Fenton*, *Weymouth*, and *Moffatt*. Surely he would be a bold man indeed who would insist on inserting the word "Lord" here against the weight of such scholarship. The Syrophenician woman in Mark 7:28 also uses the word "Lord" in addressing Jesus, but scholars seem agreed that the word should be translated "Sir" as it appears in the *Diaglott*. So in the storm (Matt. 8:25) the disciples cried: "Lord save us" but in Mark 4:38, "Lord" is omitted. Is this chance? Surely, if not a sparrow falls to the -- ground without being marked, a title of the beloved Son is not dropped out of a Gospel without the Father's knowledge. The omission or change here is like the form of his ancient Word, now speaking of *Elohim*, now of *El Shaddai*, now of *Jehovah*; suiting his titles to the matter in hand and his own relation to it as Creator, Protector, -- or God in Covenant.

One of the first things we notice as a distinguishing mark of this Gospel is the repetition of the word "forthwith." The word is translated from the original, "forthwith," "immediately," and "straightway." It is used 26 times directly of the Lord and his acts (*eutheos*). It is a word which denotes action.

Then as to the way he served we have many details not found in any other Gospel. Thus in the case of little children who were brought that he might teach them; here only do we read, "He took them up in his arms and blessed them." (Mark 10:13-16; Matt. 19:13,15.) Here only is it seen of Peter's wife's mother that he took her by the hand and lifted her up: -- Mark 1:31; Luke 4:38, 39.

Again in this Gospel is the look recorded, and this in scenes where the other Evangelists give us no such information. When they watched him on the Sabbath, whether he would heal or not, we read: "When he had looked round about on them with anger." (Mark 3:5; Matt. 12:13.) Was there nothing in such a look? Surely not in vain is the look recorded. There is no small ministry in a single look, be it of love, of grief, or of anger. It may speak what words cannot express, and impart confidence and peace beyond the power of language. For it speaks truly; hence its deep

power. In a spirit of mindful affection is Peter specially named in this Gospel, when after the resurrection a message is sent by the women to the disciples. In Matthew 28:7, the angels say, "Go tell His disciples." Here only, in Mark 16:7, is it written "Tell His disciples and Peter." For Peter more than the rest needed a special word, and so above the rest he is remembered. Thus did this great Servant speak a word in season. For, "He spake," as Mark tells us (and the words are peculiar to this Gospel) "as they were, able to hear it." -- Mark 4:33.

Another point peculiar to this Gospel is the mention of the repeated times in which our Lord permitted himself to be intruded upon *in his* retirement, and, indeed upon all occasions. So thoroughly was he at the disposal of others (here only is it noted), that he "had no leisure so much as to eat." (Mark 3:29; 6:31); for the multitude came together, and it was not in the heart of that blessed Servant to deny himself to them. This occurs again and again.

When his disciples returned from their mission, and gathered the selves together to him; Jesus said (and the words are here only) "Come ye apart unto a desert place and rest awhile" (Mark 6:31); thus showing not only his tender sympathy for them, but teaching how needful retirement is for those who serve others. So they departed into a desert place by ship privately. But scarcely had they reached there when "the people ran afoot thither, and came together unto him." And Jesus at once allows the intrusion. He had sought to be alone; nevertheless he rises and teaches them, and then because it was a desert place, and they were faint, he feeds them, making his own ease give place to their need. And then, Oh perfect service, remembering his weary disciples, he constrained them to get into a ship and go away to the other side, while he sent away the people. Sleeping or waking he lived for others. If others needed him, he was their Servant, "always girdled," ever ready to do them good.

In this Gospel more than in the others Jesus manifests a desire to throw a veil of secrecy over his gracious acts. As in the case of the blind man (Mark 8:23, 26), whom ye took out of town and after healing him, told him not to tell; and also when he went into the borders of Tyre and Sidon, and -- "entered into an house, and would have no man know it." - Mark 7:24

In Mark only are we told that when he was led out to suffer, "they bear him." First we read, "They led, him out, to crucify him," but he seems to have faulted under the burden, for soon they "compelled" another to bear his cross, and Mark tells us, "They bear him" -- Greek word *phero*, to carry, bring.

The deep sense of the cross as a part of service is evident all through this Gospel. Mark, in the account of the rich young man, adds, "and take up thy cross" (Mark 10:21; Matt. 19:21; Luke 18:22); for the Servant, though he has made himself poor, does not the less feel that herein there is a cross to carry. Again our Lord's answer to Peter's words: "We have left all, and followed thee"; in Mark alone do we read that with thee and shall come the cross: "He shall receive an hundredfold now in this time with persecution." (Mark 10:30; Matt. 19:29; Luke 18:30.) "For indeed service is sacrifice throughout, even as "the ox strong to labor" is also the chosen victim for the Lord's altar, as the types show.

- G. E. Lodge.

To be continued)

Importance of Little Things

There is no act however trivial but has its train of circumstances for good or ill. It was a mere trifling incident that introduced the writer to present truth -- The Divine Plan of the Ages" -- half a century ago. But it was not by chance. It was one of the "all things" that "work together for good to them that love God." It, was an act of providence on the part of my Heavenly Father, to fulfill the quest for the "Pearl of Great Price."

Everything -- no matter how minute, that affects character, deserves careful study, and these little things, which we have looked down upon as beneath our notice, have so often. proved stronger than our good resolutions. It is true that these little things take us unawares. But we should cultivate -- by the help of God's grace -- such self-control, that sudden rushes will never find us unprepared.

The close observance of little things is the secret of real character development. Major troubles often develop through minor misunderstandings. Never let your thoughts dwell on a matter over which another has made you pore! If you do, it will develop, out of all proportion. Peace cannot be maintained while the heart and mind are in a turbid state. The daily round, the common task, is under Divine inspection. "He that is faithful in that which is least is faithful also in much.

All through life we are either helping or hindering others. The time in which we can labor and assist one another is rapidly passing away. Opportunities of doing good are not to be recalled at will. I not seized upon at the moment, they are gone forever. Therefore -- "Whatsoever thy hand findeth to do, do it with thy might." Do it now! The night is far spent -- The day is at hand.

Greetings from an aged Pilgrim Brother.

-- Augustine Hardwick, Eng.

"Instant in Season"

If while I walk the busy mart,
I find there one whose fainting heart
By some kind sympathetic word
To new life fight be stirred,
Lord, help me say it *now!*

Or, if upon the thorny road
I meet another 'neath a load
Of sorrow, which my tears might share,
And thus the burden bear,
Lord, help me shed them *now!*

If any ointment, rare *and* sweet,
I long to pour upon "His feet,"
To rest and so the them by the way,
My hand let nothing stay,
Lord, help me bring it now!

-- G. W. Seibert.

The Temple

God is building up a temple
Which forevermore shall stand,
Every stone is cut and fitted
By His own Almighty hand.
He has laid a sure foundation
From a plan which is His own
And the first He placed upon it
Was the precious Corner Stone.

In His counsels He determined
That His temple was to be
A building of rare structure
And of beautiful symmetry.
And the stones should all be quarried
Out from 'mongst the sons of man,
And be hewn and squared and fitted
To the Master builder's plan.

Not a stone will be accepted
Till it stands the hardest test;
God will prove by fiery trials
Till He Ends the very best.
For the temple must be perfect,
And the stones He'll hew and hew,
Till according to the Top-stone
Every angle is made true.

In the building of this temple
Not a sound is ever heard;
All the chiseling is accomplished
By the hammer of the Word.
All the joints are framed together
And cemented firm as one;
Thus the building groweth upward
Till the work is fully done.

When the temple is completed
What rejoicing there will be,
And the shout of "Grace Unto It"
Shall be heard o'er land and sea;
And the nations long -- in darkness
Shall receive its glorious light,
And shall seek Jehovah's judgments
Which are altogether right.

As the glory of Jehovah
Filled the temple built of old,
Which King Solomon had beautified
With precious stones and gold;
So the temple now in building
Shall be filled with glory too,
And the old hall be forgotten
In the glory of the new.

Then the glory of the temple
Shall its wondrous work begin
In restoring all the nations
From the curse and blight of sin.
And the bells upon the horses
Shall proclaim the glorious day,
When the tears from off all faces
Are forever wiped away.

- H. D. Roberts.

Encouraging Messages

Making the "Herald" of General Interest

Dear Brethren:

When I read the Annual Report of the Institute, I was impressed with the fine work you have done with relatively small means. There is one feature of this report, however, that must be a matter of concern. I have reference to cost of publishing the "Herald." This cost, I take it, could be materially reduced per copy if the circulation were greatly increased. I have a suggestion for your consideration, and in making it I want to assure you it is only a suggestion, nothing more.

It occurs to me that there might be included in each issue of the "Herald" one article suitable to interest new readers -- those especially to whom a witness *has* been made and to whom such articles might constitute a watering of the seed already planted.*

* We hope to have a series of such articles, beginning in the March issue. See notice page 2. -- Ed. Com.

I have in mind some to whom I should like to send the "Herald" with this feature added, and I am wondering if there are not possibly at least hundreds of the friends who would take advantage of this means of service. If you should by chance decide in favor of the above, I feel I can safely promise at least one new subscription each month for the ensuing year. I would appeal to friends to make similar estimates of their requirements. If the new feature meets with favorable reaction, these estimates might be renewed each year.

To get as large a response as possible would you think it a good idea to present it to the friends as a suggestion that has come to your attention as a means of increased service for the "Herald"?

Sister A. joins in sending Christian love.

Sincerely,
E. I. A. -- N. Y.

Dear Brethren:

Loving greetings in the Beloved.

Before the notice came regarding my subscription to the "Herald," I had almost decided not to continue it, but after the card came, the November 'Herald was delivered, and after reading it through far I could not stop till I had finished it -- I changed my mind. It is simply wonderful the way the Lord helps us to decide what *his will is* for us. Those articles -- every one of them are so *soul* satisfying -- getting right into the depths of our spiritual minds. I would not have missed them for anything. So I feel very grateful to you for continuing to send them to me even when my subscription had run out. I am now sending two dollars to cover those you have sent and to continue into the next year.

That article on Faith from the *Reprints is* one that I read in a meeting we had where each one read an article from the Towers. I was specially impressed by what our dear Pastor said regarding "His people being tested by *not merely doctrinal tests.*" That is true, and *we* only wish that more of the brethren realized it. The trouble is many of those who think they hold to what Brother Russell said do not know many things he *has* said. I am one who believes that Brother Russell was

specially used of the Lord and was "that wise and faithful servant," but I do not want to become sectarian like some are and not be able to get help from other saints whom the Lord used in this Gospel Age. Brother Russell told us himself that anything we can read that will help us as new creatures we should be willing to accept, because all truth, no matter from what source, will do a sanctifying work in our hearts -- and that is what we want to be more and more sanctified.

So please accept my regrets for being so slow to recognize a blessing by not wanting to continue the "Herald. I am thankful that the Lord directed me otherwise.

With warm Christian love,
Yours in the One Hope,
Mrs. D. J. S. -- Mass.

Our British Representative

It has been our pleasure and profit over many years to have Brother A. O. Hudson as the active representative of the Pastoral Bible Institute in Great Britain. It is with regret that we accede to his request that he be relieved, knowing however that it is the only kindly thing to do in view of the other heavy burdens he continues to bear. It is our good fortune to be permitted to announce Brother Edwin Allbon, whose ministry many of our readers have much enjoyed, as the one who will now take on the duties as our representative in Britain. We give below a letter recently received from Brother Hudson.

Dear Brethren:

In asking you to appoint a new British correspondent for the "Herald" in consequence of any increasing inability to find time for the duties involved, I do want to express my sincere appreciation of the privilege I have had for so long, and my prayer that the "herald" will continue to be the spiritual help it has always been to the brethren. Of the various periodicals which brethren on your side of the Atlantic publish and send to us here for our stimulus and upbuilding, the "Herald" was the first, and in the twenty seven years that I have known it, has been the most consistent and spiritually sustaining. I know that it will continue so, and pray that you all may have strength and grace to continue your work until the day comes that the Church this side the veil needs the earthly helps no more.

With sincere love in the Lord,
Your brother in Him,
Albert O. Hudson.

Recently Deceased

Brother J. T. Johnson, Duquesne, Pa. -- (December).
Brother Wesley Ladwig, Milwaukee, Wis. -- (December).
Sister J. A. Lee, Sacramento, Calif. -- (December).
Brother L. E. Olson, Puyallup, Wash. -- (August).
Sister W. J. Parker, Halifax, N. S. -- (November).
Sister Vera Pierce, East Longmeadow, Mass. -- (September).
Sister Lucille Schultz, Appleton, Wis. -- (December).