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"In Remembrance of Me"

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

SUNSET! The fourteenth' day of the Jewish month Nisan nearly two thousand years ago! This day was to witness one of the most stupendous events in the history of the world. This day beginning at eventide was to be held in remembrance through all the centuries ahead; a day which changed the history of mankind! It was on this day that "the man Christ Jesus, gave himself a Ransom for all." Through the years since then, those who have responded to his great love for them have delighted to fulfill his desire to "Do this in remembrance of we," and wherever possible his footstep followers have gathered together to especially remember his great Sacrifice for them.

Of course it, is true that every fellowship of true Christians should be a remembrance of him, for all should ever be conscious of the fact that Christian fellowship at all times is based upon -the vicarious sacrifice of Christ. Yet *on this* anniversary, more than at any other time, perhaps, the truths in which we rejoice should be something more than a philosophy and. mental appreciation of all the doctrines and details which surround this central truth that "Jesus by the grace of God tasted death for every man." How grateful we are to our heavenly Father for all the precious truths which have enlightened our minds yet, as we gather to partake of this sacred "memory meal," there will be something more intimate and personal in our fellowship. Not only will *we* remember what was secured by our Lord's death upon the cross, but we *will* enter more fully into his experiences, and thus be enabled to appreciate at what great cost he secured our release from condemnation and the eventual release of all mankind from the bondage of sin and death.

Let us briefly consider the events which began this day nearly two thousand years ago. The commandment of God required that every Israelite should "keep the Passover" on the 14th day of Nisan, and so it *was* that Jesus instructed Peter and John to make preparation. In a large upper room in Jerusalem, the twelve disciples assembled with their Lord *around a* table on which had been prepared "the Passover." This particular Passover Supper had been very much in the mind *of* the Master, and addressing his *disciples* he said: "With desire have I desired to eat this Passover

with you before I suffer." Why should he so greatly desire to celebrate this event with them At this time? Jesus knew that the things which *happened* to Israel aforetime were shadows of greater, things to come; and on this day the Passover type was to be fulfilled. We can reasonably expect that as was the custom during this supper, Jesus would recall to the minds of the disciples the events which occurred at the institution of the Passover centuries before. They would be reminded that *on* the 10th day of the month each household of the Israelites was commanded to take to themselves a lamb which was to be without blemish, and was to keep it until the 14th day when it *was* to be *slain*, and its blood sprinkled *upon* the *side* posts and lintel of each *house*. Had it not been *for* their natural minds they would probably have remembered that John the Baptist had introduced *Jesus* as "the Lamb of God which, taketh away the sin of the world"; they would possibly have recalled that four days previously, on the 10th day of the month, *Jesus* had been welcomed and acclaimed by the people of Israel -- AND TODAY WAS THE 14TH! Jesus had already told them that he was to suffer and die at Jerusalem,, but their eyes were holden... As they listened to the record of those events in Egypt, it would be remembered that not *only was the deliverance* of Israel from bondage dependent upon their strict observance of God's requirements, but that the lives of the firstborn in Israel would be spared *only if the blood had been sprinkled* and they were under *its* shelter. But *the central figure in all this ceremony* was THE LAMB which was to be "without blemish." Can we *not* see why Jesus so eagerly anticipated this occasion? The substance was about to *take* the place of the shadow -- the type was to receive its antitype.

THE ANTITYPICAL PASSOVER ESTABLISHED

For over 4,000 years the world had been in cruel bondage to sin and Satan, and the whole world was groaning and travailing together in pain. To effect the deliverance of mankind, a Lamb *has* been slain. Jesus was without blemish; he was without sin, "holy, harmless, undefiled, separate from sinners." He is the central figure in all the arrangements which have been made for man's rescue from sin and death "the Lamb of God which taketh away the sin of the world." But although Jesus was slain, still mankind waits for deliverance. Unknown to them, they await the "passing over" of the "Firstborn" during this antitypical Passover night of the Gospel Age. When that is complete, then will begin the release of all mankind from the bondage in which they have been held so long, and as they look back, they too will understand that their deliverance was procured by the Lamb that was slain -- JESUS, THE WORLD'S REDEEMER.

As on the 14th of Nisan, April 16 of this year, many of 'the Lord's people gather together, it will not be to memorialize that event which meant so much to Israel long ago, when they were delivered from the bondage .of Egypt. "CHRIST OUR PASSOVER IS SACRIFICED FOR US." Their minds will be centered around the antitypical Lamb, and Jesus indicated to his disciples that from 'henceforth it would not be necessary to celebrate the "shadow." Rather, on this anniversary they were to remember him. When supper was ended, Jesus took bread and gave thanks, and brake it, and gave unto his disciples, saying: "This is my body which is given for you: this do in remembrance of me." Jesus would teach his disciples, and us, that it was his death as the antitypical Passover Lamb which he desired them to remember. "Do this," he said, "*in remembrance of me.*" How difficult t was for those disciples to understand the full import of our Lord's words! Jesus had frequently warned them of the experiences which awaited him, but they "could not rid their minds of the general Jewish conception that Messiah when he came was to be a ruler and a mighty leader. They were convinced that he was 'the Messiah, and therefore found it hard to understand why he should speak to them so much of suffering and death John reveals their perplexity as he records the questions they asked during that wonderful discourse which followed. Hear the words of Jesus: "Little children, yet a little while I am with you . . . whither I go ye cannot come." Peter voiced the thoughts of them all -- "Lord, whither goest Thou,"

Patiently our Lord replied: "Whither I go, thou canst not follow me now; but thou shalt follow me afterward"; and Peter, baffled and perplexed, then inquired: "Lord, why cannot I follow thee now?" Then later on Thomas speaks: "Lord, we know not whither thou goest. Again, when Jesus tells them, "A little while and ye shall not see me, and again a little while and ye shall see me," 'the disciples questioned among themselves: "What is, this that he saith unto us . . . we cannot tell what he saith." They had not yet learned that the purpose of our Lord's first advent was that he might die. Earlier in his ministry Jesus had said that he would give his flesh for the life of the world. That is what he desired his followers to remember as they partook of the bread: This bread represents my body which is given for you. Eat it, appropriate it by faith, in order that you may have life. To the Jews he had said: "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever: *and the bread that I will give is my flesh, which I will give for the life of the world.*"

How grateful we should be that Jesus gave himself "a Ransom for all"! But all have not yet eaten of that Bread-all have not yet confessed the only Name under heaven whereby men can be saved. Are we among those who have eaten? Have we appropriated this truth to ourselves, that "Christ gave his life *for me*"?

Then Jesus took the cup and said: "This cup is the new testament in my blood, which is shed for you." "This do ye, as oft as ye drink it, *in remembrance of me.*" "The fruit of the vine fitly represented the shed blood -of Jesus, his life poured out unto death. That we might be cleansed from sin, he suffered. He "endured the contradiction of sinners against himself"; he suffered "the just for the unjust" that he might "bring us to God. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you... He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Thus do we testify that our relationship to the Lord, our standing as children of God, is based upon the sacrifice he gave. For us he laid down his life. His blood was poured out on our behalf. "He poured out his soul unto death," and we have been cleansed.

These are some of the things our Lord would have us remember as we partake of the emblems. Oh, that we might never forget that the privileges we enjoy as children of the great God of heaven, and the blessings which are to come to the world in due time, were not lightly purchased! How necessary that we continually remind ourselves of the great love wherewith he loved us! It cost him *everything he had to* obtain for us the blessings which are ours. He endured so much because He loved us so dearly. "Having loved his own which are in the world, *he loved them to the end.* He left the glory he had with the Father; he made himself of no reputation. The Apostle informs us that "being 'found in fashion as a man, he humbled himself, and became obedient unto death, *even the death of the cross.*" (Phil. 2:6-8.) Surely such, love should call forth our heart's devotion! The appreciation of such love manifested at so great a cost has begotten in our hearts a desire to serve him. How can we manifest forth our love for the Lord? There is only one way. The measure of our love for him will be indicated by our love for his people. "By this shall all know that ye are my disciples, *if ye have love one toward another.* (John 13:34, 35.) That is what Jesus wanted to teach his disciples in the discourse which followed that "memory meal."

DEEPER TRUTHS REVEALED

A little later Jesus said: " I have yet many things to say unto you; but ye cannot bear them now. Howbeit when he the spirit of truth is come, he will guide you into all truth." (John 16:12, 13.), To the Apostle Paul was granted the privilege of revealing some deeper truths in connection with this Memorial. Directed by the holy spirit, he clearly explains that in keeping this Memorial of our Lord's death we are also reminded of our association with him, and with every faithful follower in his steps. Our Lord was unable to explain 'this to those natural-minded disciples, for

"the natural man discerneth not the things of the spirit." But Paul, when writing to the brethren at Corinth explains 'that "the cup of blessing" which we bless" signifies the communion of the blood of Christ: "the bread which we break signifies the communion of the Body of Christ -- "For we, being many, are one bread, and one body, for we are all partakers of that one bread." The *Emphasized New Testament* by Rotherham clearly expresses the thought of the Apostle: "The cup of blessing which we bless, *is it not a sharing together of the blood of the Christ?* The loaf which we break, *is it not a sharing together of the Body of, Christ?* Because one loaf, one body, we, the many are, for we all of the one loaf partake." (1 Cor.' 10:16, 17.) The "bread" is composed of many grains of wheat, and the wine is the juice of many grapes, and so; also "the Christ is composed of many members. We who are "members of his Body" are invited to share with our Lord in sacrifice, to be "baptized into his death," to "be dead with him," and "to suffer with him." As he suffered and died, "the just for the unjust," we also are invited to follow his steps, to be sharers together with him, and to "fill up that which is behind of the sufferings of Christ." Thus, while first, and most important of all, we remember him, reminding ourselves and each other that all our hopes and privileges are based upon all that he has done for us, we also remember the wonderful calling extended to us on the basis of that Sacrifice.

We have been called to "reign with 'Christ," and this involves the immense privilege of suffering "with him" now. Oh, that the Lord's people might more fully appreciate the fact that we are brethren of the Lord Jesus, and of each other, bound together in a common union! What a wonderful favor is ours, but that favor brings with it a great responsibility! The Lord Jesus had none with him to understand and sympathize, or to cheer him in his hour of trial. Yet how different it should be with those who are walking in his steps. We are living in critical days in the history of the Lord's people, when each is passing through trials and experiences which are peculiarly individual. As members one of another, should we not seek to "bear one another's burdens"? A word of cheer, an act of love, how much these can mean to one who is weighed down and oppressed in the heat and burden of the day! Hear the words of our Lord himself: "A new commandment I give unto you

That ye love one another; as I have loved you, that ye also love one another." (John 13:34.) This is our privilege, yea indeed, our duty to love; one another as the Lord Jesus loved his own; not theoretically, in "word or in tongue," but by practical demonstration of our mutual interest and oneness in Christ. Brethren' "we are members one of another." If "He laid down his life for us; we ought to lay down our lives for the brethren.

So as "*we keep this simple feast,*" let us see to it that we have, been cleansed from all filthiness of the flesh and spirit; let us be sincere and without hypocrisy in our determination to serve the Lord, to "be dead with him and to suffer with him. As we remember him, may our, hearts be filled with a deeper gratitude for his great love. May our love for the Lord be more fervent, manifesting itself in greater watchfulness for every opportunity to "bear one an other's burdens," and to edify and build up those who are sincerely seeking to follow his steps. The time is at hand when those who have been faithful to their vows to be dead and to suffer with him now, will, in the presence of our glorious Lord and Savior, drink together the wine of joy in the heavenly Kingdom! "CHRIST OUR PASSOVER IS SACRIFICED FOR US: THEREFORE LET US KEEP THE FEAST." - 1 Cor. 5:7, 8.

Edwin Allbon - Eng.

Son of God

Though He was rich, yet for your sakes He became poor. - 2 Cor. 8:9.

He was in the world, and the world came into existence through Him, and the world did not recognize Him .- John 1.10

In ages distant, far beyond the grasp of mind, and dim,
A Father's Son in filial love
Obedient to Him,
Called into space in whirling rhythm,
Each shaped at His command,
The shining hosts of heaven
There an earth in swaddling band.

In Nazareth town, high-rimmed with hills
And closely nestled down
To mother earth as though in fear
Of scorn for mean renown,
The son of honest carpenter,
"Aye, Joseph's son, 'tis told,
Mends now some humble cattle-shed
Or threshold worn and old,
'Til evening-then; the stars look down
And through the Open door
Of Mary's house the moonbeams creep,
And, pausing there, ADORE!

- *Grace M. Harris.*

Commissioned

"As my Father sent me, even so send I you." - John 20:21.

"Out from the realms of the glory-light
Into the far-away, land of night
Out from the bliss of the worshipful song
Into the pain of hatred and wrong
Out from the holy rapture above
Into the grief of rejected love
Out from life at the Father's side
Into the death of the crucified.
Out of high Honor and into shame
The Master willingly, gladly came;
And now since He may not suffer anew
As the Father sent Him so sendeth He you."

- Robert Frost.

Behold the Man!

He is despised, and rejected of men; a man of sorrows, and acquainted with grief. - Isaiah 53:3.

NOT LONG ago we were celebrating the birth of Jesus, "the Savior which is Christ the Lord." To all mankind, that event was of great importance. The world gropes on, hoping for, and looking for its greatest desire -- peace. The words of Luke 1:78, 79 are neither understood nor apprehended: "The Dayspring from on high hath visited us, to give light, to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." And so, like a ship -without rudder and pilot; it drifts hopelessly on, refusing to accept the only means whereby its salvation might be accomplished. How truly the Master said, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

And now, the Memorial season is here, to be followed by the commemoration of the glorious Easter, in which the final incidents of man's salvation were, once and for all, accomplished. We propose to consider for a little while, some of the things which are inseparable from the culmination of the Plan of redemption as it was, centered in Jesus Christ. As we do so, as our minds are refreshed by but a few of the things relative to the life and death of our Lord, as we sense more fully the simple beauty of his life, his unflinching obedience and faithfulness, even unto death, it may be that we, too, shall be, urged to a greater measure of a discipleship which moves on toward the "glory, unto glory" of which Paul speaks. We recall the Apostle Peter's words, "Hereunto scene ye called: because Christ also suffered for us, leaving us an example that ye should follow his steps, who did no-sin neither was guile found, in his mouth."

The record of his life, previous to his twelfth year is silent, apart from saying that "he grew waxed strong in spirit, filled with wisdom: and the grace of God was upon him." (Luke 2:40.) Evidently he was well versed in the Scriptures, especially as they related to himself. The years passed,, and the time came for him to take the step whereby his sacrifice was to be fully accomplished. At Jordan, this was done, and from, heaven came the words, "Thou art my beloved Son; in thee I am well pleased."

During the next three and one-half years there is no continuity of record. But there is sufficient to show that the words of Isaiah 53 were fulfilled to the letter. "Despised and rejected of men: a man of sorrows, and acquainted with grief we esteemed him not, . . . wounded for our transgressions, and bruised for, our iniquities: the chastisement of our - peace was upon him, and with his stripes we are healed:" See also verses 6-11. Throughout those three and one-half years, *his* labors of love, his meekness and humility, his patient forbearance in the face of hatred and calumny, his deeds of healing, and unappreciated kindnesses-these, and other things, are unmistakable evidences of a "love that passeth all understanding." We sometimes sing of a "love divine, all love excelling. Such is the love of Jesus whose life we are considering; and whose life we are to copy."

We read that "when the time was come, he steadfastly set his face to go to Jerusalem." Who shall say what passed through that great mind and heart as the beloved City came nearer and nearer?. Who shall estimate the grief which wrung that heart as the words of love and denunciation came from his lips: "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are ,sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under lieu wings, and ye would not! Behold, your house is left unto you desolate."

Soon the time of the' Passover arrived. Preparations had been carried out, and "in the upper room" we see Jesus and his disciples assembled to partake of the emblems prescribed for that occasion.

"We recall the circumstances of the first Memorial, the blessing; of the bread, and of the cup, the fruit of the vine, of our Lord's exhortation that these represented his 'broken body and shed blood, and that those who are his followers should participate-not only feeding upon him, but being *broken with him*, not only partaking of the merit of his blood, his sacrifice, but also in laying down *their lives* in his ser vice, in co-operating with him in every, and any manner. How, precious these thoughts."

We read that, after the supper, he gave them a practical example of the lengths and breadths to which the love of which he so often spoke to there must attain. He laid aside his garments, took a towel, girded himself, and washed their feet! The Son of God stoops to do one of earth's most humble acts! As he finishes his self-imposed task, he says, "Know ye what I have done to you: ... I have given yon an example that ye should do as I have done to you. The servant is not greater than his lord, If ye know these things, happy are ye if ye do them." After a hymn they went to the, Garden of Gethsemane.

We have a record by the Apostle John of things said by the Master, previous to his arrest. Those words spoken at a time when his end was near, stand out in Christian literature with a dignity, a serenity, and a calm confidence which has no equal in the annals of history. To surpass it would be impossible. But even on this solemn occasion, the minds of the disciples turn to the rewards, and we read that there was also strife among them, which of them should be accounted the greatest. (Luke 22: 24.) A gentle reproof follows. Again and again the Master stresses love. And he seems to hold up this test of love as being one that will prove definitely the measure of full and true discipleship. Down the centuries come his words, as fully applicable today as then: "That ye love one another: as I have loved you, that ye also love one another." Then follow the comforting and reassuring words as we read them in John 14:15-17.

With the shadow of the cross over his path, and with the burden of man's sin upon his soul, with the knowledge that the hatred of his own people would soon unjustly and illegally condemn him to death -- here he stands, serene and calm, and from those gracious lips come the words -- words of comfort, hope, and encouragement to all believers, past and present: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself: that where I am, there ye may be also." A little later his figurative use of the vine and its branches would be recalled by his Apostles with joy and understanding. A prayer: which reveals his thoughts on their behalf follows the parable of the vine, He prays that they may be "kept," and includes all who should "believe through their word." Prayer, to him, was ever his strongest link with the Father. Asking his disciples to "watch and, pray," he went apart for a little way.

Then we "behold him with strong crying and tears praying to him who was able to save him; out of death -- expressive of the Master's fear of death lest in some particular he might have failed to follow out the Father's Plan and therefore be thought unworthy of a resurrection. We, notice how our Lord was comforted by the Father through the angelic messenger with the assurance that he had faithfully kept his consecration vow and that he would surely have a resurrection as foretold. We behold how calm .he was thereafter, when, before the High Priest and Pilate, and before Herod and, Pilate again as a lamb before her shearers is dumb so he opened; not his mouth in self defense. We see him faithful, courageous, to the very last, and we have his assurance that he could have asked of the Father and had more than twelve legions of angels for his protection. But

instead of petitioning for aid to escape his sacrifice, his petition was for aid to endure it faithfully. What a lesson for all his footstep followers!"

Truly, of him it is written, "He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being fashioned as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Thus was the greatest crime in history consummated. Even nature revolted at it. And yet, amongst his last words, are three in which the salvation of all mankind, is entailed. "It is finished." Redemption's awful price is paid to the uttermost! A sure hope, for humanity which hitherto had had no hope beyond the grave, has been opened up' through the merit of the sacrifice on the cross of the Son of God! Love, wisdom, grace, and mercy, are immeasurably revealed in this central theme of salvation. And surely we can look up and say with Paul, "Thanks be unto God for his unspeakable Gift."

- W. Wainwright.

A Plea for Unity of the Spirit **Questions for Consecrated Christians**

TO "THOSE who are consecrated in Christ Jesus, called to be saints ... *I beg of you all to drop these party-cries.*" - 1 Corinthians 1:10-12, *Moffatt*.

Could we be wrong in asking ourselves the questions that St. Paul asked the Corinthians nineteen hundred years ago?

"Is Christ divided?"

Were any party-leaders crucified for us?

Were we baptized into the name of any party-leaders?

If not, why then are we divided?

Is it possible that we are following in the footsteps of our predecessors, who excommunicated and refused Christian liberty to all who questioned their "creed"?

Yet like our many party-leaders of today, they hope and expect "*unity of the spirit*" to come later; but *we must have unity of "our creed" or beliefs*, they say. But what do the Scriptures recommend (Eph. 4:3, 13)? Which takes us to the question, What are the foundation doctrines of the Christian spirit of liberty?

With your permission we should like to quote from an able Bible teacher of recent years (emphasis is ours):

"(1) Our redemption through the precious blood, and our justification by faith therein.

"(2) Our consecration, sanctification, setting apart to the Lord, the Truth and their service -- including the service of the brethren.

"(3) Aside from these *essentials*, upon which unity must be demanded, there can be no Scriptural fellowship; upon *every other point fullest liberty is to be accorded*, with, however, a desire to see, and to help others to see, the divine plan in its every feature and *detail*." - *The New Creation*, page F240.

No doubt, all *truly consecrated* Christians *can agree* with the above *basic principles of Christian fellowship*.

If so, why then all these divisions in the Christian Church?

Can it be possible that we are adding some non-essential "feature or detail" to the basic doctrines of the Christian faith?

Are we failing to give '*full liberty to each member to take different views of minor points*'? Have we forgotten the Apostolic instructions, "Let every man be fully persuaded in his own mind"? - Romans 14:5.

Are we not following our predecessors when we put, unity of non-essentials ahead of the true "unity of the spirit by the uniting 'bond of peace'?"

Could this be the primary cause of disfellowship among the "men and women consecrated in Christ Jesus, called to be saints"? - 1 Corinthians 1:2.

Let us again consider the Apostolic entreaty and plan of unity: "I, then, the prisoner for the Master's sake, entreat you to live and act as becomes those who have received the call that you have received-with all lowliness of mind and unselfishness, and with patience, bearing with one another lovingly, and earnestly striving to maintain, in the uniting bond of peace, the unity given by the spirit. There is but one body and but one spirit, . . . till we all of us arrive at oneness in faith, and in the knowledge of the Son of God." - Ephesians 4:1-4, 13, *Weymouth*.

Does the same Apostle not inform us that if we have "all knowledge" and "all faith" and have not the spirit of love, we are nothing? "For now we see through a [dim] glass obscurely" (*Diaglott*). But now these three remain -- faith, hope, love-but of these the greatest is LOVE.

He also reminds us that "by one spirit we have all been baptized into one body." "Now the Lord is the spirit, and where the spirit of the Lord is, there is freedom." "If any man has not the spirit of Christ, such a one does not belong to him."

Suppose, then, we *find ourselves* in contact with party-leaders *who are opposed to "the unity given by the spirit,"* and are restricting our full liberty to take different views of minor points, adding some "feature or detail" to the fundamentals of Christian doctrine, what course should we follow?

Does not the same Apostle tell us to "mark them which cause divisions contrary to the [above] doctrines which ye have learned"? - Romans 16:17.

Who, then, are causing divisions if it is not those *party-leaders* who place *unity* on doctrines that are not fundamental in advance of the Apostolic doctrine of "peace and love"?

Dear brethren, these party-cries have been the cause of divisions ever since the Apostle's warning to the Corinthians, so let us not get discouraged in our efforts toward "the oneness of spirit in the uniting bond of peace" but "as God's own chosen, then, as consecrated and beloved, be clothed with compassion, kindliness, humility, gentleness, and good temper -- forbear and forgive each other in any case of complaint; as Christ forgave you, so must you forgive. And above all you must be loving, for love is the link of the perfect life. Also, let the peace of Christ be supreme within your hearts-that is why you have been called as members of the one Body." - Colossians 3:12-15, *Moffatt*.

For, in 1978: "The creation waits with eager longing for the sons of God to be revealed.... even we ourselves who have the spirit as a foretaste of the future, even we sigh deeply to ourselves as we wait for the redemption of the body that means our full sonship. We were saved with this hope ahead." So "if we hope for something that we do not see, we wait for it patiently." - Romans 8:19, 22-25.

"Precious promise God hath given
To the weary ones who try
Treasure to lay up in heaven,
'I will *guide thee* with mine eye.'

"When thine earthly hopes have perished,
In the grave' of years gone' by,
Let this promise still be cherished,
'I will guide thee' with mine eye."

- *J. A. Taylor*

"Strive to Enter In"

How time flies! Another year of our brief pilgrimage has almost run its course! How' sorry we shall be 'in the future if we find that we have given time and attention to mundane-things, to the neglect of the all-important things that pertain to our character development, and thus fail to attain a share in God's Kingdom.

The great end of all our varied experiences in the School of Christ, under our Great Teacher, is to prepare us for glory, honor, and immortality. *It is time that tries our faith in God and his promises...* Time with all its trials and perplexities. It is the long dark night that puts to the test the, watchful pilgrim.

Remember! There are great compensations for all our trials, sorrows, privations, and persecutions. Compared., with the eternal weight of glory that awaits the overcomer, how' trifling will seem the aches, pains, and disabilities of our short life, which, according to the Divine record is -- "But for a moment."

The way to the "Crown" is the way of the "Cross" -- the way of sacrifice. *This is the Divine arrangement!* If we suffer with Christ, we shall also reign with him. If we be dead with him, we shall live with him. *If we have our earthly natures consumed, then we shall get the Divine Nature.* "We shall be changed in a moment in the twinkling of an eye." - 1 Cor, 15:51, 52.

- *A. Hardwick - Eng.*

Our Safety in the Last Days

"Hold thou me up, and I shall be safe." - Psalm 119:117.

THE "LAST DAYS" are specifically mentioned in the Scriptures. There are many "signs" or events by which we can identify the "last days" as the time in which we now live. The Prophet Daniel designates this period as "the time of the -end," at which time "there shall be a time of trouble, such as never was since there was a nation." The Apostle Paul names these days as "perilous times," "evil days," etc. St. Peter and St. Jude say that "there shall come in the last days scoffers" or mockers.

Our Lord speaks of this same period as recorded in the Gospels of Matthew and Luke (chapters 24 and 21, respectively). According to Luke, Jesus spoke of events marking the last days thus: "On earth anguish among the nations in their bewilderment at the roaring of the sea and its billows; while men's hearts are fainting for fear, and for anxious expectation of what is coming on the world. For the forces which control the heavens will be disordered" (Luke 21:25, 26, *Weymouth*).

This being true, the question concerning our safety in these "perilous," "hard," or "critical" times, is very important. Since we are in the world, this present evil world, though not of it, some of us may be subjected to trials and difficulties similar to those through which the world in general will have to pass. The Apostle Peter says: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (1 Pet. 4:12).

These trials will react upon us according to our faith. If our faith in the Lord and in his promises is strong, our trials will be regarded as brief and light afflictions and we will rejoice "inasmuch as we are partakers [sharers] in the sufferings of Christ." However, if our faith is weak, and in our hearts there is room for uncertainty or doubt, then, our safety will be greatly endangered. It behooves us to be steadfast, immovable, full of faith, and therefore able to meet whatever the heavenly Father permits to come" upon us.

This being true, the question concerning our safety in these "perilous," "hard" or "critical," times, is very important. Since we are in the world, this present evil world, though not of it, some of us may be subjected to trials and difficulties similar to those through which the world in general will have to pass. The Apostle Peter says: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." - 1 Pet. 4:12.

Referring to this same time, which is designated as the last days, the Prophet Malachi (Mal. 3:1-3) asks these questions: "Who shall *abide* the day of his coming? Who shall *stand* when he appeareth?" Where do we, the followers of the Lord, *abide*, and where do we *stand*? Let us remember the words of our Master: "*Abide in me*. ... He that *abideth in me* and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:4-6). Abiding in Christ and being "found in him" is the only safe place for the Christian in time of trouble.

In Psalm 91:1 we read: "He that dwelleth in the secret place of the most High, shall *abide* under the shadow of the Almighty." These words of the Prophet are applicable to the Lord's consecrated saints, living daily in communion and fellowship with their Lord, the Good Shepherd, who, speaking concerning our safety, uttered these words: "My sheep listen to my voice, and I know

them, and they follow me. I give them eternal life, and they shall never perish, nor shall any one wrest them from my hand" (John 10:27, 28, *Weymouth*).

The Christian, therefore gladly sings:

"Safe in the arms of Jesus,
Safe from corroding care,
Safe from the world's temptation,
Sin cannot harm me there."

A SAFE HIDING PLACE

Now let us consider the second question the Prophet has set before us: "Who shall *stand* when he appeareth?" Where do we stand? The following quotations from the Scriptures will give us the answer:

"Watch ye, *stand fast in the faith*, quit you like men, be strong" (1 Cor. 16:13).

"Moreover, brethren, I declare unto you the *Gospel . . . wherein ye stand*" (1 Cor. 15:1).

"By whom also we have access by faith into this *grace wherein we stand*, and rejoice in hope of the glory of God" (Rom. 5:2).

"*Stand fast* therefore *in the liberty* wherewith Christ hath made us free" (Gal. 5:1).

"So then, brethren, *stand firm, and hold fast to the teachings* which you have received from us [the inspired Apostles], whether by word of mouth or by letter" (2 Thess. 2:15, *Weymouth*).

"Therefore, my brethren, dearly beloved and longed for, my joy and crown, so *stand fast in the Lord*" (Phil. 4:1).

"Only, do lead a life that is worthy of the Gospel of Christ. Whether I come and see you or only hear of you in absence, let me know you are *standing firm in a common spirit*, fighting side by side like one man for the faith of the Gospel" (Phil. 1:27, *Moffatt*).

Indeed, in all the above quoted texts are beautiful words of life, admonishing us to be firm, steadfast, unmovable, firmly rooted, and grounded in faith. Not passive or inactive, but "always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58). Nevertheless, while we, as good soldiers of Christ, are "fighting side by side like one man *for the faith of the gospel*," "earnestly contending for the faith which was once delivered to the saints," we will not be entirely free from danger. Knowing this, the Apostle says: "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

WEAK SAINTS CAN BE OVERCOMERS

To his disciples Jesus said: "Be of good cheer; I have overcome the world" (John 16:33). His followers are invited also to "overcome, even as he overcame." (See Rev. 3:21.) No one could be an overcomer unless there was opposition, something to overcome. And in order to overcome, we need faith, real faith, strong faith; for it is faith that overcometh the world. The surest way to overcome our opposers is to quote Scriptures and explain God's Plan in a loving and understandable manner. The best answer is: "Thus saith the Lord," or, "It is written."

In Isaiah 26:2 we read: "Open ye the gates, that the righteous nation, which keepeth the truth, may enter in." To keep the truth, means to regard it as something precious, valuable; it means to guard it, to observe, and to defend it. If we will guard the truth, the truth will also guard us. The Apostle Peter tells us that we "are kept [safeguarded] by the power of God through faith unto salvation, ready to be revealed in the last time" (1 Pet. 1:5). Again this mighty power of God that safeguards and sanctifies us is the Gospel Truth (John 17:17; Rom. 1:16).

The Psalmist, who knew the safeguarding power of God and relied on it, said: "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety" (Ps. 4:8). So sure was he of the Lord's safekeeping power, that in Psalm 121: 4 he writes: "Behold, He that keepeth [safeguardeth] Israel, shall neither slumber nor sleep."

"Think for a moment of the memory that never fails; of the judgment that never errs; of the wisdom that plans for eternity without the possibility of failure, and that times that plan with unerring precision for the ages to come; of the power and skill which can harness even every opposing element, animate or inanimate, and make them all work together for the accomplishment of his grand designs; of the tireless vigilance that never ceases, nor seeks relief from the pressing cares of universal dominion -- whose eye never sleeps, whose ears are ever open, and who is ever cognizant of all the necessities, and active in all the interests of his broad domains." - Reprints, page R1560.

In Deuteronomy 33:12 we read: "The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders." These beautiful and heart-cheering words were prophetic, and may well be applied to the "beloved of God" during this Gospel Age; and particularly now, in the "last days," when God's protection and safeguarding is needed more than ever before. Note well the gracious words: "*and the Lord shall cover him all the day long.*" The Psalmist (Psa. 91:4) says: "He shall cover thee with his feathers, and under his wings shalt thou trust." Here is our sure and safe refuge, a mighty fortress, a Rock that is "higher than I."

In Proverbs 18:10 it is again written: "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." How fortunate and how glad are we because we know who is the "strong tower" - the "name of the Lord." If the Lord had not revealed these things to us, we could not "run into it" and find refuge and safety. It is necessary to know and to accept the truth; to rely upon and to trust in God's promises, knowing that they will come to pass in his own due time. To acquire this knowledge of our place of refuge, and where and when to "run into" this safe hiding place, requires some effort on our part. This is in harmony with the words of the Apostle James (James 4:8) "Draw nigh to God, and he will draw nigh to you."

Again, in Proverbs (Prov. 3), the necessity of following the wisdom from above is linked with the safety and well-being of the man of God. In Prov. 3:21-23 we read: "Keep sound wisdom and discretion [divine instruction]: So shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble." Valuable words of divine instruction are found again in Prov. 3:5-6: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

The same Prophet of the Lord, in Proverbs 29:25, again gives us sound words of wisdom: "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe."

Having therefore before us such wholesome words of divine wisdom and instruction, let us remember, dearly beloved, that we are constantly reminded to watch, to be alert, to walk circumspectly, for the days are evil. Let us always be attentive and obedient to the voice of the Good Shepherd. Let us carefully study his Word of Truth and let us daily endeavor to apply his instructions to our lives, remembering that faith "without works is dead." "For if ye do these things, ye shall never fall."

- J. R. Muzikant

Recently Deceased

Sister Florence Cawthron, Montreal, Que. - (January).
Brother Harold Child, Saskatoon, Sask. - (April).
Sister Margaret Gardiner, Glace Bay, N. S. - (January):
Sister J. Harris, Chateaufort, Que. - (October).
Brother Joseph S. V. Siddons, Philadelphia, Pa. - (January).
Mrs. A. C. Worth, Groton, N. Y. - (February).

Touched With the Feeling of Our Infirmities

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but one who was in all points tempted like as we are, yet without sin." - Heb. 4:15.

WHILE in this our judgment day we find great comfort in this blessed assurance, realizing as we do our own weaknesses and shortcomings and manifold temptations, we call to mind this statement now for another purpose; *viz.*, to remind the members of the elect Church of God who are to constitute the Royal Priesthood of the new dispensation, that they, like their Lord and Head, must also be touched with the feeling of the world's infirmities, else they would be totally unfit for so exalted and responsible a position.

In the Royal Priesthood of that Age, the world is to have the same comfort in its priesthood that we in our present infirmities find in Christ. For this cause, chiefly, we apprehend that the priesthood is chosen from among men -that redeemed men who were once in the same plight with all the rest of humanity, being thus exalted to the divine nature with all its power to bless, might also, from their past experience and observations while they were men amongst men, be qualified to be very wise and merciful priests, knowing well how to deal with the poor sin-sick world; and that the world might find comfort and consolation in the realization of such sympathy.

Such being the mission of the Church in the not far distant future, all who expect to be of its approved membership in glory should now be cultivating a broad and generous sympathy for all their fellows of the "groaning creation" -- a sympathy which considers the weaknesses and temptations, mental, moral, and physical -- of fallen men, and which is ready to forgive and to help the repentant erring; a sympathy illustrated by the verse --

"A bending staff I would not break,
A feeble faith I would not shake;
Nor even rudely pluck away
The error which some truth may stay,
Whose sudden loss might leave without
A shield against the shafts of doubt."

It is not enough that we know the truth and rejoice in hope of a future personal exaltation: we must not forget the very object of that exaltation -- the blessing of all the families of the earth -- and the present duty of conformity to the word and example of our Lord, that thus by his Word and Providence he may fit us for the duties and honors to which he has called us. Only by so doing can we make our calling and election sure.

If we turn our eyes to the Pattern, we see in our Lord Jesus one who was deeply moved at the sight of human degradation, moral and physical. So must it be with all his followers. We must be in sympathy with every impulse of the world which is toward righteousness and reformation of character and life; we must rejoice at every movement that is made in this direction; and our sympathies should go out toward all who are laboring for the common uplifting as well as for all the oppressed everywhere. And so we trust they do. We sympathize with the temperance work and would not have one abandon the ranks of its laborers, except to engage in the higher work of this harvest time, to which the elect, consecrated sons of God are now specially called. And we say, God bless every truly philanthropic heart and hand that is trying to rescue the unfortunate victims of strong drink! We would have all such go on until the Master, noting their zeal, where it

springs from love to him, shall say, "It is enough; come up higher"-to the higher work, the harvesting or gathering together of his elect from the four winds" (Matt. 24:31)....

Dearly beloved of the consecrated household, let us not forget to keep in touch with the groaning creation; to sympathize with its sorrows and its woes; to realize its deep degradation and misery; to remember its frailties, its awful burden of hereditary taints and consequent weaknesses; its present environments of ignorance and superstition; and its long established errors of public sentiment; remembering that we too are still in the sinful flesh, and that the motions of sin are still often painfully manifest in us, in some directions, at least, if not in many. And as the cries of the groaning creation come up into the ears of the Lord of hosts (James 5:4) with strong and pathetic pleading to his loving heart, so let them come into our ears and gain our sympathies, and quicken our zeal to cooperate with our Heavenly Father's plan for the establishment of his Kingdom of righteousness and peace.

But let us bear in mind that a real pity for the world, a full sympathy with every good work of reform, and an active cooperation with God in the necessary preparation for our great future work, imply also that we have no fellowship with the unfruitful works of darkness and that our lives be a standing rebuke to them. "How," says the Apostle, "shall we that are dead to sin live any longer therein?" . . .

It should be our constant effort, therefore, to seek to discern the course of righteousness on every question of moral obligation, and to see to it that our conduct, our sympathies and our influence, however small, are on the side of righteousness. In this day of searching judgment it should be observed that every principle of moral obligation is being brought forward for searching examination... .

But right and truth must and shall prevail when the Kingdom has been established (Matt. 6:10; Luke 12:32; Luke 22:29), however feeble now may be the voices lifted in their defense. Let our sentiments and our course of action always be noble and pure, and on the right side of every subject that comes forward for ventilation and investigation; for we should be "a peculiar people, zealous of good works" (Titus 2:14).

- R3067 (C. T. Russell)

The Question Box

Question:

Are we now in the Millennium?

Answer:

The word "Millennium" may be used in at least three applications:

- 1) The seventh period of one thousand years from the creation of Adam.
- 2) The period of one thousand years during which Satan is bound. - Rev. 20:1-3, 7.
- 3) The period of one thousand years during which Christ and his Church reign. - Rev. 20:4-6:

The seventh millennium from the creation of Adam has commenced or will begin shortly.

Satan, however, is not yet bound; Christ and his Church have not yet commenced their reign. Consequently, from those points of view, we have not yet entered the Millennium.

THE SEVENTH MILLENNIUM FROM ADAM HAS COMMENCED OR WILL BEGIN SHORTLY

That we have entered the seventh millennium from Adam is the conclusion of many, although not all, competent chronologists. In *Studies in the Scriptures*, Vol. II, chapter 2, page B42, a condensed statement of chronology is given, showing that the sixth millennium since the creation of Adam ended with the year 1872. This condensed statement is adapted from the Table of Chronology prepared by Elliott, published in his "Horae Apocalypticae," H. Grattan Guinness adopted this Table in his "Approaching end of the Age:" In special Chronology issues of the "Herald" * our own Brother R. E. Streeter drew our attention to a possible necessary adjustment in this Table, of nineteen years; making the sixth millennium end with 1891, instead of 1872. In his scholarly work, "The Romance of Chronology," published in 1913, Martin Anstey detailed his reasons for additional adjustments in the Elliott Table He and other scholars make the sixth millennium end somewhere in, the 1950's. Evidently it is not the task of a "layman" such, as myself to decide between the conclusions of these specialists; While some differences exist on the length of minor periods, they unite in concluding that the seventh millennium has begun, or is about to do so.

* Still available on request.

SATAN NOT YET BOUND; THE REIGN OF CHRIST AND HIS CHURCH NOT YET BEGUN

It is clear from the context (Rev. 20:1-7) that the thousand year period in which Satan is bound synchronizes with the thousand year period in which Christ and his Church reign.

However, it is also clear, from the larger context (Rev. 18:1-22:21) that at least four main events are to take place before Satan is bound; before the reign of Christ and his Church begins. These four main events were listed in, the "Herald" issue of October 1952, page 143, as follows:

1. The fall of Babylon - Rev. 18.

This, in my judgment, has been in process for years, but is not yet complete.

2. The first resurrection, that is to say, the resurrection of the Church, symbolized as the marriage of the 'Lamb. - Rev. 19:6-9. This too, I think, has been in process for years; my belief being based on the text; "Blessed are the dead who die in the Lord from henceforth." - Rev. 14:13.

3. The glorious epiphany of Christ with his Church. - Rev. 18:11. Note: The Church, in my understanding, is to share in her Lord's epiphany. (Col. 3:4.) This, in my, judgment, has not yet taken place nor, indeed can it until the last member of the Church has gone beyond the veil.

(That some of the last members of the Church are still in the flesh I firmly believe; with all due respect to those who think otherwise.)

4. The final Armageddon conflict and victory: -Rev. 19:17, 21.

Note While there have been some notable conflicts, the final one, and the ensuing victory, is in my judgment, still future.

As was freely admitted in the "Herald" article above cited, and now reiterated, I shall be able to speak with greater certainty than would become me today, only as these events unfold. However, I now, as previously, believe that, beginning with chapter 18 and continuing to the end of the Book of Revelation, the careful student will, find a series of 12 distinct visions, narrated in orderly sequence. Four of these 12 are listed foregoing, all four of them being scheduled to take place before Satan is bound and the reign of Christ begins.

World conditions fully confirm these views. This is being written in the second week of 1954: One has only to read the headlines, to leaf through a few popular magazines, to listen to the radio, to glance at television, to review the new paper advertisements of theaters and motion picture shows, to realize this. Evident it is, that far from being bound, Satan is still going about like a roaring lion; still operating as an angel of light. Evident it is that far from hearing the calm, strong; voice of Jesus speaking, in tones of kingly authority: "Peace, be still," we hear only the expression of mien's hearts failing them for fear, looking after those things that are coming on thee earth. Moreover, when we turn from the advertisements of theatres and motion picture houses to the advertisements on the "Church" page, or leaf through religious magazines, it becomes increasingly apparent that the powers of the (ecclesiastical) heavens are being shaken. - Luke 21:26.

"Seeing then that all these things shall be dissolved, what manner of persons ought *we* to be." - 2 Pet. 3:11.

Question:

Is water immersion a required symbol in order to be of the Church?

Answer:

No! Water immersion is a symbol of what has taken place in the heart of one who has already become a member of the Body of Christ, the Church. What has already taken place in the heart of such may be briefly indicated as follows:

- 1) Repentance from (which includes the forsaking of) sin.
- 2) Faith in God, and in Jesus whom God sent to give his life to redeem us.
- 3) Consecration to do God's will, by walking in the steps of Jesus, to the best of one's ability, even unto death.

Note (A) -- In the Gospel Age, God has honored (and until the Church is completed it would seem that he will continue to honor) all such, by accepting their consecration; his acceptance being manifested by granting them the spirit of sonship.

Note (B) -- As above mentioned, the symbol of water immersion is not required *before* one is admitted to membership in the Church. Nor is it *required* afterwards. This symbol, constituting, as it does, a beautifully clear *witness* of the inner spiritual experience of the one being immersed, should rather be thought of as a *privilege*. Jesus himself was pleased to thus symbolize his consecration. Since it *became him* thus to fulfill righteousness, it could hardly be held to be unbecoming in us, if we seek in this, as in all other ways, humbly to follow in his steps.

The same is true of the "Memorial." The loaf and the cup which we share each spring are but symbols of the spiritual feast of which the truly consecrated partake every day in the year. This annual celebration, which shows forth the Lord's death, in the way he himself appointed, is not a requirement; rather it is a privilege.

- P. L. Read

An Apology

In the July, 1953 issue of the "Herald," on page 109, near the bottom of column 1, there is the following quotation: "'So he called his wife's name Eve, because she was the mother or life-giver.' - Gen. 3:20, see marginal reading."

A brother has kindly called our attention to the fact that "there is no such marginal reading in the common or in any of the following versions: American Standard, an American Translation, Authorized Version, Darby, Douay, English Revised Version, Leeser, Margolis, Moffatt, Revised Standard, Rotherham. Young gives no such meaning, and Strong is likewise silent. . . . Another surprising slip in the quotation, as printed, is the omission of the word 'all,' in Hebrew *kol*, entirely."

The brother is right, and I must confess that the phraseology employed and the use of quotation marks does imply what is objected to. But there was no intent to deceive in this; rather an endeavor to emphasize the close relationship between the promise of the seed -- which promise carried the idea of restoration -- and Adam's seizing upon that promise to call his wife's name Eve -- life, living. The reference to the marginal reading was not intended to be on "all living," but on Eve, and should not have been in that paragraph.

An objection was also advanced regarding the use of the marginal reading in *Schofield's Reference Bible*, which marginal reading for Eve is "life-giver" but I also note that in the self-interpreting Bible the marginal reading is "lively," "quickener"; and there is the attending comment: "Having heard, and perhaps believed, the promise relative to the seed of the woman, Adam gives his wife a new name, importing her being the mother of the quickening spirit."

In the Scriptures, when a name is given, or a change of name occurs, there is a significance attached to it which is generally prophetic; and it is remarkable that out of all that might have been written of Adam's 930 years, this giving of the name Eve is all that the holy spirit has recorded "for our learning." (Rom. 15:4.) So when we read that "Adam, called his wife's name Eve," we look for more than just a mere piece of information with no particular implication. That she was designed to be the mother of the race was known to him when they were

commissioned to "be fruitful, multiply, fill the earth" (*Moffatt*); and when he simply called her woman. (*Isha*. Gen. 2:23, margin.) The prophetic feature is seen on more closely examining the comment, "because she was the mother of all living." Note that it is not the future (was to be), but "she was"; -- that is, according to the promise *she was* the mother as though it were already accomplished. Without the promise of the woman's seed, the outlook for Adam was only *death*, as that was the penalty for disobedience; but with the promise, there was the prospect of *life*; and he called her Eve -- life, lively, life giver or whatever is the English equivalent

We might add that it has been stated that Adam showed a lack of faith in his Creator and Benefactor when he partook of that which was forbidden, seemingly thus deliberately choosing to go into death with the woman rather than live without her; the inference in this criticism being that he might have trusted God to somehow restore Eve to him, or else provide another helpmeet. To this 'we would say that Adam had nothing on which to base such a hope; he had received no revelation, no promise, nor even an inkling of any' such thing. He could know God only as He had revealed himself; and certainly God had given no indication that he would thus upset the divine economy. "The secret things belong unto the Lord our God; but those things, which are revealed belong unto us." - Deut. 29:29.

Adam believed God-for death, and for the life-restorer. And God's response to him was all grace in covering the nakedness with coats of skins -- a beautiful type of the garment of righteousness which is imputed only to faith. - Isa. 61:10 Rom. 3,22; Phil. 3:9.

- F. A. Essler.

Report of Pilgrimage in U.S.A. and Canada

At 10 a.m, on Wednesday, April 15th, 1953, I waved farewell to the group of brethren assembled at Central Station, Glasgow, to see me off. Next day I embarked on the *Queen Elizabeth* at Southampton for New York, which was reached on Tuesday, April 21, after an uneventful voyage. The huge liner with its eight decks with communicating elevators, seemed more like a great floating hotel than a ship at sea. There was great excitement, however, on Monday night at the prospect of sighting land early next morning.

It was thrilling to think of seeing the New World for the first time. Instinctively I put myself in the place of Columbus and thought how earnestly he must have gazed at it in similar circumstances. Daylight revealed the land so; eagerly anticipated, but to one accustomed to the hilly nature of Scottish scenery, it was disappointingly flat. What was not disappointing, however, was the world famous New York skyline. A slight haze hung over the city which added to the enchantment of the scene. The spectacle looked unreal and grotesque. Rising from all over the city were these immensely tall buildings, like great giants who seemed to be gazing steadily, silently, and solemnly at us as we ventured to approach their sanctuary. As we drew nearer, others appeared to rise and come forward as the ship changed its position in relation to them. As it drew closer in, it seemed as if these great, solemn giants were moving and coming closer for a nearer view of this pigmy vessel which had so rashly ventured to intrude into their domain.

After the usual immigration and customs inspection, I was free to greet Brother Paul, who escorted me to the *Institute*, where Sister Edith extended to me a warm welcome on behalf of the household. That evening I met with the 'Brooklyn brethren at the *Institute*, and next day started on my pilgrimage which was to continue till November 11th, covering 20,000 miles, visiting 114 different Classes, and addressing 207 meetings.

It was my first visit to the great Continent across the Atlantic.. How often had I gazed on a map of it, my imagination endeavoring to make the dry bones of outlined sketch and printed paper live. With what different eyes do I now behold this map, for I look not now at the things that are seen but at the things unseen. I look not at it now but through it, visualizing landscapes and houses and faces of friends. My journeyings having taken me from Miami in the southeast to Vancouver in the northwest, and Montreal in the northeast to Los Angeles in the southwest, and having met with brethren all over this vast area, brethren with whom I felt immediately at one and at home, the map-medium reveals not only a living reality but a loving reality. 'The vision is not merely one illuminated by the clear but cold light of experience, but one bathed in the warm sunshine of friendship and love.

Friendship and love In this consists the real wealth, and my pilgrimage has left me incalculably richer in this, the true treasure. It was truly a remarkable experience, continually during this long period making fresh contacts and moving continually over such vast spaces, to find the same pattern of friendship and love existing everywhere. And yet it was not remarkable, but perfectly natural. Wherever the children of men are found, if it be by explorers in lands hitherto unknown, they exhibit the same characteristics. Likewise is it with the children of God. They resemble their Father and their Lord and great Elder Brother. Behold Israel after the flesh, how united they are as a people, after all these long centuries of exile. They are bound together by a threefold tie, a common origin, common experiences, and a common hope. So with the Israel of God. As, Abraham was their common father, so God is ours. As they as a people were welded' together in the fiery furnace of Egypt's bondage and in the wonders of their deliverance and sojourning in the wilderness, so do we in like manner share a common deliverance and common wilderness

experiences. As they have a common hope in the fulfillment of the earthly promises, so we have in respect to our heavenly hope.

This oneness of the children of God is 'not only so natural that it spans all barriers of space, but also all distance in time. As we read Bunyan's *Pilgrim's Progress*, we feel at one and at home with him. Written three centuries ago, it nevertheless describes up to date our experiences. Likewise with our brethren of nearly nineteen centuries ago, as depicted in the pages of the New Testament. Are we not all looking forward to meeting them in the General Assembly and Church of 'the Firstborns? "I am a companion of all them that fear Thee," the Psalmist wrote :long ago, and- this is a sentiment which we heartily re-echo.

Unity with diversity, however, is characteristic of all God's handiwork. This principle is illustrated in the differences which characterize different nationalities and renders them more interesting to each other. The natural disposition of the American brethren is lighter, not so sober or serious, as the British. They are more frank and outspoken to each other than we are. In this respect they seem more like children, and more like children too in that no offense is taken. In Class meetings there is a difference in that it is the rule to have Volume studies, and the exception to study the Bible direct, while in Britain the reverse is true. Meetings in America are most commonly held in homes, whereas the practice in Britain is to have these in halls. In Britain the custom is for brethren to stand when they sing and sit for prayer; the reverse is the case' overseas. The differing points of view held in Britain I found were all represented among the American brethren with quite a few additional ones. The cleavage between brethren holding different points of view seemed to be much more pronounced in America than in Britain, with a decided trend in some quarters again towards "channelism," which we do not have in evidence over here.

The pilgrim from abroad arouses special interest because of his different national characteristics.. I was treated in this respect, just as the pilgrim brethren from America are treated in Britain. I found that wherever British pilgrims had been, their visit had made a deep and lasting impression, and I was asked to convey the love of the brethren to them. Particular mention was made of Brothers Jones, Jennings, Lodge, Couling, and Allbon; Their inquiry always was as to the possibility of having them over in the States again. The same welcome which they had received was extended to me. The brethren could not do enough to make me feel at home, and they were lavish in their hospitality and generous to a fault. The recipient of so much kindness, I came *away* after each experience of 'it resting in the assurance of Hebrews 6:10, that God was not unrighteous to forget their work and labor of love; that the Lord would be, no man's debtor and would repay an hundred-fold.

What amount of good' is really accomplished by such a pilgrimage as I was privileged to 'undertake? This is a difficult question to answer. As beauty cannot be measured by a foot-rule, so spiritual values are incapable of assessment in material terms. Worth is not determined by weight; how - small, yet how precious is the diamond. How then can we judge with regard to such an imponderable thing as the results of Christian service? The answer must be found not in the realm of matter, nor of mind, but of life at its highest level, that of the spirit. The co-ordinating agencies are the Paul's who plant, the Apolloses who water, and all-important, the God who makes it grow. How much increase of spiritual life results from our work for God on behalf of His people! This is the determining question and one which God alone can answer. It is a question of life and growth, and all life and growth is of God. The Kingdom of God is like seed which a man sows in his field and it groweth up he knows not how.

I attended the business meeting at the *Institute* on June 6th and was much, impressed by Brother Paul's opening re marks. Referring to our work for God, he stressed, in effect, two essentials: We

must first always bear in mind that we are to be co-laborers with God. Our prayer then will not be, Lord bless my service, which centers the attention on self, but Lord use me in your service, which shifts the focus on to Him. The growth and development of the Church is God's concern, and he invites us to co-operate. The second essential is that we be emptied of self so that the Lord can use us to the full. Partial emptying can result only in partial use.

At our prayer meeting in Glasgow on the Wednesday before I left, the brethren commended me to God. The burden of their prayers was along the lines of these two essentials. Since every child of God is engaged in some way or, other in the Master's service, this matter is of universal interest and importance. Every Christian worker is tempted to be unduly elated or depressed by the seeming success or failure of his efforts to serve others. It has a wonderfully steadying effect upon us whether the results be pleasing or painful, if it is borne in mind that the work is the Lord's. The results, too, are his responsibility, if by prayer and endeavor we have sought to be emptied of self and surrendered to his use. Even our Lord was not always successful, judged by outward standards, as witness the result of his preaching -in his home town of Nazareth. But he always did the will of God, and so may we.

On one memorable occasion, using the disciples as his collaborators, the Lord said to them, "Give ye them to eat." There were five thousand hungry people gathered on a lonely hillside, at a late hour. "Give ye them to eat?" Why, they replied, All we've got is five loaves and two fishes, and what are these among so many? Insignificantly small, to be sure, just as small as are our resources for ministering to the spiritual needs of others. But surrender what we have to him, let him take and bless and break and give, and there will be resulting a super-abundance. And more, he can and does apply the Word to the particular need of the individual. The mother knows the need and capacity of the children gathered round the table and gives proportionately. The speaker does not know the individual need and capacity of each member of the audience assembled before him, but the Lord does and can take the message and apply it accordingly.

The guiding principle in our ministry for others is not the achievement of outward success, but the doing of the will of God. What a joy it brings, however, when results are visible. I am humbly and deeply grateful to the Lord and to the brethren for the continuous joy I had because of, this evidence throughout the whole course of my pilgrimage overseas. There is no joy' greater than the joy of fellowship with the Lord in his service; in knowing that he has used us to convey his blessing to his people. It is my prayer that the Lord will give the increase to the seed sown.

Two texts I have kept- before me,, which embrace every one surrendered to Him, and which I commend to all co-laborers with God: The first is 1 Cor. 15:10: "Not I, but the grace of God in me." This is the principle governing the previous paragraph, which underlines that success is dependent not on what we are or have, but on the Lord's use of our inadequate resources. The other text underlines our dependence on another source of strength which is not so generally recognized nor appreciated. It is Paul again who says, 2 Cor. 1:11: "Ye also helping together in your prayers for me." We may not be able to understand its philosophy, but the fact is clear that God does subject his power to the prayers of his people. Time and again this great Apostle of the Gentiles expresses his dependence on the prayers "of his brethren. Whatever fruit there was of my labors was due to these two interdependent factors. All the time I was away, united prayer was offered on my behalf in Glasgow, week by week continually, supplemented by the private intercessions of individuals. I sent every week an outline of my experiences, which enabled them to pray more intelligently and at the same time to return thanks to God for all the evidences of answers to their prayers.

Whatever may be the resultant blessing to, others, this pilgrimage has been to me the richest spiritual experience of all my Christian life. Throughout it all, I felt that the Lord and I were traveling together. Time and time again in, little things, help would come from him, as of a friend standing by. Little omissions or commissions due to the unfamiliar nature of the circumstances encountered, were rectified. Guidance was given on occasion when appointments were in, danger of not being kept, through ignorance of connections and local conditions. In spite of the somewhat arduous nature of my itineraries, the climate changes, the constant moving from place to place, and encountering different people in different places, I was kept in good health and undisturbed inward peace. My daily prayer that I should be simple and sincere towards all was made effective by the realized presence of the Lord with me.

In my ministry of the Word, I always asked guidance as to the message best suited for local conditions: There was much evidence that the choice made was the Lord's, and that he was applying the Word to individual minds and hearts according to their need. Never once did he fail to implement his promise which I claimed on every occasion, that the holy spirit would bring to my remembrance whatsoever he 'had said unto me, and this in spite of the presence of unfamiliar settings, circumstances, and surroundings which often had a tendency to create distraction. As a result of my experiences my spiritual life has been deepened and quickened. My dependence on the Lord enabled me to prove him as never before, and as never: before did he draw me nearer to him and manifest himself to me.

As for the treasures of friendship and love with my brethren overseas, how immensely richer beyond all computation, I am. Rich in experience that angels might covet, from the bottom of my heart I thank my Heavenly Father for the opportunity of serving him and his in this American pilgrimage.

I should like to take advantage of this opportunity to 'send my warmest love and greetings to all my new-found brethren across the ocean, whose friendship I value so much. If it be that in the Lord's providence we shall not meet again this side the veil, it is a source of deep; joy to me that we share, the common hope that we shall meet at Jesus' feet. That God may bless and keep you all till that glad day is my prayer.

- A. D. Kirkwood-Scot.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above,"

Encouraging Messages

Dear Brethren in Christ:

Enclosed find one dollar for my subscription; also I thank you for your patience with my delay in forwarding the price of your carefully written magazine, which ever reminds the reader of the admonition to give no offense in anything. So often, *written* words are more apt to give offense than the *same words* spoken face to face, where tone of voice and expression of face convey the kindly desire for mutual understanding. We have had so many experiences illustrating the point. How often *we* have heard: "Be your age," and realized more fully than the "admonisher" that, as Elihu reasoned (Job 32:7), a multitude of years do not teach wisdom, since knowledge with experience must be its sail. Jesus thanked our Father in heaven that he had *revealed* the knowledge of his Plan to the childlike-those hungering and thirsting after the righteousness of God; but to those proud of their worldly wisdom and prudence, they were hidden; they could not receive them, so could not know them.

I have, during these years of isolation, studied with prayer, because our Father knows what understanding we should glean from the particular portion we are studying. I am astonished frequently at familiar words suddenly conveying a clearer, more harmonious meaning than I had seen or heard previous. *Then I* give thanks for such encouraging evidence of our Father's interest in our education.... May we ever and ever increasingly be blest by meekness and understanding.

Your sister, truly by the grace of our Father and beloved Redeemer,
Mrs. L. W. B. -- N.S.

Dear Brethren in Christ:
Loving greetings in our Lord.

It is a long time since I have written you. Now you get this letter to let you know that I am -going to move.

I should appreciate it to get my "Herald" still, at the new address. Besides other periodicals which are sent to me from America and England . . . there is the "Herald," and I am so accustomed to having its pages from month to month that I cannot imagine doing without them. So you can understand that the contents of our journal are still spiritual food for Sister van H. and for me.

We are going to *live in* a nice place near the seaside and hope to have found a good place *to* promote health.

We greet *you* with much Christian love.
Your brother in Him,
G. van H. -- Holland.

Gentlemen:

Enclosed is P.O. Order which please apply for one year's subscription to the "Herald," and the remainder in the good work.

If you have a copy of the March, 1953 issue available, I would appreciate it 'very much to hand to a friend. I consider "Basic Bible Studies No. 1 - Creation" a very valuable article to increase one's faith. We have enjoyed all other issues very much... May you all be blessed accordingly.

Very sincerely,

E. C. and I.M.B. -- Calif.