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Memories of the Way

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no." - Deuteronomy 8:2.

LAST words are proverbially impressive, and these were among the final words of the veteran Moses to the people of his charge and of his love. Because they were spoken under the shadow of approaching departure, what peculiar solemnity would be attached to them in their original utterance! In the heart of this grand old man had grown a strong affection for the children of Israel during forty years' administration of their affairs. True, they had wearied him by their murmurings, and often had he been provoked by their unbelief. He had been alternately the object of their mistrust and of their confidence, of their jealousy and of their enthusiasm. Yet their very waywardness only seemed the more warmly to endear them, and with a fatherly tenderness he had guided them through the perils of the desert to the borders of the promised land. With a love stronger than death, he loved them unto the end. And now, aware that by his inadvised speaking at the waters of Meribah he had barred his own entrance into Canaan, and animated with a passion for the welfare of his people more intense as the time of their separation drew near, he gathered them upon the plains of Moab, and in solemn and weighty words retraced the path they had trod, warned them against their besetting dangers, and exhorted them to fidelity in Jehovah's service.

In the midst of this advice the words of our text occur, summoning them, so to speak, to take a mental pilgrimage over all the track which they had traveled and to connect it with beneficial uses which might influence their future lives. We may not unprofitably accompany the children of Israel in their review of the way which they had trod. In their company we may learn lessons which may effectually benefit ourselves, for such a review of the past is always wise and salutary when conducted in a becoming and prayerful spirit.

To assist our meditation let us notice in the first instance, the *remembrance* of the way; secondly, the *purpose* of God's providence in the journey; and thirdly, the *uses* of the memory.

REMEMBRANCE OF THE WAY

"Thou shalt *remember* all the way which the Lord thy God hath led thee these forty years in the wilderness." It is a wonderful faculty, this faculty of memory. We cannot expound its philosophy, nor tell its dwelling-place, nor name the subtle chords which evoke it from slumber. How often has a snatch of music in the street, the sight of a modest flower or an old tree, a word dropped casually by a passer-by, or a face that flits by us in the hurrying crowd, summoned the past years to our side and filled us in a moment with memories of divinest comfort or of deepest sorrow. Its acts seem to be of the nature of miracles wrought *continually* for the conviction of unbelief.

The power of memory is lasting and is influential. A kindness done in secret -how often has that seed, dropped into the soil of memory, borne fruitage in the gratitude of years. And again, a harsh word or inflicted injury, flung upon the memory, too often has rankled there into lawlessness and into sin. No man can be solitary who has memory. The poorest of us, if we have memory, is richer than he knows, for by it we can reproduce ourselves, be young even when the limbs are failing, and have all the past belonging to us when the hair is silvery and the eyes are dim. Oh, it is a rare and divine endowment! This is the faculty which the Jewish law-giver calls into exercise: "Thou shalt remember."

REMEMBRANCE OF FAVOR AND OF JOY

And as the people of Israel recalled their history there would be, in the first place, the remembrance of favor and consequently of joy. What a grand history and one rich in instruction was theirs! Jehovah's presence had gone with them through the tangled desert path -by day in guiding cloud, by night in lambent flame; their raiment had not waxed old upon them, neither their foot swelled for forty years. He had spoiled their enemies in their sight. In Egypt they had quailed beneath the very Omnipotence which had delivered them, and they had crouched trembling at the base of Sinai, while ever and anon loomed through the darkness the flashings forth of the Divinity within. From the time when they groaned in bondage and their cry went up unto God until now, when after forty years' vicissitudes, they stood upon the threshold of the land of Canaan, each day had its wonder and its lesson. There could not fail to be great and grateful rejoicing in this remembrance of the loving-kindness of the Lord.

Brethren, our own has also been an instructive history. Do not these "ensamples" refresh our memories? Do we not recall that loving-kindness which compassed us since first we knew the Lord, and of his favor that hath made our "mountain to stand strong" (Ps. 30:7)? Think of the gracious Providence that in your spiritual journey cared for your infancy and prevented your doings in youth; think of the unexpected deliverances, the unlooked-for surprises of blessing with which you have been visited. Pause before the various stones of help which you have erected in the course of your journey. Remember the stores of gladness inexhaustible and constantly operating that have been poured upon you by the bounty of your heavenly Father -the joy of your heart, the joy peculiar to yourselves, the joy of meetings, the sweetness of farewells, and of that which came between, more sweet than each. Remember the joys of the Church: victory over some besetting temptation; glad seasons of Christian fellowship which can never be forgotten; sermons that seemed, in their exquisite adaptedness, as if they had been made for you, to counsel in perplexity, to comfort in trouble.

Recall, too, the joy that has sprung for you out of sorrow and has been all the brighter for the contrast; deliverance from danger which threatened to be imminent; recovery from sickness that seemed as though it were about to be mortal; the lightnings that have let the glory through the

clouds; the flowers that you have so often plucked from tombs. As we call up the mighty sum of gladness now with subdued and grateful memory, full well may our lips quiver and our heart be full as we *remember* the way which the Lord hath led us in the wilderness.

REMEMBRANCE OF SIN AND SORROW

Nothing is more remarkable as a fact, and more illustrative of the depravity of the human heart, than the frequency with which the children of Israel sinned. Thus secondly in their history would be the *remembrance of sin, and, by consequence of sin, the remembrance of sorrow*. Only three days after the wonderful interposition at the Red Sea their murmurings began. The miracle at Marah, although it appeased their thirst, failed to inspire their confidence, for they tempted God again at the Waters of Strife. They lusted after the fleshpots of Egypt though the manna fell without ceasing. Their whole history is a record of perpetual sin, a perpetual lapse, now into jealousy, and now into sensualism, now into unbelief, and now, alas, into idolatry. These repeated transgressions of necessity introduced them to sorrow, and they suffered the strokes of Jehovah's displeasure.

Does not memory recall for us a history that has its sorrowful side also? What of unfaithfulness since the Lord called you? Your indulgence since your conversion in things you dared not have done while you were seeking mercy? Your cherishing of some secret idol; your forbearance to deliver them that were drawn to death; your efforts for your own aggrandizement and pleasure while the house of God lay waste? What of that terrible callousness which could so unfeelingly trample the honest convictions of a fellow in Christ because they differed from your own; that cruel lack of concern for a brother or sister in the Lord who so much needed the word in season you could have given and did not because "they walked not with you"? And what of that blindness, that unreasoning over-zealousness, which could overstep the Lord's specific injunction, "Judgment is mine," and would condemn another as "out of the truth," whether by direct words or by innuendo; that sly suggestion of moral error within as the only explanation for mental differences without? What of that smug complacency in the holding of the letter of God's Word while the spirit thereof was violated? Call up these memories; do not disguise them; they are necessary to bow us in humility before God.

And what of your unfaithfulness since the Lord called you? Your indulgence since your conversion in things you dared not have done while you were seeking mercy. Your cherishing of some secret idol; your forbearance to deliver them that were drawn to death; your efforts for your own aggrandizement and pleasure while the house of God lay waste. What of that terrible callousness which could so unfeelingly trample the honest convictions of a fellow in Christ because they differed from your own; what cruel lack of concern for a brother or sister in the Lord who so much needed the word in season you could have given and did not because "they walked not with you." And what of that blindness, that unreasoning over-zealousness, which could overstep the Lord's specific injunction, "Judgment is Mine," and would condemn another as "out of the truth," whether by direct words or by innuendo; that sly suggestion of moral error within as the only explanation for mental differences without. What of that smug complacency in the folding of the letter of God's Word while the spirit thereof was violated? Call up these memories, do not disguise them; they are necessary to bow us in humility before God.

This is the *memory* of the way. And if by the memory of joy we are impressed with God's beneficence and kept in cheerful piety; and if by the memory of sorrow we are molded into a gentler type, taught a softer sympathy, and receive a heavenward impulse; if by the memory of sin we are reminded of our frailty, rebuked of our pride, stimulated to repentance, and urged to trust in God -- then it will be no irksomeness, but a heaven-sent and precious blessing, that we thus "remember the way that the Lord hath led thee in the wilderness."

PURPOSES OF DIVINE PROVIDENCE

Let us, secondly, notice the purposes of divine Providence in the journey. These are stated to be three: "To humble thee and to prove thee"; "to know what was in thine heart"; and, "whether thou wouldest keep his commandments or no." We thus recognize that in all God's dealings with the children of Israel, there were purposes at work purposes of spiritual discipline, intended to induce self-searching and the improvement of their hearts and lives.

(Continued in next issue)

W. J. Siekman.

Israel Today

"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour . . . Since thou wert precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east . . ." - Isaiah 43:1-5.

Bombay, India, December 10, 1959

Probably this particular report should more properly be titled "Israel and India Today." Just a week ago Sr. Elva and I were airlifted out of the Land of Promise by a BOAC Britannia plane, after we had spent over a year and three months in Israel. We are presently en route to Australia and New Zealand where, in God's providence, we expect to do some extensive lecturing, telling the story of Israel's restoration in the light of Bible prophecy and declaring the Kingdom message.

Because of Arab animosity the aircraft we were on had to skirt Lebanon, Syria, and Iraq (since the plane had touched down in Israel), going a roundabout way to Iran, or Persia of old. Thus we hugged the coastline of the Mediterranean north to Turkey, then crossed over Cilicia and Cappadocia of New Testament times. We were flying at 23,000 feet when we passed Mt. Ararat, on top of which it is believed that Noah's Ark still rests, and occasionally a report appears stating that some one has seen a portion of its hull protruding from the glacier.

It was interesting to spend the better part of a day in Teheran (Persia), as we called to mind the account in the Book of Esther which so well covers the story of the deliverance of the Jewish people in this land thousands of years ago from the hands of wicked Haman. There are still approximately 60,000 Jews residing in Iran and they are not subject to persecution as were the Jews in the neighboring country of Iraq. It should be noted that while the Persians are of the Moslem faith, they resent being classified as Arabs. In spite of the somewhat favorable conditions under which they live, the Jews of Iran are immigrating to Israel in considerable numbers.

The hotel desk-clerk in Teheran told us that not so much as a needle is made in Iran-almost all manufactured goods are imported. What a contrast this is with Israel. In the Jewish State there are factories to produce hundreds of commodities. Israel's industrial output is amazing considering the fact that the nation is just over eleven years old.

When in Teheran we were very conscious of the fact that only one hundred miles away was the Russian border and it made us *very* much aware of the proximity of the Soviet Union to the explosive Middle East. It would not be a very difficult task for the Red Bear to claw his way through such countries as Iran, Iraq, Syria, etc., in an effort to pounce upon the spoil to be found in the Land of Promise. - Ezek. 38 and 39.

We were on board a Comet jet as we took off from Teheran for New Delhi, India, and it was indeed a gripping experience to be whisked off the runway at a tremendous speed and raised to an altitude of 40,000 feet at the rate of 3,000 feet a minute. This was our personal initiation into the jet age. In the unbelievable time of three hours and fifteen minutes we were transported to India's capital, traveling at almost 600 miles an hour. It so happened that our arrival in this country just preceded President Eisenhower's visit, so we were able to see the extensive preparations being

made for his coming and sense the great enthusiasm with which he was ultimately received yesterday by the people of India.

It does not take one long to be much impressed or rather, depressed, by the extreme poverty that exists in this ancient land. As in Iran, so here, we cannot help but make comparisons with Israel. Both Israel and India were under the control of the British for many years. India received its independence at about the same time as did Israel. Here, well over 80% of the people live in the villages under the most primitive conditions imaginable. The vast majority of the Indians do not know what sanitation is. In 1951, according to published official statistics, just a bit over 16% of the people were literate. It is now estimated that in the intervening years the literacy figure has at least doubled, but this includes all those who have the barest knowledge of reading and writing. The average life expectancy in India is about half that in the "civilized" countries of the earth today. There are 400,000,000 people living here in an area half the size of the U.S. and they comprise one-seventh of the human race.

We are of the opinion that India's heathen religion has been the great hindering factor. Eighty-five per cent are Hindus. In spite of all the missionary work that has been done here through the years, it is estimated that only 8,000,000 of the Indian populace are of the Christian faith, although tradition has it that Thomas, the apostle, settled in India and proclaimed the Gospel in the first century A. D., after the fall of Jerusalem. In our travels we have been impressed by the fact that where the influence of the Bible has more or less thoroughly permeated a nation, it has brought about a very high living standard. Truly, the Bible has been the torch of civilization.

Often we have heard it said that no one is starving in Israel, but it would be far from the truth to say that of India. Just this afternoon we were told by a young Indian lady who is a university graduate, that the prime cause of death here is malnutrition. A tourist cannot venture on the streets without being beset on every hand by barefooted urchins begging for food or money. In passing through this country we have come to better appreciate what a tremendous job Israel has done in settling the destitute Jewish refugees who have swarmed into the Land of Promise. There are very few places in the Jewish State today where there is no electricity, piped running water, sewage systems, etc. In India the vast majority of the populace has never enjoyed such common amenities. While India is now working on its second Five-Year Plan, yet it appears that any improvements that have been made in raising the living standards of the people are as but a drop in the bucket in proportion to the crying needs. Any one who has an appreciation of the promised blessings of the Kingdom cannot help but yearn for the release of the groaning creation from the ravages of sin and death and all their concomitants, when in this benighted country. Possibly a measure of blessing from the Lord has been withheld from India because she has never established full diplomatic ties with the State of Israel, giving it only "de jure" recognition in deference to the Moslem bloc of nations.

Not long after arriving in India we called to mind the statement of Israel's Prime Minister, David Ben-Gurion, which was made some months ago, to the effect that the biggest danger facing the world was not the conflict between East and West as much as the vast gulf in the living standards that exists over most of the world between the "haves" and the "have-nots." This gulf, he stated, must be bridged as quickly as possible. A tremendous amount of work has to be done in Africa, Asia, South America, and elsewhere to fulfill the Scriptural promise, "They shall sit every man under his vine and under his fig tree . . ." - Micah 4:4.

Little things we have noticed in India have revealed to us the Jewish and Israel influence that is reaching out into all the world. For instance, we saw the book EXODUS, a novel about Israel based on historic fact (a best-seller in America for many months), by Leon Uris, prominently

displayed in a bookstore at the Airlines Hotel in this city. "The Diary of Anne Frank" is now playing a held over performance at the New Empire theater in Bombay. In going through THE TIMES OF INDIA newspaper we saw this headline: "Israel's Fine Win Over India (3-1) at the Asian Cup Soccer League Games." In journeying here we met Dr. A. M. Mayer, Professor of Botany at the Hebrew University of Jerusalem, who is now attending a conference in New Delhi, as a UNESCO representative, in conjunction with the opening of the World Agricultural Fair. At the New Delhi Airport newsstand we picked up a copy of THE BIBLE WAS RIGHT-An Astonishing Examination of The New Testament, by the eminent Jewish scholar, Hugh J. Schonfield, of London, a 500 Signet Key pocket-book published by The New American Library of World Literature, 501 Madison Avenue, New York City. You can imagine how our countenances lit up when we saw this fascinating book on sale here in dark India. Another thing that impressed us was frequently seeing the Star of David prominently displayed on numerous Moslem mosques here and there in this land. (The Moslems held sway in this country for some time in India's history.)

THE JEWS OF INDIA

In discussing the lot of the Jews in India with Helen Manasseh, one of the moving spirits of the Bombay Jewish community, we learned that there are no more than about 20,000 Jews now residing in this land-which means that they comprise an infinitesimal part of the total population of this large country. As a whole the Jews here are not a wealthy group. There are plenty of poor among them-actually forming the bulk of Indian Jewry. Most of them have adapted themselves closely to the Indian way of life; their speech, their manners, their dress (in this last respect, the women in particular) are in most cases typically Indian. Their religion, however, is inviolate. Marriage outside the faith has been rare although more recently it has been on the increase.

It is of special interest to report that 16,000 Jews living here are of the Ben-Israelite origin. Their forebears landed on the shores of India some 2,000 years ago. Then there are the Jews of Malabar, consisting of two subdivisions- the so-called "white and black Jews of Malabar," who immigrated some time in the year 490 A. D. And there are the Iraqi Jews, plus the European Jews who were attracted to India mainly because of the persecution in Europe.

Contrary to what is true in many other countries, any number of Jews in India have filtered into government positions, two having become elected Mayors of the City of Bombay. It is a credit to India that since time immemorial the Jews here have enjoyed a good status and have been granted all facilities and privileges to which a minority community would be entitled.

Since 1949, soon after the creation of the State of Israel, over 7,000 Indian Jews have immigrated there. The Jewish Agency has in recent years been chartering planes, flying Indian Jews to the Land of Promise in groups, this being done in fulfillment of the Scripture quoted at the beginning of this account.

(Foregoing is the fifteenth report from the Land of Promise, from Brother Casinair Lanowick, Editor of Jews in the News. Ed. Com.)

The Pilgrim Ministry

As we enter the forty-second year of our association together, it is encouraging to report that far from diminishing, there is an increasing interest in the Pilgrim Branch of our ministry. At this time of the year, when most of the friends are renewing their "Herald" subscriptions, correspondents frequently take the time to assure us that the services of our traveling brethren are deeply appreciated.

In regard to the character of the meetings: While we have suggested to the friends that they arrange for a public witness on the occasion of Pilgrim visits, and while we still so recommend, nevertheless our convictions are that the richer ministry is realized in those meetings in which the discourses are more especially adapted to the spiritual needs of the friends themselves.

It facilitates the work and assists those who have matters in charge, when brethren throughout the country communicate their wishes well in advance, so that when we are making out schedules we are in a better position to make appointments. It is helpful, too, if we are informed in advance of the probable number of discourses desired.

During the past couple of years our "Herald" subscription list has nearly Trebled, and it may well be that some of our readers are not aware of the availability of the services of our Pilgrim brethren. We take this opportunity, therefore, of informing such that our traveling brethren frequently pass through cities where there are *only* one or two friends and that arrangements could easily be made for a stop at such points, without any additional expense, if we were informed in sufficient time to include such appointment in a Pilgrim's schedule. It will, therefore, assist us materially, and make it possible to accomplish more in this branch of our ministry if our readers will let us know, well in advance, their wishes in regard to Pilgrim visits.

Witnesses for Jesus

"Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." - Acts 1:8.

THE last recorded utterance of our Lord on earth is found in the text cited above. These words constitute the terms of the Lord's commission to his Church. Had there been no such commission, there could have been no Church. Although given over nineteen hundred years ago, this commission is still operative. The changing scenes of time have not altered its terms and conditions. These were to remain constant "until He come." They were to do so in three respects:

First: The *subject* of the witness, the *theme* is unvarying, "Ye shall be witness unto *me*." If we may coin a word here, "channelitis" is an infection to which the professing Church of Christ has been prone from the earliest times. The Lord has been equated with some human channel; some men, or organization, or system of truth. The rise and reign of antichrist was due to a false equation which made loyalty to the channel equal to loyalty to Christ. Our own day and generation is not wanting in examples of the devastating effects of this spiritual disease.

Second: The *object* or *purpose* of the witness remains constant. The witness, though not for the conversion of the world but for its evangelization, is in order that the Church might be selected and fitted for her future position and work. The consideration that the end of the Age is approaching very rapidly, does not alter the objective. Even though we should know, which we do not, just when the end is coming, this would be no reason for departing from the terms of our commission. The objective being to find and prepare the Church, our concern must be primarily for its members. Before becoming children of God, the believer passes through various zones of approach to God. Using the Tabernacle illustration, he may commence in the zone outside the Camp, entirely without God and without hope. He then may draw nearer and join the Camp condition as represented in the professing Christian Church. Not satisfied there, he draws nearer into the Court condition of personal contact with Christ and by faith receives forgiveness of sins. He then draws nearer still into the Holy by a complete surrender of his will to God. While the professing Church of Christ in any given place might contain all these elements, the special care must be for those who have come into vital relationship with God in the Holy. Indications that the Lord's Kingdom is near, should be a stimulus to the true Church members to increase their love for each other and their endeavors to assist in getting ready for the consummation of their hope. Nearness to the end is no reason why increased time should be given to these in the Court or Camp zones of approach. On the other hand, it is no reason why these zones should be neglected. It would be still in order to do good unto all men as we have opportunity, especially unto those who are of the household of faith.

Third: The *method* of witnessing remains constant in our commission. What a different world we live in as compared with the first witnesses for Jesus! In their day the art of printing was unknown; no books or tracts or leaflets to tell of the purposes of God. No radio to carry messages of his grace to the four corners of the earth. Notwithstanding all this, the method of witnessing is not really changed. Today, we witness as the Apostles and early Church did, with our lips and by our lives. The radio and printed page are only extensions of the witness with our lips in the same way as the use of a loud speaker carries the message to a wider circle of hearers.

In the estimation of Jesus, the witness of the lips is of no value unless it is an expression of the witness of the life. Postmen and ambassadors are both servants of the Crown. Both convey messages, but the ambassador is himself the embodiment of his message which is to represent his King and Country. This he does not merely by his words and actions, but by what he is *in his personal character*. Our position as witnesses is similar to that of our Lord himself. His mission was to reveal the Father. That is what man needed. Not merely to be told about God, but to see God manifest in flesh. As witnesses we hold the same position with regard to our Lord. His commission for us is that we should be Christ manifest in the flesh as he was God manifest in the flesh; that we should be the embodiment of the message, not merely declaring truths about Christ and the purposes of God, but manifesting by what we are, something approximating as nearly as possible to what he is. What an honor and dignity is this, and what a great responsibility!

THE CHRISTIAN'S HANDBOOK FOR SERVICE

It is common for large undertakings to issue handbooks for the guidance of their representatives. The Book of Acts could be called the Bible handbook for Christian service. It forms an indispensable link between the Gospels and the Epistles. In the Gospels we have a record of the life, death, resurrection, and ascension of Christ. In the Epistles we are introduced to churches already established throughout the Roman world. In the Acts we have the story of how the formation of these churches was accomplished by the fulfillment of the terms of the Church's commission. Not only so, but we can see in the Acts how each succeeding generation of witnesses, right up to and including our own day, can, by following its guidance, continue and complete the good work. Let us bear in mind too that the commission "Ye shall be my witnesses" means *you* and it means *me* if we are in Christ. There are no exceptions, and therefore the Book of Acts is of deep concern to us all if we would render acceptable service to our Master.

Let us take a brief glance at the structure of our handbook before noting four cardinal principles that run throughout its chapters. The Book covers a period of about twenty-eight years, from Pentecost to Paul's first imprisonment at Rome. There are also twenty-eight chapters in the Book, but that does not mean that we have one chapter dealing with each year of the period. The first seven chapters have to do with the events of the first two years, giving us a close-up view of the establishment of the Church at headquarters in Jerusalem. Chapters 8 and 9 deal with the establishment of the Church in Judea and Samaria, and also with the conversion of Saul in preparation for the wider witness, and covers a period of approximately two years. Chapter 10 tells us of the first Gentile convert, Cornelius; and chapter 11 of the first Gentile Church, at Antioch. Thereafter the Book is concerned with Paul's missionary journeys to the Gentiles, the last seven chapters dealing with his experiences leading up to the two years' imprisonment at Caesarea Philippi, and his journey to, and his two years' imprisonment at, Rome.

The Book of Acts thus shows how accurately our Lord's words were fulfilled, "Ye shall be witnesses unto me, both in Jerusalem" (chapters 1 to 7, period two years) "and in all Judea and in Samaria" (chapters 8 and 9, period approximately two years) "and unto the uttermost part of the earth" (chapters 10 to 28, period about twenty-four years). The Book of Acts is then supplemented by the history in prophecy of the Book of Revelation, confirmed by the records of world history right up to the last generation of witnesses, represented in the Church of today.

Like colored threads which form the pattern, there run throughout all those wonderful chapters of the Acts, teeming with information, interest, and adventure, four great principles, which govern our witness for Jesus. These could be represented by four key words, *Presence*, *Program*, *Power*, and *Protection*. Throughout the Gospel Age the Church as soldiers of Christ have been engaged in a long campaign in the war between good and evil. As Commander-in-chief our Lord has been

ever *present* with his troops in the field. As a great Leader beyond all compare, he has been conducting the campaign according to a definite *program* or plan. While engaged in the long conflict, superhuman as their tasks have been, the soldiers of Christ have never been lacking in the *power* to fight the good fight of faith, nor have they, to use a modern term, ever lacked the indispensable "air cover" *protection*. Our success and our joy in the Master's service will depend on our recognition of and alignment with these four principles. It is of the utmost importance that we look to the Lord alone for direction as to one personally present with us; that we be assured that we are on his program; that we constantly receive of his power; and that we are joyfully conscious of being under his protection.

PRESENCE THROUGHOUT THE AGE

First, the Lord's *Presence*. In Matthew's record of the Church's commission this fact is emphasized. "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, . . . and, lo, I am with you always, even unto the end of the Age" (Matt. 28:18-20). This fact of the continuing presence of Christ with his Church is illustrated in the frontispiece to the Book of Revelation, where we see him depicted in the midst of the seven golden candlesticks. Throughout the Gospel Age in all the checkered experiences of the Church as outlined in the succeeding chapters of the Revelation, the Lord has been present with her to comfort, strengthen, and sustain. Wherever two or three have gathered in his name, all the days, even to the end of the Age, they have found Jesus in the midst.

The opening words of the Acts are arresting. Luke, the beloved physician, was the author of the Acts as well as of the Gospel which bears his name, and in verse 1 he refers to the Gospel as the former treatise: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach, until the day in which he was taken up." We can emphasize the word "began," for the Acts make it clear that the Lord Jesus, present with and working in and through his Church by the holy spirit, has continued doing and teaching throughout the whole course of the Gospel Age.

So prominent is the holy spirit in the Acts that the suggestion has been made that the term "Acts of the Apostles," could better be rendered, "Acts of the holy spirit." Since it is clear in the Book that the holy spirit is identified with the Lord, in one instance being called the spirit of Jesus, the Acts of the holy spirit are the Acts of Jesus. It is important to remember when reading the Acts, that when it speaks of the holy spirit, it has reference always to the Lord behind it. The thought is not that he is present by proxy through the holy spirit, as a substitute, but that the holy spirit is the medium whereby he makes his invisible presence known to us. Like the carrier wave in wireless, the holy spirit is the medium whereby the Lord can convey to us his messages and influence and power. On the evening of his betrayal, the Lord had much to tell the disciples about the holy spirit. One of the things he said about it was that when it came, "it would not speak of itself." Weymouth translates this as, "it would not speak as originating what it says." When listening to the wireless, we know that the set does not originate the message, that it is transmitting only what it receives. Similarly the Lord was informing the disciples beforehand, that when this mysterious power began to operate, they were to bear in mind that he was present with them and communicating in this way to them. During the forty days following his resurrection, the Lord, although present, could not communicate with them except by assuming human form. After Pentecost, the holy spirit which had been *with* them in the person of the Lord, was now *in* them, and a means of contact established thereby.

THE WORK OF THE HOLY SPIRIT

Let us look now at some of the instances where this fundamental principle of the Lord's continuing presence with his people is emphasized. Acts 13:2 reads: "As they [the prophets and teachers of the Church at Antioch] ministered to the Lord, and fasted, the holy spirit said, 'Separate *me* Barnabas and Saul for the work whereunto I have called them.'" Here the Lord is speaking, and we should not think of this as being in the nature of a long distance message from some one far away, but as a voice from One who throughout all the days even unto the end of the Age has been "closer than breathing, nearer than hands or feet." The distance separating us is not a distance in space but in nature, a distance bridged over meantime by the medium of the holy spirit, and will be annihilated by and by when the body of our humiliation is made like unto his own glorious body.

Nearly two thirds of the Acts have to do with the Apostle Paul's experiences. It is interesting to note how very near and very real the Lord's presence was to him. Five times, it is related in the Acts, that the Lord appeared to Paul in a vision. The first was that most memorable one of all in chapter 9:4 and 5. On the way to Damascus, breathing out threatening and slaughter, he was arrested by the bright vision and the voice that said, "'Saul. Saul, why persecutest thou me?"

I am Jesus whom thou persecutest." Connected with this is a companion vision to Ananias recorded in verses 10-12 of the same chapter: "To him said the Lord in a vision, Ananias ... go into the street which is called Straight and inquire in the house of Judas for one called Saul, of Tarsus for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in." The Lord was here as in all the other instances giving to Paul a miraculous manifestation of a presence which was always with the Church though unseen. After three years had passed, Paul returned to Jerusalem, and in the temple there he had another vision. It is recorded in Acts 22:17, 18: "While I prayed in the temple, I was in a trance; and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me." Eager to undo, if possible, the evil that he had done, Paul asks that he might remain and witness in the city where he had blasphemed the name of the Lord, only to be told, "Depart: for I will send thee far hence unto the Gentiles." The years rolled by, and Paul in his third missionary journey arrived at Corinth. He had just come from a discouraging time at Athens, and the Lord again appeared to him in a vision. It is recorded in Acts 18:9: "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city."

PAUL'S DESIRE TO WITNESS AT ROME GRATIFIED IN THE LORD'S WAY

For years Paul had treasured the idea of going to Rome in person and preaching the Gospel there. Time and again he had been hindered from accomplishing his desire, but at last the Lord opened the door of opportunity. In Acts 23:11 he appeared in a vision to Paul concerning the matter: "And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." At last Paul was to have his longed-for experience, but in the Lord's own time and way. He was to go as a prisoner, and before he got there, he had to spend two years in prison at Caesarea Philippi and then suffer a disastrous shipwreck on the voyage to Rome.

All these illustrations abundantly confirm and emphasize the fundamental principle that the Lord himself according to his promise has been in the midst of his Church, initiating, directing, and controlling their service for him. If this had been borne in mind, it would have prevented the sad experiences caused by "channelism," from which the Church has suffered so much.

(Continued in next issue)

-A. D. Kirkwood, Scot.

Not Understood

Not understood, we move along asunder,
Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder
Why life is life, and then we fall sleep
Not understood.

Not understood, we gather false impressions,
And hug them closer as the years go by,
Till virtues often seem to us transgressions,
And thus men rise and fall and live and die
Not understood.

Not understood, poor souls with stunted vision,
Oft measure giants by their narrow gauge.
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mould the age
Not understood.

Not understood, the secret springs of action,
Which lie beneath the surface and the show
Are disregarded, with self-satisfaction
We judge our neighbors, and they often go
Not understood.

Not understood, how trifles often change us,
The thoughtless sentence or the fancied slight
Destroys long years of friendship and estrange us,
And on our souls there falls a freezing blight
Not understood.

Not understood, how many breasts are aching
For lack of sympathy. Ah! day by day,
How many cheerless, lonely hearts are breaking,
How many noble spirits pass away
Not understood.

Oh, God! that men would see a little clearer,
Or judge less harshly where they cannot see;
Oh, God! that men would draw a little nearer
To one another! They'd be nearer Thee
And understood.

- *Selected.*

The Ministry of the Word

Psalm 94:19

1 **IS** WE approach closer to the time

of "our gathering together unto him," the Lord's saints on earth appear to be undergoing trials and difficulties greater than in preceding years. This testing of character is experienced largely within the membership of the true Church, since the nominal church and the world have so many of their own problems as to make them indifferent to those of the saints. The principal test upon us today, as indeed it has always been, is that of developing and manifesting love; not a love simply between those who agree together on various teachings, but a love similar to our heavenly Father's, who loves all his children irrespective of their human affiliations.

The tendency of our day is for people to want to "belong" to something; we are living in an age of organizations in which people are urged to do things "together." Unfortunately, this spirit has crept in amongst our own fellowships, consequently many have overlooked the Scriptural teaching that the New Creation is described as an "organism," not an "organization." An organization is man-made, tailored to the promoters' ideas of services to be rendered, is not flexible and therefore is unable to adjust itself to changing conditions and needs. An organism, on the other hand, is a living thing, created by our Father (Eph. 1:18; 2:10), and is adaptable to changing conditions and to the different stages of development of each new creature. Such new creatures are bound together by the law of love (Phil. 3:15), and find their greatest satisfaction in abiding in Christ. Col. 3:16.

It has been the great privilege and pleasure for Sister Muir and myself to complete a trip of about seven months and 15,000 miles, visiting some of the Lord's people, sharing their joys and sorrows and endeavoring to lend them a helping hand in their pilgrim journey. We journeyed from Florida over the eastern seaboard into New York, New Jersey, and the New England States. From there we went through western New York and on into Canada (Ontario), down into Michigan (here Sister Muir had to leave and return home due to sickness). Then on into Indiana, Wisconsin, Minnesota, Illinois, Tennessee, Arkansas, Oklahoma, Texas, Louisi

ana, Alabama, Georgia, and back home.

We found the friends hungry for Christian fellowship, and earnestly desirous of discussing the Lord's Word. It was quite apparent that all loved the Lord and individually were anxious to learn what his will was for them in these critical times. We met many old friends whom we had not seen in years, and became acquainted with a number of new ones.

Some had personal problems of one kind or another and we sympathetically listened, offering counsel from the Lord's Word and joining with them in a word of prayer. It made our hearts glad to know that the Lord did comfort the hearts of his people through this ministry, because this was the reason we undertook the journey. The burden of our message was that we should prize the truth of the Gospel and devote ourselves assiduously to it, as St. Paul puts it: "not in the letter, but in the spirit, for the letter killeth but the spirit giveth life." (2 Cor. 3:6.) We urged the friends everywhere to grow in the grace of gentleness, a sympathetic understanding of the attitudes and viewpoints of others, and in the spirit of prayerfulness to do good to all especially unto the household of faith, remembering ourselves lest we fall into a temptation and a snare. We had many evidences of the Lord's blessing on the fellowship we were thus privileged to enjoy, and we

have been encouraged to learn that our ministry has contributed to the spiritual comfort and strengthening of the friends in the midst of the many trials and confusions of our day.

In various places we found brethren with ideas differing with ours on some aspects of the truth as we know it. We listened, noted their obvious sincerity, presented what we considered a more Scriptural understanding, but made no attempt to enforce our belief. In this way we had many opportunities of discussing matters dispassionately and leaving the result in the Lord's hands. After all, does not St. Paul inform us: "Let us not, therefore, judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."- Rom. 14:13.

It was our pleasure to attend several conventions during the trip. The talks were all good and encouraging and only

in one or two places was emphasis

placed upon organizational activities. It was interesting to note that the great majority of the talks stressed that attainment of the graces of the spirit required more continuous and earnest effort than is required in outward service. This is a reasonable conclusion, since the New Testament emphasizes that while we must be in the truth, it is more important that the spirit of the truth be in us. Accordingly, we urged the friends to eat, masticate, and assimilate the truth in all its phases, so that the new creature may grow "strong in the Lord and in the power of His might." (Eph. 6:10.) Along with this we urged a revival of the weekly Praise, Prayer, and Testimony meeting (which in some places was not being regularly held), not for the purpose of airing what we have done for the Lord, but for manifesting the work of grace in our own hearts. As is well known, in such meetings we become "fellowhelpers" of the Lord's people (3 John 8), strengthening their hand in God, aiding them in carrying the daily cross, and increasing their incentives to press onward despite the difficulties and trials of these days.

We were much cheered and comforted by the kindness of the friends along the way and to all we are most grateful. We would like to have lingered with them for longer visits, but perhaps we can return "in due time," if the Lord will. Our prayer for all the dear brethren, whom we warmly love in the Lord, is that he will enrich their hearts and lives by his spirit and comfort them in these days of their pilgrimage. We found a growing interest in *The Herald*, and we ask a remembrance in the prayers of all saints that its ministry may continue to provide "meat in due season" and thus retain the Lord's blessing and guidance for the good of his people; remembering that "unless the Lord build the house, they labor in vain that build." (Psa. 127:1.) So we commend the ministry of both the written and the spoken word to him who "is the giver of every good and perfect gift" (James 1:17), thankful for the priv

ilege we have personally enjoyed of representing him, and humbly grateful

for his use of us as a means of helpful

ness to some of his "little ones." -A. L. Muir.

The Question Box

"For this cause He is the Mediator of the New Testament {Covenant}, that by means of death, for the redemption (deliverance) of the transgressions that were under the First Testament (Covenant), they which are called might receive the promise of eternal inheritance." - Heb. 9:15.

Question:

To whom does the deliverance here mentioned come, and when? Furthermore, 's the deliverance effected through the Mediator of the New Covenant, or is t not?

Answer:

To answer these questions satisfactorily it is necessary to keep in mind the fact t at the Apostle, in this verse and its co text, is contrasting the Old Law Covenant with the New Law Covenant, and is not discussing the Abrahamic Covenant (or Promise) to the "seed" -- the Christ, Head and Body. - Gal. 3.

A further point which should not be overlooked in any consideration given to this subject is that both Old and New Covenants are made between the same parties, the New displacing the Old. The Old was between God and the nation of Israel. (Deut. 5:1-5.) The New also is between God and the nation of Israel. (Jer. 31:31-34.) Gentiles had no part in the Old Covenant except as they became Jewish proselytes. The same olds true with regard to the New.

With the foregoing in mind, and with the Gentiles out of the discussion except as the embrace Israel's faith and worship, we are better prepared to seek an answer to the question, "To whom does the deliverance here mentioned come, and *when*?"

The first and obvious answer (but not the w pole answer) is that the deliverance comes to Israel, and that it comes when he New Covenant goes into effect, and when is that? According to Jeremiah 31:33, which may be regarded as the text on which the Covenant discussion of the Epistle to the Hebrews is based, it is to be "after those days." (Heb. 8:10.) After what days? After the days of Israel's rejection, after the days when the Lord "regarded them not." (Heb. 8:9.) Now, the days of Israel's disfavor extend over the long period of Gentile Times, 2520 years. (See "Herald," December, 1954, page 168.) If, therefore, the New Covenant is to go into effect "after those days, it is to go into effect after the Gospel Age has ended, that is to say, with the commencement of the Millennial Age.

As already indicated, while this is the first and obvious answer, it should not be regarded as the whole answer. No, there is another feature, a secret feature, having to do with but a "little flock." The original Covenant, namely, that to Abraham (which the Old Law Covenant, superimposed as it was years later, could not disannul (Gal. 3:17). I and which the New Law Covenant, designed as it is to take the place of the Old Law Covenant, cannot disannul either) -- that Abrahamic Covenant was not made with Israel, as were the other two mentioned, but was made with Abraham and his "seed," namely, Christ. (Gal. 3:16.) Moreover, if we be Christ's then are we Abraham's seed (Gal. 3:29) and heirs (not according to the Old or New Covenants but) according to that (Abrahamic) Covenant or Promise. In order to the development of this "seed" class, all the blessings of the New Covenant are *reckoned* to them *now*, in advance of the Millennial Age. These, though not now actually righteous, are *counted* righteous, that they may be counted in with their Head as his Body members, to be "dead with him," to "suffer with him," that they may also be "glorified together" with him. (2 Tim. 2: 11; Rom. 8:17.) Now, since some of this "little flock"

are Jews according to the flesh, one of the blessings these Jewish members of the Gospel Age Church receive *now*, in advance of the Millennial Age, is deliverance from the transgressions which *they* had committed under *their* Old Law Covenant. Christ being the end of the Law to them that believe (Rom. 10:4), it follows that Hebrews 9:15 has reference to the deliverance already experienced by the believing Jew, although it should not be understood as having *exclusive* reference to Jewish members of the Gospel Age Church for, as we have seen, its first and obvious reference is to Israel as a nation in the Millennium.

We come now to the second part of the question: "Is the deliverance effected through the Mediator of the New Covenant?"

Undoubtedly Israel's deliverance under the New Covenant in the Millennial Age will be effected through the Mediator of the New Covenant, but not so with regard to that Jew who is of the "seed" class developed, as we have seen, in connection with the Abrahamic Covenant.

Let me not be misunderstood here. Of course there is no question but that the Gospel Age deliverance, the deliverance already experienced by the believing Jew, is through the death of Jesus, and of course it is likewise true that Jesus is the Mediator of the New Covenant, but the deliverance of the Jewish members of the Gospel Age Church is not effected by Jesus acting *in his capacity or office of mediator*. To illustrate this point: Let us suppose that in a corporation Mr. Smith holds office as Vice President. He is also General Manager. The Vice-Presidential duties are nominal, and are without compensation but for the duties of General Manager he receives a salary of \$10,000 a year. Now, perhaps it would not be an untruth to say that Mr. Smith, Vice President of the XYZ Corporation, was in receipt of a salary of \$10,000, but it would be a misleading statement, for it would convey the impression that such compensation was for the performance of Vice-Presidential duties, when such was not, in fact, the case. Similarly, to speak of the deliverance of any member of the Church *as* having been effected through Jesus the Mediator of the New Covenant, while true, would be a misleading statement, for it is not as Mediator of the New Covenant but as Advocate they have with the Father, that he effects this deliverance for the Church.

Again, it is not improper to speak of Jesus as the Mediator of the New Covenant *now*, even though the New Covenant has not yet gone into operation. However, such a statement may be misunderstood. A simple illustration may clarify the thought here. An American surgeon, let us say, on the death of the Ambassador to Britain, is appointed to take his place. Several weeks might pass before he crossed the ocean and took up his Ambassadorial duties in London, but it would be quite proper through all these weeks to speak of him as the Ambassador to Britain. Moreover, if, just prior to sailing from New York, he saved some one's life by a skilful operation, his action might be referred to as the act of the Ambassador to Britain. It would be more exact though, to speak of it as the act of a surgeon.

One further point in connection with Hebrews 9:15, before closing these remarks. In seeking to interpret this Scripture, we must seek an interpretation which will harmonize with other Scriptures. With this thought in mind, let us glance at a related passage, namely, Hebrews 8:7. Here the Apostle, having in view the same contrast between the Old and the New Covenants, which he deals with in the 9th chapter, declares: "or if that first one were faultless, a place would not be sought for a second." In examining this verse it will not doubt be agreed, that there was no fault in the Old Covenant itself, but that the fault was in the lack of mediatorial provisions sufficient to lift the people out of their imperfection, so that they might be enabled to keep their part of the agreement. The Covenant itself was not weak, although it is properly stated by the Apostle to be "weak through the flesh."

Doubtless, too, it will also be agreed that the Apostle's words in Hebrews 8:7 may be fairly understood to mean that if the Old had not been faultless it would have accomplished the very things that are to be accomplished by the New, and in that case the New would have been unnecessary. What then, it may be asked, would that first covenant have accomplished had it been faultless? I answer: It would have accomplished *earthly* blessings, not spiritual blessings; it would have brought in *human* perfection. It would have accomplished sickness, pain, and death. In basket and in store, man would have been blessed -- his home turned into a paradise like to that of Eden. But if that First Covenant had been faultless, *it would not have made any one living thereunder a joint-heir with Jesus; it would have begotten none a divine nature, it would have made none a sharer of immortality. It would have taken no one to heaven.* On the contrary, it would have brought in Restitution. So, if the New Covenant is to do what the first or Old Covenant would have done had it been faultless, then that New Covenant will bring in Restitution which, great and wondrous blessing though it will be, is not the hope to which we, the Gospel Age Church, have been called.

It is certain that Restitution has not yet been accomplished for any one; it follows, therefore that the operation of the Covenant which is to bring in Restitution is yet future. Again, the Church's hopes are spiritual, while the blessings under the New Covenant are to be earthly. Therefore, whatever blessings the Church may receive, *now* or *hereafter*, proceed from another source, namely, the Abrahamic Covenant, in which we, the Church, have strong consolation. - Heb. 6:19, 20.

- P. L. Read.

Wise Counsel From a Faithful Pastor

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." - Gal. 5:1.

WHY not abandon all human systems and confessions, now used for tying men's tongues and consciences, and let each other stand free to study God's Word untrammelled, and to build, *each for himself*, such a creed as he shall find authorized in God's Word; adding to his creed, or subtracting therefrom continually, as he continues to grow in grace and in knowledge and in love of God? This is the attitude which God designed; this is the liberty wherewith Christ makes us all free.

Why surrender our liberties and enslave our consciences and tongues to a sect, or the decisions of majorities in sects? If all of God's children were really free, thus, it would not be long before they would be at perfect oneness of heart and nearly at one in faith and work-the only true union.

We exhort all God's true Church -- the one Church, which includes *all consecrated believers* -- to awake to the principles of the Reformation, to a recognition of the *right of individual judgment* upon religious questions. Demand Scriptural proofs for all you are asked to believe; take neither the *decisions of Rome*, nor those of Westminster, nor those of any smaller councils or synods, as final settlements of the question, "What is truth?" And be sure that you believe and confess nothing that you do not *understand* fully and clearly. To subscribe to, or confess, what you do not understand, and therefore cannot truly believe, *is solemn lying* in the presence of God and witnesses, no matter if it be true that others, by the hundred, have done the same before you.

Require of all who shall attempt to teach in the name of the Lord, the *exact words* of the Lord or the Apostle which they claim support their teaching. Get the chapter and verse and look the matter up for yourselves, critically, examining the text and the context. Weigh and test every item of teaching which you receive as your faith, regardless of how much you esteem the person who presents it. We know that no fellow-mortal is infallible, and that his Word is the only standard by which God wishes to square and measure and build up our faith.

The foregoing paragraphs, as many of our readers will have recognized, are condensed from the *Reprints*, pages R1168 and R1136. They contain wise counsel indeed, from a pastor who surely was faithful. It is in agreement therewith that the ministry of the Pastoral Bible Institute, both by the printed page and by the spoken word, has been rendered. (See the special notices in reference to the Editorial Committee and the Pilgrim Service, which regularly appear on Page 2 of this Journal.) May we who have sought to follow this wise and faithful counsel "through the years" -- "through evil report and good report" -- be granted grace sufficient to continue therein; careful that, though others may count us deceivers, especially in our handling of the Word, we may yet remain true-scrupulously careful to maintain integrity of heart and life, and in our teaching, giving no cause for stumbling -- no offense in anything, that our ministry (our ministry of the Gospel) be not exposed to justifiable reproach. For we are not as many, which corrupt the Word of God, but as out of a heart of transparent sincerity -- yes, as under prompting from God and in his presence, we write and speak in Christ. - 2 Cor. 6:8; 4:2; 6:3; 2:17.

- *The Herald*.

Buried with Him in Baptism

One of the deepest of Bible truths

THE choice of fitting words by the Apostle, under the Holy Spirit's guidance, to describe the experiences involved in the Christian life is very precise and accurate. It is just wonderful to us to find how much of vital truth, and of religious experience can be compressed into a single word.

In this respect let us take note of the first word quoted at the head of our little study -- "Buried." Who among us has not witnessed the little cortege slowly wending its way to some selected spot at which the earth has been opened in readiness to lay away the lifeless remains of some beloved one whose torch of life has been extinguished. The Angel of Death has swept by, and one who had been full of activity and vitality has fallen a victim to the sweep of his ruthless scythe, and now lies inert and motionless. And while we have watched, the little farewell ceremony has progressed, and the officiating minister and the bereaved mourners have laid "earth to earth-ashes to ashes -- dust to dust," and there they have left the precious burden, as with weeping eyes and sorrowing hearts they turned away from the place of repose and returned to the habitation which will know the loved one no more, till the voice of the Son of God calls all the waiting dead from their long silent sleep....

How impressive and full of meaning also is the symbolic ceremony whereby the surrender of the Christian's life is pictured forth. Of all the four main elements of nature-earth, air, fire, and water -- how appropriate is the submergence in water, to depict the complete and entire burial into the Will of God. All the days of our life we are immersed in air-the atmosphere surrounds and envelops us always, everywhere-and we could not live were it otherwise. Whatever other lessons it may teach us, our immersion in air does not depict for us a willing, voluntary immersion, and for that reason comes short of what is required to teach consecration. Submergence into a flame of fire could overwhelm and envelop us fully, but it would go too far in that it would leave nothing to represent the entrance of the new creature into newness of life. Some have come forth after an entombment in the earth, but there would be much danger and in-commodation about such a practice, if used as a symbol of baptism. All things considered, the descent and plunge into the watery sepulcher, with waters above, around, and beneath, seems to be the most fitting symbol to represent complete submergence into the Will of God.

And suitable and fitting as is the symbol, it is not one whit more emphatic and definite than the great reality which it depicts. For it means, by process of agreement and covenant, all that is seen every day of our life when some member of our earthly kith and kin comes to the gates of the dark valley. In the divine purposes, it means the termination of a life -- not merely of a mode of life or a way of living; something very much more than that. Consecration does not merely mean the turning over of a "new leaf," and the beginning of a different clean page. If that were all, the same old book is still retained and though the page is new, the book is still the same-the "identity" is still the same. "Burial" with Him means the cessation of the identity; the dissolution of the personality which hitherto had lived and functioned; and in God's sight the dissolution of the identity is just as complete when made by covenant, as when made by death, for when we go down into the waters of baptism, it is to depict that "we" our "self" -- *has* gone down into the divine sepulcher for ever. We are swallowed up into his will and his purpose, and there is nothing left for any other purpose. By the terms of the covenant the old will and mind and affections are dead; and if God should call upon us at any moment to consummate our existence in his service, we have no cause of complaint open to us.

But this burial is a prelude to a new life-,a new creature life-a resurrection life-a life of great possibilities, a life in association with Jesus, in heavenly exultation and glory. From out of this covenanted tomb the flowers of immortality will spring, if so be that the will of God is not thwarted and hindered by the perversity of the members of the human body which has to serve the new creature till a better one is found for it.

Thus in going down into the symbolic waters of baptism (down into the waters of God's will) we go down into death and dissolution as men, but when we come up therefrom, we arise as a new creation, a new being, with hopes thenceforth of a spiritual existence, blossoming forth into immortality. What a wonderful height and depth, length and breadth of divine truth and Christian experience, therefore, is crystallized and condensed into this graphic word "**Buried.**"

May we see to it with all our hearts, that we do appreciate the privilege of being "Buried with Him in baptism."

- *Bible Study Monthly*, Eng.

Our Fellowship in Christ

THE Scots have a saying that some things are better felt than telt, and perhaps this is especially true of Christian fellowship. Difficult to describe, it is easy to enjoy.

As illustrating this, a story is told of a mother who taught her children that each day they should make it a point to do something for others which would greatly please Jesus. At the end of one day her twelve year old daughter reported that her good deed had been to read aloud to a blind lady. The nine year old boy had visited a schoolmate who was in bed with a broken leg. When it came the little four year old's turn to render her account she could think of nothing. However, in response to prompting, she remembered that across the street there was another little girl her own age whom she had seen sitting on the steps of her house, sobbing bitterly. Not knowing what else to do she had crossed the street, thrown her arm around her and, "Mother, I cried too."

Ah! she could not define fellowship as it is done in the dictionary, and knew nothing about analyzing it; but she knew how to weep with those who weep. And who shall say that she had not learned the very essence of the matter at the tender age of four?

BIRDS OF A FEATHER

Sometimes we hear the expression: "May we have fellowship with thus and so?" Or, "Do you think we ought to have fellowship with so and so?" Such questions indicate that those who ask them do not fully understand what the word fellowship means. s. Suppose the reply were "Yes, we may have fellowship with miser; a humble-minded man never, by any chance, delights himself in the company of a man who is proud in heart. It just isn't done.

Let me give you another illustration of true fellowship, this time from the birds: All of us will recall the proverb: "Birds of a feather flock together." Now we know that this proverb is true. Birds of a feather do not hold a meeting to discuss the matter, and pass resolutions as to whether they shall or shall not, but by nature they actually do flock together.

This is true also of men. A man who is of a generous mind never, under any circumstances, longs after, and seeks out, the company of a miser; a humbleminded man never, by any chance, delights himself in the company of a man who is proud in heart. It just isn't done.

ALL ONE BODY WE

Fellowship never constructs fences. It is true that from time to time, while endeavoring to keep the unity of the spirit in the bonds of peace, the Lord's people have found themselves separated by fences which others have constructed. But to these footstep followers of Jesus has been given God's own holy spirit, and those who yield themselves to its sweet influence find themselves possessed of a strange wisdom, a wisdom which knows how to climb over the walls of separation others might build, which knows how to reach through the fences others might construct, and clasp in warm and loving greeting the hand of a brother Christian. Such have been able always truthfully to sing: "We are not divided, all one body we."

DOCTRINAL DIFFERENCES

The question is sometimes asked In what respect does an understanding of doctrine affect fellowship? To this I reply: It all depends on the individuals concerned.

I find in myself and in others a natural disposition to give attention to doctrine rather than to conduct, whereas, what attention we give to doctrine should ever be with a view to a closer walk with God. There is in this a great danger. One may hold the most accurate views regarding the fundamentals of Christian doctrine, may be able to state them in the most precise formulas, may be thoroughly instructed in dispensational and prophetic truth, and may know familiarly the teaching embodied in the types, and yet be barren of fruit. There may be little life where there is much light.

Brethren, let us thank God that our faith is not in a creed, not in a statement of belief, but in a Person, our blessed Lord Jesus, whose personality embraces every grace, in loyalty to whom we can all find fellowship and unity; yea, and if it did but know it, a distracted world could find its life.

If Jesus stood in our midst today so that we could see him with the eyes of flesh, I venture the assertion that he would identify himself with none of us; but with what gladness -- nay, in what a delirium of delight -- would *we* identify ourselves with *him!*

TOGETHER

One more little story: A few years ago three of us stood on a station platform waiting until the train, in which another friend was to take a journey, pulled out. As we stood there, the train conductor came along. He was one of those kindly, genial-faced men, who had grown grey in the service of the public. As he walked down the platform near to where we stood, the engineer of the train, also one whose face showed his kindly character, walking a little faster, caught up with him. Said the engineer to the conductor: "Are you going with me today, or am I going with you?" The smiling face of the conductor remains with me still, as I remember his reply "Let's go," said he, "*together.*"

- P. L. Read.

"After the Order of Melchisedec"

"Jehovah hath sworn and will not repent, Thou art a priest forever after the order of Melchisedec." - Psalm 110:4

A PRIEST, in the only true sense, is a mediator between God and fallen creatures, the object of such mediation being to restore and establish harmony on a legal basis.

The office of the priest or mediator between God and man is to restore to perfection and consequent harmony with God a race of human beings condemned to death or already dead or dying. Hence the priest of necessity must be "mighty to save." (Psa. 89:19.) He must have both the right and the power to recall the dead to life, and ability to instruct and discipline, and thus to lead every willing subject back

to the perfect estate from which Adam and the race in him fell. To secure this right he must first satisfy the demands of justice, which required the extinction of the human race; and these demands of justice could be met only by a corresponding sacrifice -- a human life for a human life. The life of Adam and all in him could be redeemed only by another perfect human being. And so it was--"Since by man came death, by man came also the resurrection from the dead." (1 Cor. 15:21.) By the sacrifice of a perfect human existence is secured the right of the priest to restore.

But beyond the right or privilege of restoring, the priest must have the power, and power would of necessity presuppose his own everlasting existence. He must have power to create, since to restore to being that which had completely lost existence is to re-create it, and is a greater work even than the first creation; he must also have perfect knowledge, both of God's requirements and of human necessities, as well as perfect ability to guide a race so destitute back to the glorious heights of perfection and blessed harmony and communion with God.

What an office! Who would presume to assume such a title? It belongs really and only to Jehovah's Anointed. Even Jesus, "the Anointed One, did not glorify himself to become a high priest," but he has "been declared by God a high priest according to the order of Melchisedec." (Heb. 5:4, 5, 10, *Diaglott.*) Jehovah honored him by inviting him to that position, and giving him all power to fill it. In harmony with God's plan, not only has Jesus, his Anointed one, been chosen as the chief, or high priest, but the "little flock," who follow him in sacrifice now, are called to be joint-heirs with him in the same honor.

"If we suffer with him we shall also be glorified together." Jesus alone is the great High Priest; but the Gospel Church, redeemed by his death and associated with him now in sacrifice, and to be associated with him in divine power hereafter, is counted in with him, and, together with him, will constitute the great Prophet, Priest and King promised, to liberate and bless the groaning creation -- the Seed of promise. - Gen. 22:18; 28:14; Gal. 3:29; Acts 3:20-23; Psa. 110:4.

From these considerations it should be plain to all that our High Priest is truly a King, in whose hands absolute power is vested. And in looking back to the types God has given us we find Melchisedec, to whom we are cited as an illustration of this priesthood both by the Psalmist and the Apostle Paul. (Psa. 110:4; Heb. 5:5, 10.) They show that Melchisedec, who was a priest upon his throne, represented the Christ in glory and power, while in the Aaronic priesthood the special

features of the redemptive sacrifice were shadowed forth -- its perfection, its completeness, its acceptableness, as also the share which the Church has with Christ in that sacrifice.

Christ was not constituted a priest of the Aaronic order: that priesthood was only the type or figure. The Aaronic priesthood sprang from the tribe of Levi, while "our Lord [according to the flesh] sprang from the tribe of Judah, of which tribe Moses spake nothing concerning priesthood"; and the members of his Body, the Church, are chosen chiefly from among the Gentiles. As a man Jesus was not a priest, neither as men are the saints members of the royal priesthood; but as "new creatures" they hold and execute their office. Jesus as a "new creature," "partaker of the divine nature" (to which he was begotten at the time of his baptism), was the priest, and as a priest he offered up his perfect human nature an acceptable sacrifice to God. He consecrated or offered himself in sacrifice on becoming the priest, and he received a special anointing for the office which was necessary to enable him to accomplish the sacrifice as well as to apply its benefits to men. His human nature, when sacrificed, could do nothing more -- it must remain a sacrifice forever; but the new nature, fully developed in the resurrection, has "all power in heaven and in earth." - Matt. 28:18.

The priestly office of the new nature is not of the Aaronic order; it does not trace its lineage to any human source. This fact is strikingly typified in the priesthood of Melchisedec, whose lineage and death are not recorded. He was a priest without having inherited the office from his father or his mother thus typifying Christ's priesthood, which came not of the lineage of the flesh, as did the Aaronic priesthood, which Israel thought to be the real. Neither was Melchisedec's death recorded nor a successor named (Heb. 7:3, *Diaglott*), that thus might be typified the continuity of Christ's priesthood. In this type the work of sacrifice is not shown, as Melchisedec represents the Christ glorified and reigning after the work of sacrifice has been completed, and the divine nature fully perfected.

In Heb. 7:4-10 Melchisedec is declared to be greater than Abraham, thus showing that the divine Christ will be greater, and therefore able to bless every "friend of God" on the human plane.

"Wherefore he (Christ) is able to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them. For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens [lifted higher than the highest -to the divine nature]." (Heb. 7:25-27.) And this blessed assurance of such a priest, so "mighty to save," is confirmed unto us by the oath of Jehovah. (Heb. 7:21; Psa. 110:4.) What strong consolation, then, may those have, who have fled to Jehovah's Anointed for refuge: "Jehovah has sworn and will not repent: Thou art a priest forever after the order of Melchisedec." What believer, justified by faith, who has offered himself a living sacrifice, may not read his title clear to joint-heirship with the Head in that glorious, anointed Body? He is authorized and is able to save completely all that come unto God by him now, as well as all who shall hear and come in the Millennium.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; . . . for we have become associates of the Anointed, if indeed we hold fast the beginning of our confidence firm to the end." - Heb. 3:1, 14, *Diaglott*.

We conclude then, that while the Aaronic priesthood furnishes typical illustrations of the sacrifices and sufferings of Christ and the blessings to follow, it did not completely illustrate the glorious, everlasting and unchangeable character of his priesthood during the Millennial Age; and for this cause Melchisedec was presented as a type, that thus might be shown his glorious office of priest and king -- a priest upon his throne. Here, too, the Body of Christ is no longer shown as

separate individuals, but as one, complete. In the work of sacrifice we have seen the head or chief priest and the under priests more or less separately sacrificing, as represented in Aaron and the under priests; but all will unitedly share in the future glory represented in Melchisedec alone.

- *Reprints*, page R3951

Recently Deceased

:Bro. T. W. Allen, Leicester, Eng.-(Dec.)
Bro. R. E. Blodgett, Waukesha, Wis.-(Jan.)
Sr. Gladys R. Bordacs, Miami, Fla.-4-(Nov.)
Sr. Elvira Burkholder, San Gabriel, Cal.-(Nov.)
Bro. Crosby, Bath, Eng.-(Nov.)
Sr. Lydia Deppe, Miami, Fla.-(Dec.)
Sr. Pearl Dingman, Mexico, N. Y.-(Jan.)
Sr. Jacob Prick, Luseland, Sask.-(Nov.)
Sr. Margaret MacFetridge, Cal.-(Nov.)
Bro. John Mitchka, Paterson, N. J.-(Nov.)
Bro. Joseph Pellegrin, Miami, Fla.-(Dec.)
Sr. Martha O. Petersen, Appleton, Wis.-(Dec.)
Bro. Peter Scott, London, Eng.-(Nov.)