

THE HERALD OF CHRIST'S KINGDOM

VOL. LX March / April, 1977 No. 2

Remembering Christ

"This do in remembrance of me." - Luke 22:19.

WITH solemn joy, in smaller and larger groups (perhaps alone) we shall gather on the evening of Friday, April 1, to observe -- in obedience to Him who did institute and command it -- the Lord's Supper. The days of the years of our pilgrimage have been many and hard, but again we draw nigh to the hallowed place in our Christian experience, once again to keep the Feast. "This is my body which is broken for you; eat ye all, of it. 'This is my blood which is shed for you; drink ye all, of it.'" How precious the familiar words. Heaven's treasury was exhausted that this table might be set; blessed is he that partaketh thereof. The sufficient emblems a crumb of bread-a sip of wine: and oh! how we sing!

"This is the hour of banquet and of song;
From this, Thy table, let each shadow flee;
Here let me feast, and feasting still prolong
The brief bright hour of fellowship with Thee."

As regards the Memorial proper, its institution, significance, and its cluster of associated events, both typical and antitypical, we shall not enter into them particularly now. Concerning these glorious truths we have all been well informed. Our meditation will be devotional rather than expository. We would linger instead upon the words of our text:

"This Do in Remembrance of Me."

In remembrance of Thee? O Savior, we will indeed commemorate thy costly redemptive sacrifice. Yea, Lord, we will further remember all thy benefits toward us. For we remember the riches of thy prehuman existence, the glory which was thine with the Father before the world was. Thou, the firstborn of all creation, the beginning of the creation of God, wast by him as one brought up with him, daily his delight, rejoicing always before him. For he possessed thee in the beginning of his way, before his works of old. Thou wast set up from everlasting, from the

beginning, or ever the earth was. All things were made by thee, and without thee was not anything made that was made. When the foundations of the earth were laid, thou didst hear the morning stars sing together and all the sons of God shout for joy.

Yea, Lord, we do remember that in the fulness of time, thou, in -obedience to thy Father, didst lay aside thy glory, and wast born of a woman -- wast made flesh. Thou, so rich -- becamest poor *for* our sakes! We remember the circumstances of thy birth -- that thou wast laid in a manger because there was no room for thee in the inn! Thou earnest into the world made by thee, but the world knew thee not. Thou didst make thyself of no reputation and didst take upon, thee the form of a servant. Did they not call thee the Carpenter's son -- thou, the architect of the universe? Yea, the foxes had dens, and the birds, nests, but thou hadst no place to lay thy head! Thou camest to thine own, but thine own received thee not. Despised, rejected, a man of sorrows and acquainted with grief! Of the people there was none with thee. How oft wouldst thou, in thy great love, have gathered them as a hen doth her chicks, but they would not! For thou hadst compassion on the multitude, for they were like sleep without a shepherd. O Savior, we do remember all this and more.

We remember how thou wentest about doing good, and manifesting thy glory. The blind received their sight, the lame walked, the lepers were cleansed, the deaf heard, the dead were raised, the multitudes were fed, and to the poor the Gospel was preached. Bartimeus, Jairus, the widow of Nain, Martha, Mary, Lazarus and many others -- all did partake of thy wonderful grace. Did ever man speak as thou, didst speak? Did not all bear, witness and wonder at the gracious words which proceeded forth out of thy mouth? Words of spirit and life, words which the Father did give unto thee, wonderful words of life!

We remember Lord, as the last hour drew near, how thou didst steadfastly set thy face to go to Jerusalem. The cup, which the Father had given thee, thou wouldst' drink to the full!

"O holy Lamb of God!
Must Thou to slaughter go?
And on Thy sinless shoulders bear
Our heritage of woe?
Must Thou endure our grief
Our stripes be laid on Thee?
The sins of many must Thou take,
And thus our ransom be?"

The shadows lengthened. With desire thou didst desire to eat the last Passover with them, thy little ones, before thy suffering. Thou, when thy soul was full of sublime purpose, in pained silence didst hear their words of selfish strife, wounding thy spirit. (O Master! forgive us for all the many times since then that we have wounded thee.) Sublime was thy example of humble servitude, as kneeling before each one thou didst wash their feet. Unmindful of thyself, thy solicitude was all for them, whom thou wouldst not leave as orphans. Having loved thine own, thou didst love them to the end. For them, thou didst pray to the Father, and -- O blessed thought! -- not only for them but for us also who have believed on thee through their word!

We remember, dear Lord, as the awful hour of thy deepest humiliation arrived, that thou in agony of spirit didst seek the garden spot. O that we could have watched with thee one hour!

"Gethsemane, thine olive grove
A welcome screen for Jesus wove,
To veil his agony!

Oh, when, thou lone and hallowed spot,
Can be by friend or foe forgot,
Thy midnight mystery?

"Gethsemane, thy name is graved
Deep on the hearts of all the saved,
And cannot be erased;
For, till eternity shall end,
Oh, who in full can comprehend
The scene in thee embraced?

"Draw near, my heart, and gaze anew,
Where Jesus on that night withdrew,
To bear the load for thee;
Come read the love that in him wrought,
Come linger long in tender thought,
In lone Gethsemane."

Dear Lord, we must follow thee in our meditation for we remember thy betrayal. We remember the traitorous kiss, the armed band, the fleeing disciples. To face the powers of darkness thou wast left alone, and yet not alone, for the Father was with thee. But from this hour he did not save thee, for, for this cause camest thou unto this hour. Thou wast bound as a criminal and led before men of evil. Do we remember what followed? O Savior! can we forget thy burden, of suffering and the scenes of indignity and horror? How men smote thee -- mocked thee -- spat *upon* thee -- scourged thee and then -- O shameful ignominy -- condemned thee to be crucified!

"I see my Lord, the pure, the meek, the lowly,
Along the mournful way in sadness tread;
The thorns are on His brow, and He, the holy,
Bearing His cross, to Calvary is led,

"Silent He moveth on, all uncomplaining,
Though wearily His grief and burden press;
And foes-nor shame nor pity now restraining --
With scoff and jeering mock His deep distress.

"'Tis death's dark hour; yet calm Himself resigning,
E'en as a lamb that goeth to be slain,
The wine-press lone He treadeth, unrepining,
And falling blood-drops all His raiment stain."

We remember, precious Lord, though we little understand, the night thou didst pass through when by the grace of God thou didst taste death for every man. Thou hast once suffered for sins, the just for the unjust, that thou mightest bring us to God, being put to death in the flesh, but quickened in the spirit. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. We remember, dear Lord, that we Gentiles in time past were aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in thee, we who were far off are made nigh by thy blood, and through thee we have access by one spirit unto the Father. We are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, thou thyself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord, an habitation of God through the spirit.

We remember that through thy poverty, we who were dead in trespasses and sins, have been made rich. We have received forgiveness of sins, peace, life, sonship, joy, love, the hope of immortality. Thou hast become unto us wisdom, and righteousness, and sanctification, and deliverance. We are heirs of God and joint-heirs with thee; if so be that we suffer with thee, that we may be also glorified together -- to be kings and priests for a thousand years, to bless all the families of earth.

Dear Lord, our cup runneth over; our hearts *o'erflow* with gratitude! Our souls do magnify the Lord, and our spirits rejoice in God our Savior. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Gladly, dear Master, do we gather about thy table to commemorate thee; to bless the *cup*, and to break the bread, the communion of thy blood and thy body. And so will we keep the Feast until that rapturous day when we shall drink the new *cup* with thee in the Kingdom of God. - W. J. Siekman

The Resurrection

"But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." - Phil. 3:7-11.

THE EVENT forecast by the word "RESURRECTION" is of the greatest possible significance to the dying and dead of mankind, for only through the operation of God's power manifested in the resurrection of the dead is there any hope for life or future existence. The outworking of all God's purposes with respect to this earth and its inhabitants would fail utterly if there were no resurrection of the dead. All that Jesus suffered and died to accomplish would be in vain apart from a resurrection of the dead. No other event is fraught with greater significance; and we can not imagine anything that would demand a greater display of divine power and wisdom.

When we consider these facts, plainly set forth in the Word, particularly by the Apostle Paul in his great dissertation on the subject in the fifteenth chapter of his first epistle to the Corinthian Church, is it not strange that so little, comparatively speaking, is said about this great hope in the pulpits of most churches? And would we not expect it to be a universal topic at funerals? On the contrary, if the most of them are like those we have heard, it is conspicuous by its absence. Why is this? What is the reason for so general an avoidance of the subject? The answer must of necessity be, lack of belief -- *unbelief*. How much that word explains in the lives of nearly all men, including those who manifest a "form of godliness" but lack the evidence of its power in their lives. Speaking in the spirit of prophecy, Jesus said: "When the Son of Man cometh, shall he find faith on the earth?" - Luke 18:8.

There are perhaps several reasons for a lack of faith in the Bible teaching of a resurrection of the dead, but the root of the matter takes us back to the Garden of Eden when, in tempting Mother Eve to disobey God, Satan lied to her, and induced her to believe that she would not surely die, as God had said

In striving for an understanding of truth, just as in sailing for a desired port, one cannot start on a wrong course and maintain it with any expectation of coming out right in the end. The penalty of

death was pronounced against Adam, against the man, the soul, the sentient being, not merely against his body; and, when man dies, the Bible says, "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish" (Psalm 146:4), his thinking ends. This is in full accord with the whole tenor of Scripture on the subject. The wise man in Ecclesiastes 9:5 says, "The living know that they shall die: but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten." Again through Ezekiel, the Prophet, God says, "The soul that sinneth, it shall die." (Ezek. 18:20.) And when Jesus died to redeem man, the record is that "He poured out his soul unto death." (Isa. 53:12.) Therefore the thing that needs to be resurrected (restored) is man himself, and Paul tells us that in doing this God will supply a body: "Thou sowest not that body that shall be, . . . but God giveth *it* [the resurrected being] *a* body even as it hath pleased him." - 1 Cor. 15:37, 38.

The fifteenth chapter of Paul's first letter to the Corinthians, in which this statement is found, was written to counteract the teachings of the Sadducees, and to set the brethren at Corinth straight on this matter of the resurrection.

"Now if Christ be preached that he hath been raised from the dead, how say some among you," says Paul, "that there is no resurrection of the dead?" Then follows an argument that is unanswerable except we believe that the dead are actually dead, and that our only hope of future life is that we shall be resurrected from the dead. "But if there is no resurrection of the dead, neither hath Christ been raised." Here Paul recognizes the fact that not only was Christ once actually dead, but also that his resurrection is proof that there will be a resurrection of all who will accept it on his terms. "And if Christ hath not been raised, then is our preaching vain, your faith is also vain. Yea, and we are found false witnesses of God," says Paul, "because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised." Paul's argument shows that either we must believe in a possible resurrection of all, or else give up all thought of future life. "For if Christ hath not been raised, your faith is vain [useless]; ye are yet in your sins." In such an event, Christ is still dead, and a dead Christ could not appear in the presence of God for us, therefore there would have been no atonement made for our sins; they would still be held against us. And he further says, "Then they also that have fallen asleep in Christ have perished."

In the fifteenth verse of this chapter, Paul tells us that GOD raised Christ from the dead. Many believe that he was alive while in the tomb, and that when he was ready, as hymnology expresses it, "He burst the bonds of death and hell" and arose through the exercise of his own power. But Christ was dead; he had no power to raise himself, and such a thought is wholly contrary to Scripture. Thirteen times in the New Testament do we read that he was raised by the Father. Then too, Paul's statement that Christ was "the first-fruits of them that are asleep," is in full agreement with his previous statement in Acts 26:23 where he tells us that Christ was the first to experience a resurrection. Evidently, if this be true, the raising of Lazarus and of the daughter of Jairus was not resurrection, but only an awakening, a restoring to the small measure of life they had possessed when the death that was working in them finally triumphed. That this is true, is borne out by the fact that totally different words in the Greek are used to describe the two events.

ANASTASIS

Anastasis, the Greek word for resurrection, signifies, according to Strong, Young, and other lexicographers, "a restanding," "a standing or rising up," "a making to stand or rise up; restoration." Such a restanding is permanent: death no more has power to affect one who has experienced such a resurrection; whereas Lazarus, and those who like him had experienced awakening (*egeiro*) eventually died, and will need to experience the *anastasis* in order to live

eternally. Evidently, resurrection does not mean simply an awakening from sleep (death), but a full raising up to the perfection of life and being. The words of Jesus (John 5:28, 29) set forth this same thought; for whereas *all* hear his voice and come forth, some to experience an immediate resurrection, others who have done evil, to experience a drawn out process of resurrection through the judgments of the Lord. And so through Isaiah it is prophesied, "Yea, in the way of thy judgments, O Lord, have we waited for thee; . . . For when thy judgments are in the earth, the inhabitants of the world will learn righteousness." - Isa. 26:8, 9.

PRESENT EXPERIENCE IN RESURRECTION

It is evident that our text speaks of two resurrections, or perhaps we should say, two phases of the resurrection. "That I may know him and the power of his resurrection (*anastasis*), and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the [out] resurrection [ex-anastasis] of the dead." This *exanastasis* is the phase which we have been considering: that part of the resurrection that will take place with the true Church when they are raised from the grave to the divine plane of existence with their Lord. But the phase mentioned in verse ten, has to do rather with the transformation of character that is now being worked out in us-the raising from dead works to walk in newness of life.

This, from many standpoints, is the most important phase of our resurrection: for the measure of our worthiness to occupy a place in the glorified temple, will be determined by the way we react to the fashioning power of God's Holy Spirit, working in us both to will and to do his good pleasure.

It is here and now that God-likeness must be attained: that that "holiness without which no man shall see the Lord" must be perfected in us; that we who were once dead in trespasses and sins, wherein we walked according to the course of this world, fulfilling the desires of the flesh and a reprobate mind, and were by nature the children of wrath, even as others, have been quickened by God; who, in his great love and mercy, manifested toward us even when we were dead in sins, has saved us through faith, and has raised us up together with Christ, and made us to sit together in heavenly places. (Eph. 2:1-10.) And so Paul says, "If ye then be *risen with Christ*, seek those things which are above." - Col. 3:1.

PARTAKERS OF HIS SUFFERINGS

Another point that is emphasized in our text that should be well considered, is the necessity for sharing in our Lord's suffering and death if we hope to share in his resurrection to glory, honor, and immortality. The Bible gives a number of pictures that show the various aspects of the close relationship or oneness which we have with our Lord: master and servants, captain and soldiers, high priest and under-priests, shepherd and sheep, vine and branches, bridegroom and bride, head and body; these all have their particular lesson for us. In speaking of the last one, Paul shows (1 Cor. 12:12) that the Christ, Head and Body, is just as truly an organism as is the human body, and that though the members are many, yet being many they constitute but one body; and if one suffers, then all suffer, and all share in the one death.

The kind of suffering and death that the Head endured, must of necessity be the experience of all who become a part of the Christ; and so in this portion of his letter to the Philippians, Paul cites his own attitude of utter disregard for the things that he had once counted gain, in order that he might "know Christ and the power of *his* resurrection, and the fellowship of *his* sufferings, being made conformable unto *his* death; if by any means he might attain unto the *ex-anastasis* of the dead."

The world is full of suffering and death due to wicked works and inheritance; but Christ had no sin: his suffering and death was sacrificial -- he "died unto sin" as a sacrifice for atonement, not as a penalty for his own wrong doing. And so when speaking of the suffering and death of the Body members, the Scriptures are careful to point out that we share in *his* suffering and death, not in that which comes to man because of his own or Father Adam's wrongdoing. Therefore we read in Romans, chapter six, verses three to eleven, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? . . . For if we have been planted together *in the*

likeness of his death, we shall be also in the likeness of his resurrection. . . . For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Let us then clearly recognize the true significance of our suffering and death, and the reality of the resurrection process through which we are being perfected as new creatures in Christ, and so give glory to God by being faithful in our covenant of sacrifice.

- John T. Read.

HOW WE MAY GROW UP INTO CHRIST

"Speaking the Truth in love, ... grow up into Him in all things, which is the Head, even Christ." - Eph 4:15.

IN PROPORTION as any who seek to know God are led to see His true character, they have confidence in Him. After such have come to the point of full consecration to the Lord, they receive the begetting of the Holy Spirit, and become of the Church class, the sanctified in Christ Jesus, the set apart ones - set apart by the Holy Spirit. Of these the Apostle Paul says, "God hath not given us the spirit of fear." The New Creature must repel every attack of servile fear - which belongs to the flesh, the fallen condition. The new mind must triumph over this natural tendency, must cultivate trust in the Lord.

No man could do more than take away our earthly life. No man can take away our future life. "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body." So the child of God is to be very courageous knowing that no one can do him harm, knowing that God will not permit anything to come to him that will not be for his good. The enlightened child of God would have no fear, or dread, of eternal torment. He would still have proper fear such as a husband would have toward a wife, or a wife toward a husband - a fear of displeasing or disappointing, and thus losing the esteem and confidence of the companion.

In respect to all the brethren we should have such fear. We should have a filial fear toward God, but not with the thought that He would harm us or torment us or do us violence of any kind, but fear lest we should lose our fellowship with Him. So, then, whatever fear we have of a slavish kind is not from God. Such fear brings a snare. But love, inspired by a true knowledge of God and begotten of His Spirit, delivers us also from the fear of man, in proportion as this love abounds in us.

God has given us the spirit of love, the spirit of a sound mind, the spirit of power. The Christian knows that "all things work together for good to them that love God." This is to him a source of power, of strength. Circumstances and conditions which would quite overwhelm others, he may expect to have. This spirit is not only a spirit of power, but a spirit of love - a spirit of kindness and gentleness. It is a spirit that loves to do good, to do right, to be helpful. And so the Christian with this spirit of love and of a sound mind becomes more and more Godlike. This enables him to have more and more compassion for those who are out of the way. And as God sent His Son, and as the Son came and provided the blessing of life for all at such a great cost to Himself so all who have His spirit will strive to bless others.

EVIDENCES OF A SOUND MIND

The fall of Adam has worked ruin to mankind, so that from the crown of the head to the sole of the foot there are none sound. (Isa 1:5,6.) None are sound of mind or body. All are out of the way. "There is none righteous; no, not one." (Rom 3:10.) But in proportion as we receive the Spirit of the Lord, and in proportion as that Spirit of the Lord works in us and develops us and influences all the conduct of life, in that same proportion we receive the spirit of a sound mind.

This soundness of mind will teach us how better to use our bodies. A person of unsound mind may either eat too much or eat what does not agree with him. In proportion as we have a sound mind, it influences what we eat, what we drink, and everything we do; it helps to regulate and control everything in life for us. It gives us broad views of all the affairs of life. It gives us more generous views of mankind. We recognize that mankind are under the curse, and we have a feeling of compassion for them. We have much advantage every way, because God has opened the eyes of our understanding.

This spirit of a sound mind makes us more helpful. We know better how to deal with each other as brethren. We know better how to deal with our children, with our neighbors, with the butcher, with the ice man and with every one else. The Truth does not come to many of those who are naturally soundest of mind, and it takes time for the Truth to bring in a measure of soundness. But we notice that when one receives the Truth in the love of it, it has a healing effect on his mind. He will begin to think more correctly and to act more wisely.

Then he will desire to proclaim the Truth. The Truth is to be spoken humbly, but fearlessly. The Christian is not at liberty to speak contrary to the Truth. If he is a professed minister of the Gospel, when the Truth reaches him, he is not at liberty to continue to preach error just because the congregation appointing him might not desire the Truth. A worldling in that pulpit would have no qualms of conscience. He would say, "I am giving these people the very things they want. They are paying my salary." That would be his attitude because he had not received the spirit of the Truth.

One who had received the spirit of the Truth would say, "I now see that some of the things I have been preaching for years are injurious, dishonoring to God misrepresenting His character, and more or less turning people away from the Truth. I have been teaching error the very opposite of what I wish to do; I cannot longer dispense these errors. I am not the ambassador of this denomination; I am the ambassador of God. I am not the servant of this denomination; I am the servant of God of the Truth. If I should preach error, that which would be contrary to the Truth, I would be guilty before God. I must stop immediately."

Such a person would lose his standing - honor amongst men, favor, influence, etc. But all this is not to be considered. St. Paul says that these things are all but as loss and dross, are but vile refuse, if we can only win a place in the Kingdom. Then we shall have won the "pearl of great price." So, then, the speaking of the Truth is essential to the Christian. In his own heart, of course, he must have it enshrined. When he has received the Truth into his heart he will esteem it a blessed privilege to speak it.

Our tongue is the most powerful member of our body. Its influence is the greatest of all - the most far-reaching. It may be an influence for good or for injury. The Apostle says that with the same tongue we may praise God and injure men. To speak the Truth, to confess Christ before men, either publicly or privately, is a great privilege. But in order to be a servant pleasing to the Lord we must speak the Truth in love and without fear.

In this connection the Apostle calls attention to the fact that we are not to expect to be mature in these respects at the beginning of our Christian way. When we first enter the family of God, less might reasonably be expected of us than after we had been in the family for some time. We as dear children of God are to grow in the likeness of our dear Elder Brother, our Pattern, our Head. We are to "grow up into Him in all things." We are to recognize that He is the Head of the Church. And if we are to be members of that Body in glory, we must be developed. We are to mature in the fruits of the Holy Spirit, that we may be qualified and prepared to share in future that glorious Kingdom which is to bless the world.

"EXPRESSION DEEPENS IMPRESSION"

We are to exercise our function of ambassadorship - we are to "show forth the praises of Him who hath called us out of darkness into His marvelous light." And in telling this Message courageously and lovingly we should grow in grace and in knowledge. We are to proclaim the Truth, and at the same time to grow and develop in character. Why attain a growth of character? Because it will make us more like God. "God is love." He has other qualities; but this quality of love is the especially predominating the overruling quality of His character. God's Justice operates in conjunction with His Love, and His Wisdom would not attempt to carry out any plans that Love would not approve.

And so as we grow, the quality of love should be more and more manifest. The Truth is to be spoken in love. This is one of the things we should attain earliest. We are to curb, to bridle, our tongues. We are to see that our words are loving, kind, gentle. Speaking the Truth in love, we shall not only be accomplishing more for others but the lesson will also thus be more impressed upon our own minds. It has been well said that "expression deepens impression." Whoever appreciates and speaks forth these things of God in love will receive a blessing in his own heart and mind. In helping others he will be helping himself. "He that watereth shall be watered also himself."

NATURAL QUALITIES THAT NEED RESTRAINT

We see a difficulty in this respect in some of the stronger characters that come into Christ. There are characters that have less combativeness naturally, who would not be inclined to bring force to bear upon others in connection with their ambassadorship. If their Message did not seem to be favorably received, they would be likely to feel, "They do not like this, so I will not talk on this subject." But those who have more combativeness are liable to manifest the force of their disposition in the way they present the Truth. They might be too forceful they might place the matter before others as an obligation.

But we are to remember that consecration is not now a compulsory matter. It is an invitation. By and by force will be needed. The ones who are now sought are merely those who have the ear to hear; and such need only to have the word of counsel. If any use too great force in presenting the Message, the Great King would not be so well served, and hence would not be so well pleased.

Others may have great approbateness. They might have pride and wish to show off in the way of language or in their skill in handling the Sword of the Spirit. They might give out the Message with the idea of rousing in others the thought, "See how much he knows; he is a wonderful digger in the Bible." This seems to be a temptation to many. They seem to like to be in the lime-light just as others like to keep out of the lime-light. The one might have to force himself in order to go and speak the Truth in public as an ambassador; while the other would have to curb himself somewhat

in this respect. The only way for the latter to do is to learn to speak the Truth in humility, in love - the love of the Truth, the love of the brethren. It is God's Plan, we have nothing whereof to boast. We are always to present His Plan in meekness, gentleness, brotherly-kindness, love.

The Apostle Paul urges that we "consider one another to provoke unto love and to good works." The word provoke here means to stimulate to call forth. Love is not easily called forth to anger. It is longsuffering. We might say, strictly speaking, that it is not the quality of love that would be moved to anger. Yet righteous anger is not incompatible with love. God is the highest representation we have of love -- "God is Love." Yet the Scriptures assure us that God is angry with the wicked every day. His anger is righteous indignation against sin.

Looking to God as the Great Example, we see that His love was manifested toward His creatures in the beginning. It was love for humanity that provided the Garden of Eden with all its blessings and its perfect life just as for the angels His love provided for all their blessings. But when sin came in, Love stepped back; in other words, Justice was the special attribute of God then manifested. Yet it was for the good of mankind that there should be this punishment for sin. Even here God's Love persisted, though man had by sin become an opponent of God - an enemy of God; and Love was provoked to anger.

The Lord said through the Prophet, "Why have they provoked Me to anger?" (Jer 8:19.) Many Scriptures speak of God's anger. The anger of God has been against sin. It has been resting upon the world for six thousand years. But the Love of God has not been violated by this; therefore Love can be provoked to anger.

"Love is not easily provoked." It required the act of intentional disobedience on the part of Father Adam to provoke God to anger. It was not because Mother Eve was deceived that the sentence came upon the world. The anger of God came upon the world, and the sentence of death was pronounced, because of Father Adam's sin which was committed with full knowledge. During these six thousand years of sin God's Love has been in abeyance so to speak, provoked to the point of withholding its manifestation.

But all the while God's character has not changed. He did not cause the diabolical conditions which prevailed in the Dark Ages. Love would never sanction sin. "The wages of sin is death." And everything that goes with death is a part of that penalty, that sentence. But God has permitted these conditions for man's ultimate good. This love of God, held in abeyance, has bided its time to manifest itself to our race.

In due time God sent forth His Son to be man's Redeemer. He came and gave His life a willing sacrifice for human sin. In due time the call went forth to gather the Church. And this Church is being gathered - during this Gospel Age. In due time the Church will be exalted in Kingdom glory. In due time that Kingdom will lift up from sin and degradation all those of mankind who are willing to accept life on God's terms.

CULTIVATION OF LOVE ESPECIALLY NEEDFUL

How earnestly we need to watch and pray, that we may indeed be fitted for our great future work! There is a danger that love will not be sufficiently strong in us for by reason of the fall sin and selfishness have come to be preponderating influences. These principles, having the ascendancy, and operating for six thousand years have made man very lacking in love, sympathy, brotherly-kindness and long-suffering. Now there is a greater natural tendency toward anger, malice, strife, hatred, than toward love. Consequently, when God accepts us into His family He tells us that one

of the first requirements is love. Love must grow in our hearts and minds; it must permeate all our thoughts, words and actions.

The Apostle in speaking of love as respects the Church assures us that if we would be pleasing to the Lord we must develop this grace richly. Those who possess this quality in goodly measure will not be easily provoked to anger. Those who possess little love will be easily angered. The love which the Lord appreciates is long-suffering. This does not mean that there would not be proper occasions for anger in God's people. There should be a feeling of righteous indignation when we see injustice. Why? Because injustice is wrong. God is angry with injustice; and so God's people should have no sympathy with injustice in any form.

If the Lord's people do not cultivate the quality of justice they will get into that attitude where they will not appreciate justice at all. While knowing what is right and what is wrong, and while appreciating justice, we are to cultivate the quality of love. None can say that his own estimate of justice is altogether right and the other man's is entirely wrong. None can say, "I do not need to cultivate this quality, but my brother needs it." But each should think, "Here is a brother - perhaps he labors under greater disadvantages than I have to strive against. He is a brother of mine according to the spirit. He seems to me to be doing wrong, but I sympathize with him because he probably does not see that it is wrong. On the other hand, it is possible that I may be wrong myself."

LET US HAVE SYMPATHY FOR ALL MEN

God has no sympathy with sin. But He has so much sympathy for the sinner that He has provided His Son to uplift the sinners, and has set apart a thousand years for the work of uplift. We note injustice. We ought to note it. But it is not for us to flay, to inflict the punishments. It is for us to leave the punishments to the Almighty. We are, therefore, to "judge nothing before the time." We see wrongs committed. We say, "I know that to be a crime; but it is not for me to settle with the criminal. God knows to what extent he is responsible; I do not. It is my duty to look at him from the standpoint of sympathy. It is my duty to pray for him and to assist him all in my power - out of his wrong views into right views. But even in this I am to be wise as a serpent, harmless as a dove. I may know that such conduct is wrong, but I cannot know as to the individual - how wrong he may be."

So love looks out and sees that the whole world is in much difficulty through the fall. And love says, "Be gentle toward all - be meek. I am ever to remember that we are in a world of sin, pain, sickness, death." From this viewpoint love will not be easily provoked, but will think kindly and sympathetically of others. So, dear brethren, let us grow up into our glorious Head in all things, until, made perfect and complete, we are "presented faultless before the presence of His glory, with exceeding joy." - Jude 24.

"The time is short! Then be thy heart a brother's
To every heart that needs thy help in aught.
How much they need the sympathy of others!
The time, the time is short!"

- Reprints, Nov. 1, 1916, page R5977.

Christian Soldiership

"Endure hardness as a good soldier of Jesus Christ." - 2 Timothy 2:3

WE ARE pleased to credit the following article to a secular journal -- the *Atlanta Constitution*.

The service of Christ resembles no other so much as that of a soldier. There are few life-callings among men that demand such absolute self-surrender from the recruit as that of the soldier.

In the decision to be a soldier one subordinates all other considerations -- those of self-will, family supremacy and the varied opportunities of the free-man. It is to go under a vow of complete, unquestioning obedience to the orders of superiors. It is to abandon home for the camp, to forego the right of first serving the interests of father and mother, wife and children, business or friends. It means the entire suppression of every selfish interest for the advancement of the supreme cause one has contracted voluntarily to serve, to follow and for which, if need be, to die.

It seems hard to some minds to compare the service of Christ with that of a good soldier. Nine-tenths of those who call themselves Christians refuse to give their service that significance, and mutiny outright when called upon to act upon that principle. The weakness of the church universal as the leader of morals and life culture in the world is due to the fact that most Christian men and women serve Christ as independent camp followers. They are unattached, or uncommanded, or disobedient to the duty of discipline, and do as they please rather than as they are obligated by the commands and principles of Christ.

Goethe said that "earnestness is eternity" and the spirit of God is the spirit of earnestness. He who is informed and inflamed by that spirit will be filled to overflowing with zeal, courage, daring, fortitude and the faith of conquest. In the fervor and forcefulness of these feelings he will serve his Master, as the soldiers of Alexander followed unquestioning where he led; as the soldiers of Leonidas, who died rather than retreat; as the soldiers of Napoleon, who believed him invincible always; and as the soldiers of Lee, who felt that he could not lead them wrongly or to defeat.

If Christ possessed in this world today an army of men and women one-hundredth part the figures of official Christendom, who would follow him -- who would labor, fight and endure as do the soldiers of our American armies-he could not long be kept from his worldwide conquest.

But he has few real soldiers in his service. Most of his followers are pensioners, pleading always that he will do something for them -- ease their pains, disperse their enemies, smooth their paths, increase their fortunes and bed them in places of plenty and comfort. They are a hungry and a helpless host.

One would expect naturally to find in the pulpits stalwart captains of the army of our Lord. And yet how few are they who do not look more closely to their hire than to their opportunities to for hardness? They are eager for rich and easy pastorates, they dwell in luxuries and preach as those who make pleasant music *on* a lute. Transfer them to posts of poverty, scant rations, hard service among the poor and the sick, and they become broken-hearted over their lot as soldiers!

The true soldier does not debate his cause. He is rightly supposed to have settled upon its justice and righteousness before he enlisted to serve it. Thereafter he avouches it and defies contradiction of it. He is ready to spend all and be all spent in its defense. He does not fight for the rations that

are doled to him, but for the great principles and great purposes of the cause to which he is committed

No man should deceive himself in a matter so plain and serious as the service of Christ. If he doesn't mean to abandon himself to the commands and demands of his Master, he ought to be honest enough not to offer a hypocritical profession and a treacherous or abortive promise of service. The causes of Christ on earth need men who are strong in will, courageous of heart and hardened to self-sacrifice, sufferings and the perils of conflict and death. None other can do the work that is needed to pull down the strongholds of sin, rout the enemies of righteousness and set forward in hostile territories the standards of the kingdom of Christ.

It is glorious to serve Christ *in* honesty and in fulness of fidelity. There is an ineffable joy in being on the right side, in knowing that one's service is toward victory and that beyond the field of blood and the valley of shadows is an abundant entrance into the joys and peace of the triumphant King of kings. For that hope none should shrink from the harness of battle, none quail before the rage of the enemy, and none tremble before the certainty of hunger, thirst, nakedness, wounds or death!

- *Reprints R3162, R3163*

"We're going forth with a acre' trust
And a truth divine and deep;
With a message clear, a glorious work,
And a charge, a charge to keep.

"Brethren, let it be your greatest joy
That the Lord can count on you.
If all besides should falter and fail;
To your trust be always true."

Covenant People

"I will make a compact of peace with them, a lasting compact; I will settle them and multiply them and set my sanctuary among them for all time; my dwelling-place shall be with them. I will be their God, and they shall be my people; and when my sanctuary remains among them for ever, the nations shall learn that I am the Eternal who sets Israel apart." - Ezekiel 37:26-28.

EVENTS of the passing days and hours portend the long-promised Messianic Kingdom. The Gospel Age is ending. Israel's dispersion has turned into homecoming. Partial blindness has obscured God's favor to Israel for nearly two thousand years, but now, his recorded word is being fulfilled: "Before they call I will answer."

The summary removal of the crown and diadem from Zedekiah put an end forever to the man-kings in Israel. God ordained that David's throne should be occupied by the Lion of the tribe of Judah, not a mere man but the promised Messiah. The human kings of Israel were not of God's purpose, but permitted of him at Israel's insubordinate request. Doubtless the desire for a human king was prompted by the tinsel pageantry, pomp and show of neighboring Gentile nations. Israel was specifically warned that in their request they were rejecting God as their king, which would add to their sorrow and distress. Perhaps this permission to Israel, like the seven times of Gentile dominion, was to demonstrate finally, the futility of heady ineptitude and insufficiency of human ability. The wisdom of God is far above the feeble might of men, and soon all will realize that Moses spoke the truth when he said: "Every soul which will not hear that Prophet shall be destroyed." - Acts 3:22-26.

The first covenant people, in point of time, was natural Israel. That covenant was described in Scripture as a marriage with God. Israel broke the covenant, but God did not put her away permanently. (See Isa. 50:1 and Jer. 31:31-34.) Gentiles, as the name implies, have never had a covenant with God. All who come into the favor of God must become Israelites. (Rom. 9:4; Micah. 4:22.) The promised blessing of all the families of the earth greatly concerned natural Israel; they looked forward to the privilege of becoming the "blessed nation" under the Law. Human imperfection made it impossible to keep the Law inviolate, although repeatedly, year after year, they were permitted to make the attempt, but the blood of bulls and goats could never bring perfection. -Hebrews 10:4.

Israel failed her covenant, failed to see "the new and living way" when Jesus, a Jew, offered himself. They rejected him then, but thanks to God it did not affect his status as their prophet, priest, and king, with the power of life in his hands. Jesus came unto his own, he did not come to the Gentiles, and obviously he does not return to the Gentiles. He said, *"I am sent only to the lost sheep of the house of Israel."* The Lord was not contradicting the angel who announced to the shepherds on the Judean hills that the birth of Jesus was "good news of great joy to all people." The simple fact is: there is a due time for the Gentiles, they cannot be recipients of God's favor and blessing as a nation until they come into the Kingdom for which we have long prayed, "Thy kingdom come."

Provision was made in Israel's covenant for the adoption of strangers into their midst with full privilege and fellowship; picturing the fact that all mankind are to be incorporated into the Kingdom of the Messiah. The word "gentile" means outsider. The "tabernacle of David" is of the chosen people; it has fallen down, but God will set it up again with the Messiah upon the throne and "it will be the desire of all nations." In the sight of God there is no Gentile Christian Church,

nor Jewish Christian Church, simply Church-the Body of Christ. One arrangement for all, "One God and one mediator between God and men." Every subject of the Kingdom who gets eternal life will become an Israelite -- a prince with God.

Israel's return to the homeland is evidence, *prima facie*, that the preparation of the earthly phase of the "stone" kingdom is in advanced process. Gentile dominion must give way, in fact it is breaking up. Jeremiah 25:31-38 very concisely puts the matter:

"A noise shall come even to the ends of the earth; for Jehovah hath a controversy with the nations; he will enter into judgment with all flesh; as for the wicked, he will give them to the sword, saith Jehovah. Thus saith Jehovah of hosts. Behold, evil shall go forth from nation to nation, and a great tempest shall be raised up from the uttermost parts of the earth. And the slain of Jehovah shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the face of the ground. Wail, ye shepherds, and cry; and wallow in ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are fully come, and ye shall fall like a goodly vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and the wailing of the principal of the flock! for Jehovah layeth waste their pasture."

In parlance of the sacred Scriptures, Israel was "a lovely spreading olive tree," of God's planting. (Jer. 11:16, 17, *Moffatt*.) Paul calls the Gentiles a "wild olive," thus indicating they were outside covenant relationship with God. The Lord never changes his Plan. The covenant made with Abraham was bound with an oath. The faithfulness of God is sure, despite human unfaithfulness; and for this Divine characteristic we are all thankful. Israel has been a people of much sorrow, dispossessed of prophet, priest, and king as well as of the tabernacle equipment necessary for the atonement day; but now, from every quarter of the globe, speaking languages strange one to the other, they come with one thought, one aim--the peace and safety of home. This home-returning people furnish a spectacle never before seen, on such a scale. Truly astounding! Enough to make the heart of a Christian pulsate with joy! Outstanding evidence of the Kingdom's proximity! Does it not seem miraculous that such strides can be made with such odds, in the very midst of rapidly declining world powers? For every slipping step of the kingdoms of this world, Israel forges forward a firm and steady pace. Without money, sick, hungry, and scantily clothed, Israel is returning; the lame, the halt, the blind, find sanctuary, food and clothing; rationed it is true, yet far more than they received in the DP camps of Europe. The Eternal promised, "Though I make a full end of all nations, whither I have scattered thee, I will not make a full end of thee."

Israel's return is providential. Isaiah says (Isa. 40:10, *Moffatt*): "Here is the Eternal coming in power, maintaining mightily his cause!" God gives a commission to some of his servants to help returning Israel. The same Prophet says: "Console my people, console them -- 'tis the voice of your God -- speak to Jerusalem tenderly, proclaim to her that her hard days are ended, her guilt paid off, that she has received from the Eternal's hand full punishment for all her sins. Hark! there is one calling, 'Clear the way for the Eternal through the waste, level a highroad for our God across the desert: every valley must be filled up, every mountain and hill lowered, rough places smoothed, and ridges turned into a plain and the Eternal's glory shall be revealed before the eyes of all; such are the orders of the Eternal. Up to the high hills, O herald of happiness to Zion! Raise your voice loudly, O herald of happiness to Jerusalem, raise it fearlessly, and tell the towns of Judah, "Here is your God! Here is the Eternal coming in power, maintaining mightily his cause! Here he is bringing what he has won, bringing what he has gained! For he feeds his flock like a shepherd, and gathers them in his arms, he is carrying the lambs in his bosom, and leading the ewes gently.'""

Jeremiah has this to say (Jer. 31:7-9, *Moffatt*): "Shout aloud on the hilltops, ring out your praises, cry, 'The Eternal has saved his people, the remnant of Israel!' I am bringing them from the north-land, gathering them from the ends of the earth; blind and lame among them, women with child and women in travail-they come back, a great company. They went away in tears, I lead them back consoled. I guide them to streams of water, by smooth roads where they cannot stumble [airplane]; for to Israel I am a father, and Ephraim is my first-born son."

Surely what God has so copiously caused to be recorded concerning natural Israel and his covenant with her, demands the most careful study by those who have made a covenant with him by sacrifice. Israel has been blind to the fact that Elijah illustrates the Church, particularly in this end of the Gospel Age, and it would seem that others have overlooked the full picture. God is not mocked, he set Israel up as a lovely spreading olive tree. Paul says: "Some of its branches were broken off," and branches from the wild olive were grafted into the root and stem of the same lovely spreading olive tree. As a nation, Israel proved unfit to become joint-heirs with Jesus Christ as the seed of Abraham. The High Calling of God was to go out only to believers in Christ Jesus regardless of nation, race, color, or sex. The lovely spreading olive tree-the true seed of Abraham, is now seen as Christ Jesus and his Church or Bride. "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." This, a great mystery hidden from ages and generations and now made manifest, is "Christ in you, the hope of glory."

The Apostle Paul could hardly convince the Jews that Gentiles were to share Divine favor with Israelites, because they had so long possessed the exclusive favor of God. Peter was the first to be apprized of this unusual procedure, the first to see that the door of the *High Calling* was opened to all believers in Christ Jesus. In his first letter, 1 Peter 2:9, he says:

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who bath called you out of darkness into his marvelous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy."

God's purposes were not to be thwarted by failure of the human element; he simply resorted to the expedient of grafting -- a well known process of horticulture. The wild olive tree was not of God's planting, but there was nothing to hinder him from using some of its branches. The covenant of sacrifice or by sacrifice was initiated by our Lord and will continue until the Church is complete; the grafting process began with Cornelius, the Gentile centurion.

The Church, the second covenant people, first in order of rank, in God's arrangement are to be rulers over the first. This seeming strange act of God was illustrated long ago in the two sons of Isaac. Esau, the elder, served Jacob the younger; their parents, Isaac and Rebecca, were told before the twins were born, that the elder would serve the younger. The question of inheritance, a touchy subject, put enmity between the brothers; in the end, the brothers were reconciled. Likewise between the two covenant peoples there has been a wide breach; they also will be reconciled.

The Royal objective in calling the second *holy nation* is joint-heirship with Christ in his Kingdom. In Romans eleven it is disclosed that grafting was necessary to obtain the foreordained number (144,000) which, as illustrated in the figure of the "tame olive tree," is God's arrangement for the fruition of his promise to Abraham. The Apostle handles this touchy subject of inheritance with finality, disclosing the fact that there were some who contended that the Gentiles had supplanted Israel. He set them right in this. Disparaging the spirit of boasting, he reminded his

Gentile brothers that only through becoming Israelites could they partake of the fatness of the root and stem of the tree. The tree had not been uprooted; only some of its branches were broken off. He showed, furthermore, that the natural branches were not necessarily permanently removed:

"For if you have been cut away from the wild olive, which is naturally wild, and grafted contrary to nature, upon a garden olive, how much more will the natural branches be grafted into the proper olive? To prevent you from being self-conceited, brothers, I would like you to understand this secret, it is only a partial insensibility that has come over Israel, until the full number of the Gentiles be come in. This done all Israel shall be saved." - Romans 11:24-26, *Moffatt*.

Israel will grow in favor with God as she aligns herself with God's program. The present government in Israel is a human effort to become a member of the galaxy of nations. We can but marvel at the progress they are making in view of the fact that their program is apparently somewhat counter to God's. Israel will soon discover that treaties with the kingdoms of this world will only add to her difficulties and embarrass her leaders. Safety lies in complete acquiescence in the Divine program, as they endeavor to do what they can for themselves. The only reliable source of information available to them, at the present time, is the word of Moses, the Prophets, Jesus and his Apostles. Their statesmen and wise men of old, will return from the grave and will be charged by Divine mandate with ordering the affairs of Israel under the rule of the Messiah.

God warns against reposing trust in a league of nations (Isa. 30:15, 16, 18-21, *Moffatt*):

"The Lord, the Eternal, Israel's Majesty, he had declared, 'Your safety lies in ceasing to make leagues, your strength is quiet faith.' But this you would not have, you answered, 'No, we must have a cavalry to make a charge!' . . . So the Eternal longs to favor you, and moves to show you pity; for the Eternal is a loyal God; happy are all who long for him! No more tears for you, O folk of Zion in Jerusalem! For he will show you favor when you sigh, and answer you as soon as he hears your cry. Though scant and scarce may be your bread and water from the Lord, yet he your Teacher never leaves you now; you see your Teacher for yourselves, and when you swerve to right or left, you hear a voice behind you whispering, 'This is the way, walk here.'"

Zechariah also prophesies:

"They shall look at Him whom they stabbed and lament for him bitterly, as a man laments for his only son; bitter shall be their grief for him, as bitter as a man's grief for his first-born child." - Zech. 12:10.

The Bible from Moses to John was written by Israelites for Israel. The Church is no exception, for they become Israelites indeed. No true Christian can have racial prejudice, and they must love even their enemies. More dependence upon the Bible and less upon leaders, around whom there is a tendency to build a fence, keeping outsiders out and insiders in. Jeremiah says: "I am against prophets who pick up my words each from his fellow." - Jer. 23:30.

The privilege of prayer is to the household of faith. How can one say: "Our Father" if he is outside God's family? Israel once had access to God through the Aaronic priesthood, with the ephod, the ark of the covenant, and the furnishment of the tabernacle, but now they have no priest, no ephod with its jewels by which the "yes and no" answers came. Israel can have no atonement until Messiah. The tabernacle of David is Israel's contact with heaven, but even before it is set up, the Lord takes cognizance: He says: "Before they call I will answer, and while they are yet speaking I will hear."

Material is being gathered for the setting up of the tabernacle. The present government of Israel, we might say, is an interim government of their own device. When the Lord takes over, he will repair the breaches and establish a kingdom, not a democracy as they boast at present. "They shall then call Jerusalem, 'the throne of the Eternal,' and all nations shall gather to it, living no longer by the stubbornness of their evil minds. In those days the house of Judah shall join the house of Israel, and they shall come out of the north-land together to the land that I gave as a heritage to your fathers." - Jer. 3:17, 18, *Moffatt*.

Israel knows her destiny is directed by a power beyond her own, and it is perplexing, because she also knows that her restoration and blessing shall be at the hand of the Messiah. Open your eyes O Israel! Look up! He is from above and with all power, no longer a sacrificing priest but your *King*. For your fathers' sakes He will extend the arm of power in your behalf; yes, it is already extended! It would be well to remember the words of Moses that God would bless those who bless Israel and curse those who curse Israel. The spirit of good will, and fellowship between the two covenant-people should be after the order of Elijah and Elisha. "The law shall go forth from Zion and the word of the Lord from Jerusalem." Amen.

- *C. H. Meadors*

Among Those Mentioned

"Love vaunteth not itself." - 1 Cor. 13:4.

MANY PEOPLE go through life without "making the first page." And that is often to their credit. Unhappily, the conspicuous place in the headlines is not always given for merit. Too frequently, it is awarded those whose deeds are shameful. And yet that fact is not wholly without its consoling implications. It is the departure from the normal course of life which makes news and wins publicity; and the reason great prominence is given to acts which shock and horrify (or, to use the language of the President, "shock and anger") is precisely that these are the unusual happenings.

For every cruelty and betrayal which figures in display type, there are a thousand acts of kindness and fidelity we never hear about. Smiles are less dramatic than tears. We may pass a hundred smiling children on the street, and beyond the fact that their cheerful faces will warm our hearts and gladden the day, our attention will not be held by them. But a crying child will halt us, will gather about him a crowd of curious sympathizers. We should not allow the more compelling interest of crime and scandal and pain and grief to make us think that these things are typical of life.

There are, of course, deeds of love and fidelity and unselfish heroism which rise into the high light of thrilling drama, and some of these find their way to the first page and hearten us all with their proof of human worth; but the number that attains this advertisement is far less than the number of which we never learn, unless, by chance of some sort, we happen on them. This is because, as St. Paul tells us: "Love is not boastful. It does not put on airs. It is not rude. It does not insist on its rights. It does not become [improperly] angry." Love goes quietly and patiently about its work. But hatred and malice and envy and passion are strident, bold, violent. They violate the amenities; they break the rules of social relationship; they transgress the laws. The man who is living according to the principle of love is not sought by the police; but the policeman is on the trail of the evil-doer, and wherever the policeman goes, there goes the reporter.

Now while it is comforting to bear all this in mind, it is no less an occasion for regret that we do not hear more about the people who are doing the little kind things and brave things. We have not made enough of their importance, for they are, in truth, the saving element in the world's life. They should at least be among those mentioned when we are recounting the splendid deeds and great names which honor mankind. One of the beautiful things about St. Paul, who in such self-effacing fashion lived the life of love, is the fact that he found occasion, often to mention those men and women of his acquaintance concerning whom he could speak some words of praise.

For more than a thousand years these names have lived, and millions of persons have read them. They are among the immortally commemorated, not for any great, news-making achievements but for quiet, kindly, faithful service, which too frequently goes unrecognized. It is perhaps encouraging for some of us who are . inconspicuous to know that according to that standard of values by which St. Paul measured life-the standard he learned from Jesus-these people are "among those mentioned."

There is, for example, Ampliatus. We know little about him except that he lived in Rome, and, probably, was a Roman by race., But St. Paul calls him "my dear Christian friend." That phrase suggests much. This was a man who had impressed himself upon the great Apostle by his sympathy, his consideration, his , kindness. His name is on the roll of honor for no outstanding

deed but for a friendly attitude toward a man who was in sore need of friends at times. And there are "Tryphena and Tryphosa," manifestly sisters, possibly twin sisters. Paul mentions them because they were "hard workers for the Lord's cause." Not brilliant workers, but hard workers. There are many "Tryphenas and Tryphosas" in the world today. They are keeping our ecclesias going, doing the drudgery of religious service, and they deserve a place among those mentioned. And there was the mother of Rufus. Her name is not given. St. Paul calls her son an "eminent Christian," but he says of the mother, "She has been a mother to me." And all the mothering hearts, whether they have -eminent sons by whom they may be identified, deserve a place on the roll. Gaius is more than once referred to. St. Paul names him as his host, and the "host of the whole church." Gaius was a hospitable man. His door was open. "There was welcome in his house for any follower of the Master. Thus he wins, unsought, his honorable mention.

In Philippi lived Euodias and Syntyche. They were a human pair, sisters in faith if not by blood. But they did not always pull together. St. Paul writes: "I appeal to Euodias and I appeal to Syntyche to agree together, as Christians; and I beg you, my true comrade, to help them, for they toiled at my side in spreading the good news." Faithful workers, both of them, zealous in spreading the good news, and this fact overshadows the minor discord which interfered with their teamwork. St. Paul's "true comrade" could do a bit of quiet, worth while service by helping them to agree as Christians. There are plenty of chances today to qualify as "true comrades" of the great Apostle by a like service.

There are not many Pauls, but there are multitudes of such people as St. Paul delighted to mention in his letters. They may never make the first page, but they are doing something better, vastly better -- they are making life endurable for the rest of, us; they are weaving beauty and love and hope and joy into the fabric of our days; they are the players of the chamber music, which, when we are weary of the flaunting flags and the blare of the brass band on the crowded streets, steals into our souls with its softer harmonies. They are help and comfort and peace. They live by the unseen realities, and in their presence the faith in God and goodness strengthens. - 1 Cor. 13:4, 5 Rom. 16:8, 12, 13, 23; Phil. 4:2.

- *The Herald*

Let the Lower Lights Be Burning!

Brightly beams our Father's mercy
From His lighthouse evermore,
But to us He gives the keeping
Of the lights along the shore.

Dark the night of sin has settled,
Loud the angry billows roar;
Eager eyes are watching, longing,
For the lights along the shore.

Trim your feeble lamp, my brother;
Some poor sailor tempest tossed,
Trying now to make the harbor,
In the darkness may be lost.

Let the lower lights be burning!
Send a gleam across the wave!
Some poor fainting, struggling seaman
You may rescue, you may save.

- *P. P. Bliss*

Notice of Annual Meeting

All should be aware of the fact that the affairs of our Institute are in the hands of seven brethren who are elected from its membership to serve for a period of one year or until their successors are elected.

Our Annual Meeting this year is scheduled to be held (D.V.) Saturday, June 4, at 10:00 a.m., in Agawam, Mass., 218 Shoemaker Lane.

Membership in the Pastoral Bible Institute is, and always has been, open to any consecrated brother or sister who "is in full harmony with the purpose, spirit, and policy of the Institute," and who intends to support it "in all reasonable ways as he or she shall deem to be the Lord's will."

As stated in its charter, the purpose for which the Institute was formed is "the dissemination of Bible truths in various languages by means of the publication of tracts, pamphlets, papers, and other religious documents, and by the use of all other lawful means which its Board of Directors, duly constituted, shall deem expedient for the furtherance of the purposes stated."

The membership fee is five dollars (\$5.00) which should accompany the application. If an applicant lacks the membership fee, but is otherwise acceptable, the fee will be paid out of a special fund provided for that purpose.

In order to participate in the election of directors at the next annual meeting, anyone, not already a member, who desires to apply for membership should do so promptly as, according to our bylaws, "the registration of such membership must be made twenty days prior to the election."

Members of the Pastoral Bible Institute are hereby reminded of the privilege which is theirs of nominating in the pages of this journal the brethren they wish to elect as directors for the fiscal year 1977-78.

The brethren whose terms of service will expire are: F. A. Essler, A. Gonczewski, J. C. Jordan, J. T. Read, P. L. Read, W. J. Siekman, and J. B. Webster.

The brethren here named are pleased to report that a spirit of Christian love and harmony exists in their midst; and they have every reason to believe that the Lord has seen fit to bless their association in this ministry. They realize, however, that those carrying on any work may fail to see opportunities for improvement and expansion apparent to others not charged with such responsibilities, and that for this reason changes in office sometimes have beneficial effects. They therefore urge upon all members of our Institute that they make this a special occasion for prayer, that our Father's will may be expressed in the vote of the members. If after prayerful meditation any are led of the Lord to nominate brethren, and will forward the names and addresses of such brethren so as to reach this office on or before April 10, 1977, such names will be published in the May June issue of the *Herald*, that all members may have an opportunity of voting for them.

Entered Into Rest

Hilda F. Amidon, Seminole, Fla.
Otielia Barr, Ferndale, Mich.
Charlotte Cole, Buena Park, Cal.
Nicholo Creanza, Springfield, Mass.
Lora Deering, Park Ridge, Ill.
Harriet B. Harrison, Wash., D.C.
Doris Hudson, Welling, Eng.
Frances Kupiec, Bayside Hills, N.Y.
Nick Molenaar, Santa Monica, Cal.
Jules Randour, Aurora, Ill.
Percy Sutcliffe, Romford, Eng.