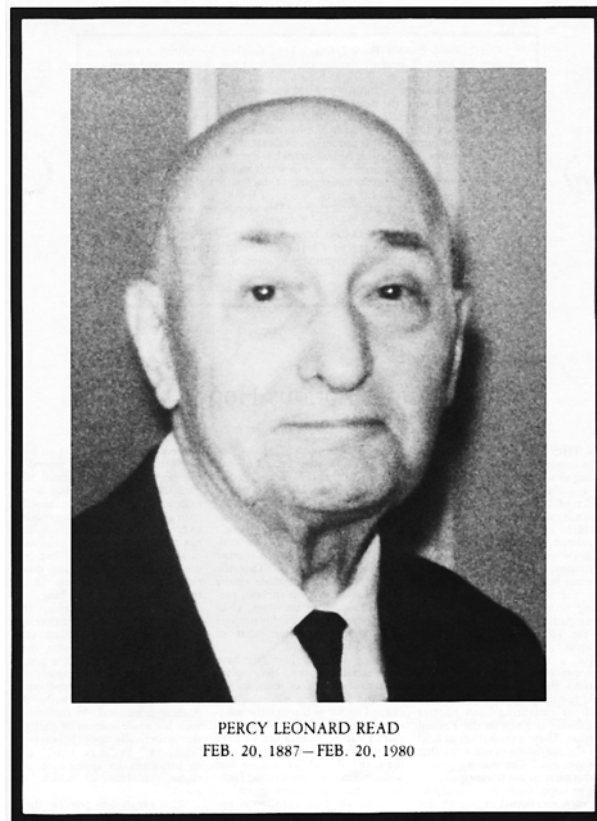


THE HERALD OF CHRIST'S KINGDOM

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**PERCY LEONARD READ
FEB. 20, 1887-FEB. 20, 1980**

Our beloved Brother Percy Leonard Read finished his Christian course on February 20, 1980. A brightly shining spiritual light has been removed from our midst. Mingled feelings of joy and sadness move us, but great joy predominates in our memory of his faithful ministry to HIM whom he loved so dearly. "Precious in the sight of the Lord is the death of his saints."

A Christian from early youth, Brother Read joyfully embraced "Present Truth" in 1916 and was directly involved in the Institute's ministry from its inception in 1918, serving as director, editor, secretary, treasurer, writer, and often as a speaker both in this country and abroad. Almost to his last day when physical illness became severe, he exhibited the spiritual vibrancy in words and acts that had characterized him throughout life. One thinks instinctively of the Master's promise to each victor: "Well done, good and faithful servant . . . enter thou into the joy of thy Lord." With keen anticipation we await the glorious Day soon to be, when, with our dear Brother, "we shall ever be with the Lord." Alleluia!

The pages of the HERALD have been enriched by his many articles, all reflecting the sober and sound exegesis of his logical mind. To honor his memory, this issue of the HERALD is devoted exclusively to some of his always to be treasured words.

- Directors and Editors

Our Glorious Hope

"Let us hold fast the confession of our hope that it waver not." - Heb. 10:23, A. R. V.

IN THIS meditation we propose to consider "our glorious hope." Living as we do today in the midst of a world without hope, in the midst of a world, the fashion of which is rapidly passing away, what could be more fitting, what more calculated to stimulate and inspire us anew to holy living and faithful testimony, than to review our glorious hope; the hope of eternal life; the hope of immortality; of being with and like our Lord; of participating with Him in bringing in the Times of Restitution long promised and now so close at hand?

For a text we have selected Hebrews 10:23 the King James Version this verse reads: "Let us hold fast the *profession* of our *faith* without wavering." A better translation is given in the Revised Version. There it reads: "Let us hold fast the *confession* of our *hope* that it waver not." The inspired writer, in this verse, is not referring to faith but to hope. Faith, hope, and love are each mentioned in turn in this remarkable exhortation. First, in Heb. 10:22, he exhorts: "Let us draw near, with a true heart, in full assurance of *faith*." Then, in the next verse, Heb. 10:23, the verse we have chosen for our text, he continues, "Let us hold fast the confession of our *hope*, that it waver not"; and finally, in Heb. 10:24, he concludes: "Let us consider one another to provoke unto *love*." That the passage may be still more clearly seen in relation to its context, permit us to quote seven verses, Heb. 10:19-25 inclusive, using for this purpose yet another translation, that of Weymouth:

"Since then, brethren, we have free access to the Holy place through the blood of Jesus, by the new and ever-living way which He opened up for us through the rending of the veil -- that is to say, of His earthly nature -- and since we have a great Priest who has authority over the house of God, let us draw near with sincerity and unflinching faith, having had our hearts sprinkled, once for all, from consciences oppressed with sin, and our bodies bathed in pure water.

Let us hold firmly to an unflinching avowal of our hope, for He is faithful who gave us the promises. And let us bestow thought on one another with a view to arousing one another to brotherly love and right conduct; not neglecting -- as some habitually do -- to meet together, but encouraging one another, and doing this all the more since you can see the day of Christ approaching."

In the Epistle from which this passage is taken the writer develops the thought that Christians constitute; under Christ Jesus their Head, a new priesthood; a priesthood which may be compared, anti which, because of its superiority, -may be contrasted, with the Aaronic priesthood. In conformity with his whole current of thought this writer calls upon believers to "enter in" to "draw near," and so personally to appropriate and enjoy the blessings which are theirs.

What a marvelous privilege theirs is, when rightly understood, received, and exercised! A kingdom of priests unto God! How is it that we have this freedom of access into the presence of the Almighty? We all know that only as a great favor through influential friends could we gain an audience with the great ones of earth, and then only with proper formality as to dress, etc. Surely it is not to be supposed that anybody, at any time, and in the filthy rags of his own righteousness, may rush unceremoniously into the august presence of the Majesty on High. No, indeed! Our boldness rests on the merit of another. We do not come before God in ourselves, but in Jesus.

And we are bidden to enter God's presence on two grounds: First, access into the presence of God is made possible and free for us through the shedding of Jesus' blood. We may approach God by the new and living way which Jesus has opened for us by the sacrifice of His flesh, the laying down of His earthly life in death. In the second place, after opening the way for us, Jesus did not remain dead, but was raised by the Father's power to life on the divine plane. He has now become a great High Priest with authority which extends over the greater tabernacle not made with hands. Let us then, first, because we have this freedom of access, and second, because, after we enter, we shall find this great One at God's right hand, always ready to plead our cause, ever living to make intercession for us, let us boldly -- not boldly in the sense of impudently, but boldly, in that all fear is removed--let us boldly *draw near* to God.

"LET US DRAW NEAR"

The phrase "draw near" is of peculiar interest as suggesting the approach to God of a priest--in the exercise of the priestly office, it is the expression used in the Septuagint Version of the Old Testament for the approach of priests to God in the services of the tabernacle. Thus, for example, in Lev. 21:17, we read: "Speak unto Aaron, saying, Whosoever he be of thy seed throughout their generations that hath a blemish *let him not approach* [that is, let him not *draw near*], to offer the bread of his God."

Here, in the Epistle to the Hebrews, the phrase "draw near" occurs no less than five times. We first meet it in chapter 4, verse 16, where, after telling us that our High Priest, Jesus, passed through the real heavens in contrast to the holy place and the most holy of the typical tabernacle through which the Jewish High Priest, passed, and after assuring us that Jesus is not an high priest that cannot be touched with the feeling of our infirmities, but that, on the *contrary* He is One who can be touched, because He was in all points, and in every respect, tried as we are yet without sin, he goes on to say: "Let us therefore *draw near* with boldness unto the throne of grace, that we may receive mercy and may find grace to help us in time of need."

In chapter seven we meet the phrase again. Here the Apostle stresses the fact that our High Priest continues -- in contrast to the high priests of the Aaronic order. The latter each occupied office for only a few short years, and then died, each one thus being hindered by reason of death from continuing in office. But He, Jesus, because He abideth for ever, hath His priesthood unchangeable, a priesthood which does not pass to any successor. After establishing this fact, the Apostle goes on to say, Heb. 7:25: "Wherefore also He is able to save to the uttermost them that *draw near* unto God through Him, seeing He ever liveth to make intercession for them."

The third occurrence of the phrase is in Heb. 10:1. This time the inspired writer observes that since the Law had only an outline or shadow of the blessings to come, and not a perfect representation of the things themselves, the Jewish priests, who officiated under that Law, could never, by repeating the same sacrifices which they continually offer year after year, give complete freedom from sin, to those who *draw near*. Next comes Heb. 10:22, to which we will return in a moment.

Finally, in Heb. 11:6, the expression meets, us once again, in that well-known citation: "He that cometh to God [that is to say, he that *draweth near* unto God], must believe that He is, and that He is a rewarder of them that diligently seek Him."

The invitation to "draw near," being applicable, only to priests, should not be understood as addressed to unrepentant sinners. To them the message of the Gospel is: Repent, and believe on the

Lord Jesus Christ and thus obtain forgiveness of your sins; you will then be in the condition and attitude of heart to receive the invitation, "Draw near unto God." The Apostle is addressing those who have already taken this step. He is addressing the brethren. "Having, therefore, *brethren*, boldness [courage, confidence, privilege] to enter into the holiest by the blood of Jesus ... let us draw near."

His language implies that there may properly be a diffidence on our part in respect to this privilege. We might properly hesitate to expect to have communion, fellowship, close approach to, the great Creator, realizing that by nature we are imperfect, "children of wrath-, even as others," and that in whatever degree we differ from others and are accounted worthy of such a privilege as that of drawing near to God, it is not on account of personal worth on our part, but on account of God's grace bestowed upon us through Jesus our Lord. The Apostle therefore speaks to consecrated believers in an encouraging voice: "Let us draw' near; let us have courage to draw near; let us have faith in God, who has made us such gracious arrangements and promises."

CONDITIONS OF APPROACH

There are, however, certain conditions specified as necessary, to thus drawing near. As no one can draw near to God except by attaining a "full assurance of faith," neither can he have a full assurance of faith unless he have his heart "sprinkled from a consciousness of evil," for as another Apostle declares: "If our heart condemn us, God is greater than our heart." (1 John 3:20.) We may be sure that if our course as new creatures is condemned by our own consciences, it would also be condemned by God. Whoever, therefore, would make progress in drawing near to God, must seek continually "to have a conscience void of offense toward God and man " (Acts 24:16), a conscience that is clear, that can say: "I am striving to do that which would be pleasing to God in harmony with my covenant of self-sacrifice, and I am striving too do that which would' be approved also by rightly disposed men." Nothing short of this would suffice for those who have consecrated themselves to be royal priests, to offer themselves as living sacrifices in the Lord's service, and to draw near to Him in the name and under the merit of the great High Priest of our profession, Christ Jesus.

WASHED WITH WATER

The expression, "Having our bodies washed with pure water," does not, as we understand the passage, refer to taking an ordinary bath, nor as many expositors seem to think, does it refer to water immersion, but in harmony with the entire context, it figuratively represents the continued process of cleansing ourselves from all filthiness of the flesh and spirit, perfecting holiness in 'the reverence of the Lord, elsewhere enjoined by the Apostle: (2 Cor. 7:1.); By nature we are all imperfect, sullied, more or less depraved; and our devotion; to the Lord is manifested, first of all, by our full acceptance and full assurance of, faith in the merits of Christ's sacrifice; and secondly, by our earnest efforts to put away from our flesh, as we have already put away from our hearts, all things defiling and displeasing in the Lord's sight; that thus we may more and more become copies of His dear Son, our Lord. This washing- of water by the Word is elsewhere represented in a similar manner, as being a part of the duty and privilege of all the Lord's people throughout the remainder of their earthly lives. (Eph. 5:26.) And we can see how beautiful is the illustration here used, that the Word of God, like water, is purifying, cleansing, as the Apostle again declares; speaking of the Christian's good hope of being with and like his Lord: "He that 'hath *this* hope in him purifieth himself even as He [the Lord] is pure." - 1 John 3:3.

FAITH-HOPE-LOVE

Such, then, are the true, consecrated, believer's privileges -- the privilege of priestly access into the holiest through, or in, or as a body Member of the great High Priest, Christ Jesus. And the very character of these privileges, as we have seen, demands a certain frame of mind, a certain condition of heart, a certain attitude of life on his part, if he is to enjoy them to the full. This frame, of mind, this condition of heart,, this attitude of life, is summed up in three words: "Faith, hope, and love. "Let us draw near, with a true heart, in full assurance of *faith*. Let us hold fast the confession of our -hope that it waver not. Let us consider one another to provoke unto *love* and good works." - Heb. 10:22, 23, 24.

The association of these three Christian graces at once calls to mind that wonderful 13th chapter of 1st Corinthians, that 'psalm of love as it has been called, in which, at its close, St. Paul groups them in such a way that forever after they will shine together in Christian thought. "And now abideth faith, hope, love, these three." They appear again in his letter to the Colossians in his opening address to that Ecclesia: "We give thanks to God the Father of our Lord Jesus Christ, constantly praying for you as we do, because we have heard of your *faith* in Christ ,Jesus, and of the *love* which you cherish towards all God's people, on account of the *hope* treasure up for you in heaven. (Col. 1:3-5.) In his first letter to the Thessalonians they are mentioned together once again: "We continually give thanks to God because of you all, while we make mention of you in our prayers. For we never fail to remember your works of *faith* and labors of *love* and your persistent and unwavering *hope* in our Lord Jesus Christ in the presence of our God and Father." - 1 Thess. 1:2, 3.

This time as we read them there comes a sad reflection, as we recall our Lord's words of reproof to the Church of Ephesus, recorded by, St. John in the Revelation: "I know thy works, and thy labor, and Lily patience." Works were in Ephesus, but Christ does not say works of *faith*, the works which St. Paul commended in the Church at Thessalonica. Labor was in Ephesus, but Christ does not say the labor of *love which* gives to labor its worth. Patience' was in Ephesus, but again, how significant it is that the Savior omits all reference to a patience springing from *hope*. Faith, hope, and love, were evidently dimmed. Let all three of the others, works, labor, and patience, be active, but if the freshness of what called them into action be lacking, they would become mechanical, a mere form of belief, without power.

HOPE AS AN ANCHOR

It is then, as priests, as body-members of the High Priest, that we are to "draw near" to' God. Our frame of mind is to be one of confident reliance on Him, and on His dear Son, our Redeemer and Lord. "Let us draw near, with a true heart, in full assurance of faith. Then comes our text: "Let us hold fast the confession of our hope that it waver not."

The use of the word "hope" in this Epistle is of great interest. Usually when we employ this word we refer to a promise of God not yet performed, but which we confidently expect will be fulfilled at. some future time. But in this Epistle, while that meaning of the word is riot absent, something more is included. For example, in that well remembered passage at the close of the sixth chapter, where the Apostle speaks of thee hope set before us, he amplifies his words by saying: "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

Here is not a promise yet to be fulfilled, but a decisive fact -- a promise already fulfilled. When we make confession of *this* hope, we do. not express our belief that one day, in the dim, far-off future, Christ Jesus will enter as a Forerunner for us within the veil; .we confess our reliance on the fact as having already taken place.

Associated in our minds with this passage is one in the Epistle 'to the Romans. There, in Hebrews 10:9-10, we recall the Apostle's words: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man' believeth unto righteousness; and with the mouth confession is made unto salvation." In, both the Hebrews' and the Romans' passages we find heart and voice playing their parts. "Let us draw near with a true heart in full assurance of faith" says the writer to the Hebrews.. "With the heart man believeth unto righteousness" is the statement in Romans. "Let us hold fast the confession of our hope" urges the writer to the Hebrews. "With the mouth confession is made unto salvation" is the corresponding passage in Romans.

How closely associated, too, is the resurrection of our Lord with all our personal hopes for the future. Let us suppose that the Gospel had come to us complete in every detail except in this one particular, namely, that no mention had been made of our Lord's resurrection, or that the testimony concerning it was wavering and unreliable. In that case, where would our hopes be today? Our hopes would be the same as the hopes of those two disciples on the way to Emmaus, before they knew that Jesus had been raised from the dead. (Luke 24:13,35.) Their hopes were buried in His grave. They *had* trusted in Jesus and *had* entertained high hopes, but now, since Jesus had died, they were sad (Heb. 10:17), their hopes having withered. How different with them when the fact of His resurrection was made known to them! What joy displaced their dejection! It became true of them, then, as it has of us who have believed since-they were and we have been begotten again unto a hope of life by His resurrection. (1 Pet. 1:3.) Because 'He lives *we* have grounds for hoping that we shall live also. (John 14:19.) In His resurrection lies our assurance. - Acts 17:31.

THE HOPE OF BEING WITH HIM

Thus His resurrection is the basis of all our hopes, whether for ourselves or for others. And today it is our great privilege first to believe in our hearts that God hath raised Him from the dead, and then to confess that He is-not will be, but is-our Lord, exercising full sway, in our hearts, our lives-bearing witness to the truth of our confession.

In John 14:2, 3, appears -that wondrous promise of our Lord: "I go to prepare e a place for you. And if I go and prepare a place for you, I will come again and will receive you unto Myself, that where I am there ye may be also." What a wondrous hope this gracious promise contains! Of all the gracious words which proceeded out of the mouth of Him who spake as never man spake, perhaps none have had a more powerful influence in the history of the Church than these uttered by the Master just as His earthly career was ending. Nor can we think of any, more calculated to inspire hope in His waiting followers today, or- more calculated to renew their courage. How much this promise means to us can best be estimated by contrasting the poverty of spirit which would be ours if it had never been vouchsafed to us, or if there were a question as to its fulfillment. How dark our gloom would then be, how forlorn our state, how void of all good cheer our prospects! Thank God for that "blessed hope" and for the purifying effect it has had, and, please God yet will have, in our lives. - Titus 3:13; 1 John 3:3.

THE APOSTLE'S EARNEST EXPECTATION AND HOPE

There is one other passage to which we wish to make a brief reference. It appears in the Philippian letter, where St. Paul uses, the word "hope" in a striking manner. It appears in Heb. 1:20, and reads: "According to my earnest expectation and *hope*, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death."

The more we, examine this expression of the Apostle's hope, the more wonderful it seems. He is writing from the Roman prison, that prison from which he is shortly to, be led away to martyrdom. And his whole being is absorbed with one purpose: That whether by his continuance in life or by entering the valley of the shadow of death, Christ may be magnified in his body. "According to my eager expectation and hope," he writes, "my watching and waiting, with outstretched head, for some keenly 'wished for attainment.'" Such is the Apostle's thought with regard to the magnification of Christ through his life and death. It is his *hope* -- *his* absorbing expectation, It is the thing with which he wakes up in the morning, and over which he lingers as he prepares to sleep at night. It is the animating, inner interest which gives, its zest to life. What art is to the ambitious and successful artist; what literature is to the man who loves it for its own sake, and who is himself a widely read author; what athletic toil and triumph is to the young man in his splendid prime; what the fact of plant expansion and wealth-winning enterprise is to the man who is conscious of business ability; all this, only very much more, is the magnification of Christ in his body, to the prisoner who sits alone, yet not alone, in the Roman prison.

It is this hope, this expectation,, which effectually forbids him ever to find the days dull. Its light falls upon everything -- on his comforts, his trials, days of toil, hours of comparative repose, prospects of life prospects of death.

It quickens and concentrates all his faculties, as a great and animating interest always tends to do. It is always present to his mind. It secures for him the quiet of a great disengagement and liberty from selfish motives. It continually drives him on, yet with a force which does not exhaust him, for- it is from above, in the ambition for Christ, giving him at once an impulse toward great and arduous labors and a patience and loving tact which continually adjusts itself to the smallest occasions of love and service.

Brethren, this is wonderful and admirable in, St. Paul; is it not? But after all, the ultimate secret of the great Apostle's life resided not in himself, but in his Lord. And His grace is available also for us. *That* we have proved over and over again in times past, have we not? *That* we shall prove still more surely in the coming days, if we "hold fast the confidence of our hope" firm unto the end.

CHRIST MAGNIFIED

But let us look at the words just once again. "That Christ may be magnified" - that Christ may be made great. In what respect? Not in Himself, certainly for Christ is already great; already He is higher than the -heavens; he filleth all things. (Heb. 7:26; Eph. 4:10.) No! Paul could not make Christ really greater than He is, either by his life or by his death. But Christ maybe magnified relatively, to those who see Him or who may see Him. To eyes which find in Christ *only* a distant and obscure object He may be brought near. Many things not, visible to us arc easily seen by *us* through a telescope. Many people who cannot see Christ with the naked eye, so to speak -- people who never read their Bibles -- will be able to see Christ plainly, if given an opportunity to, look at Him through a telescope-the telescope of a consecrated believer's life. Thus Christ may be magnified in the eyes of those with whom we come in touch, if our lives are given over to His rule and sway. What a "hope" this is! May each of us have large "expectations" in this respect, "hopes" which may be realized as never before, in the days that may yet remain to us.

- P. L. Read.

My Plans for Thee

"I know the plans which I am planning for you, plans of welfare and not of calamity, to give you a future and a hope." - Jeremiah 29:11, Rotherham.

The love of God a perfect plan
Is planning now for thee;
It holds "a future and a hope,"
Which yet thou canst not see.

Though for a season, in the dark,
He asks thy perfect trust,
E'en that thou in surrender "lay
Thy treasure in the dust,"

Yet He is planning all the while;
Unerringly He guides
The life of him who holds His will
More dear than all besides.

Trust were not trust if thou could'st see
The ending of the way;
Nor could'st thou learn His songs by night,
Were life one radiant day.

Amid the shadows here He works
The plan designed above:
"A future and a hope" for thee,
In His exceeding love.

"A future" -- of abiding fruit,
With loving kindness crowned;
"A hope" -- which shall thine own transcend,
As Heaven the earth around.

Though veiled as yet, one day thine eyes
Shall see His plan unfold,
And clouds that darkened once the path
Shall shine with Heaven's gold.

Enriched to all eternity
The steadfast soul shall stand,
That, "unoffended," trusted Him
Who all life's pathway planned.

- Freda Hanbury Allen

The Promises of God

"For how many soever be the promises of God, in Him is the Yea; wherefore also through Him is the Amen, unto the glory of God through us." - 2 Cor. 1:20, A. R. V.

IN EVERY case where a promise is made, the point of chief importance is to ascertain the name and character of the promisor, and reliance on the promise will be great or small depending on what confidence we may have in his integrity and ability to perform. The promises of our text are the promises of **God**. This being true, there can never be a doubt as to their fulfilment. Our promises may sometimes fail, but His can never. When **we** promise, our intentions may be the very best, but we may fail to perform through sheer forgetfulness. Other matters come in and so press upon us that our attention becomes wholly absorbed in them, and our promise, without any such intention, becomes forgotten. Never is this so with the faithful Promisor. His most ancient promise is still fresh in His mind, and He means it now as He did when He first uttered it. As a matter of fact, while to us some of His promises may seem old, as reckoned from the time they were given, they are all, from His standpoint, fresh promises. A promise which He made a thousand years ago is but as yesterday to Him. Not only so, but to those possessed of faith, the old promises of God come as new every morning, for every word still proceedeth out of the mouth of the Lord for our bread and sustenance, spiritually.

Again, our promise may have been made in error, and we may afterward discover that it would be wrong to do as we have promised; but God is infallible, and therefore His word will never be withdrawn upon the ground of a mistake. Infinite wisdom has set its stamp upon every promise; each word of God is registered by unerring judgment, and ratified by eternal truth.

Furthermore, the omnipotent God never promises beyond His power. We intend to act according to our word, but frequently we find ourselves mastered by overwhelming circumstances, and our promises fall to the ground because we are unable to perform them. It can never be so with the Almighty God, for His ability is without limit. All things are possible with Him.

Nor can the promise fail because of an alteration in the divine Promisor. We change-poor, frail things that we are. But the Lord knows no variableness, neither shadow of turning; hence His word abideth forever the same. Because He changes not, His promises stand fast like the great mountains. "Hath He said, and shall He not do it?" Our strong consolation rests on the unchangeableness of God.

The Promises Are of Various Kinds

When we come to examine the promises of God, we find they are of various kinds. Some are general in their application, as, for example, the one we often quote from Psalms 25:9: "The meek will He guide in judgment, and the meek will He teach His way"; or, again, that one in Proverbs which reads: "In all thy ways acknowledge Him, and He shall direct thy paths." (Prov. 3:6.) These promises are not limited to a particular class. Any one who meets the conditions will find them fulfilled in his experience.

Again, some promises are earthly, others, spiritual; some relate to the present life, others to the future. No doubt when, in our text, the apostle, a Hebrew of the Hebrews, spoke of the promises of God, the first thought that would arise in his mind would be the promises to the people of Israel; the promises of dominion and supremacy; the brilliant pictures of the prophets; the glories

foreshadowed in the lives of David and Solomon; the majesty and excellence implied in the very fact that they were the people in whom God had chosen to display so much of His truth and love: but as these thoughts passed, as of course they must have passed, beyond the limits of Israel after the flesh, still the promises would be the same, only in a spiritual form; the glory which would fill his mind would be that of the new, the spiritual Israel; the Jerusalem which would engage his attention would be not the Jerusalem which now is, but the New Jerusalem which is from above.

A Promise or a Threat-Which?

In the Epistle to the Hebrews the inspired writer reminds us of one of His promises. It was given at the time when the old law covenant was inaugurated, at Mount Sinai. Speaking of that time, the apostle declared: "Whose voice **then** shook the earth; but now **He hath promised**, saying, 'Yet once more I shake, not the earth only, but also heaven.' " "And," says the apostle, "this word, 'Yet once more,' signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." - Heb. 12:26, 27.

This is a promise that, to our understanding, is today in process of fulfilment. Those who do not know our heavenly Father, and some whose acquaintance with Him is all too meager, think and speak and act as though it were a dire threat, but in reality it is a glorious promise. Others, again, who do not know the faithfulness of our God, are disposed to doubt and question if this promise will ever be fulfilled, although most thinking men are ready to confess that a greater power than man's is shaping earth's affairs today as never before. But we who love and trust the Lord (even though we may be experiencing all manner of suffering and hardship incident to the shaking time); we, who sometimes sing:

"Only waiting till the dawning
Is a little brighter grown,"

we know, that the long delay in fulfilling this promise has not been because of any reluctance on the part of our Father. No! the true reason is set forth by St. Peter in his second letter, chapter three, verses 9-13. There he writes: "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." And after this has taken place, what is to occur? Hear him tell us in verse 13: "We, according to His promise, look for a new earth and new heavens wherein dwelleth righteousness."

It is unnecessary for us to affirm here that it is of the symbolical heavens and earth that the Apostle Peter speaks. Not the destruction of the physical heavens and earth, and their replacement, but just as that order of affairs which obtained on the earth prior to the flood came to an end and a new order commenced, so the present evil age will be terminated, and the times of restitution, long promised, be inaugurated in its stead.

The Promise of Promises

We have said that God's promises are of various kinds, earthly, spiritual, general, individual, present, and future. And the very least of them is of great value. But there is one promise amongst the promises of God which stands out preeminently above them all. Its worth can never be told. No appraiser could begin to estimate its value. It is the promise of promises, familiarly known to us as the Abrahamic covenant.

This promise is found in several places, and reads: "In thy seed shall all the families of the earth be blessed." (Gen. 22:18.) What a promise this is, and how sure and certain God made it! Even when a man makes us a promise, we usually rely on it, if the man is one in whom we have confidence; and how much easier it should be for us to rely on the promise of God we have already considered. But this promise is so very precious, its scope so far-reaching, that it seems as though the Almighty thought its very excellence might cause our weak faith to falter. So what did He do to assist us, in our weakness, to rest on it?

He did the same as we do when we wish to be quite sure of convincing another. He did as we do when we appear as a witness in court or elsewhere to solemnly testify as to the truth of any matter. He, whose every word is pure -- He whose words are so absolutely to be relied on that the Psalmist says they are as silver tried in a furnace, purified seven times--He condescended to our weakness, and confirmed this promise of promises with an oath. In Genesis 22:16-18 we read "By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed."

In the sixth chapter of the Epistle to the Hebrews the inspired writer proceeds to unfold this stupendous promise. Note the language he employs: "When God made promise to Abraham, because He could swear by no greater, He sware by Himself, saying: 'Surely blessing I will bless thee, and multiplying I will multiply thee. . . For men verily swear by the greater, and an oath for confirmation is to them an end of all dispute. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things [first His word and then His oath], in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul both sure and stedfast and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an High Priest forever, after the order of Melchisedec." - Heb. 6:13-20.

Whose Are the Promises, and More Especially, Whose is This One?

Ah! but some one may say, "To whom was that oath-bound promise made? Was it not made to Abraham and his seed? And if so, of what value is it to me?" We answer: "This promise is of great value to you, our brother, and to you, our sister, **if you will rely on it**; if you are amongst those who are trusting in Jesus for salvation, and who have gladly accepted His call to consecrate their lives to walk in His steps, and who, day by day, are seeking, by His grace, to faithfully perform their consecration vows. In the remarkable passage we have just quoted from Hebrews do you not see that not only does the author show that this Abrahamic promise is doubly sure, as sure and certain as God Himself, but that its fulfillment is inseparably linked with the resurrected Jesus, who for 'us' has already entered within the veil?"

But one may perhaps inquire: "Are there any other scriptures, New Testament scriptures, in addition to that one from the Epistle to the Hebrews, which make unmistakably clear that this promise is for me?" To which we would reply: "Yes, indeed, there are many such." Let us briefly note a few.

At the very outset of the Gospel Age, after Jesus had completed His ministry, after He had faithfully performed His consecration vows even unto death, after He had been raised from the dead and had ascended to the right hand of God -on the day of Pentecost, when the Holy Spirit

was poured out on the waiting Church, St. Peter said: "The promise is to you, ye men of Israel, and to your children, and to all that are afar off [that takes in the Gentiles], even as many as the Lord our God shall call." - Acts 2:39; see also verse 22.

What is the Chief Blessing Under the Abrahamic Covenant?

Well, some one may yet say, there is no reference to the Abrahamic covenant in that verse from the Acts. The "promise" to which St. Peter refers is the "promise of the Father" (Luke 24:49), which promise had just then been fulfilled in their presence by the outpouring of the Holy Spirit. Acts 2:33, 38.

This difficulty is more apparent than real and easily disappears under examination. All that is necessary to dispose of it is to inquire: "Among the blessings to be brought in fulfilment of the promise to Abraham, which is the chief?" Our hearts will surely supply the true answer to this inquiry. It is the blessing of repentance from sin, of faith in our Savior, and of the outpouring of the Holy Spirit in our hearts and lives. At times we are apt to forget this. Dwelling in the midst of a world at war, the blessing of peace-external peace-is likely to assume the place of chief importance in our thoughts. With pain, disease, and suffering experienced almost without respite by ourselves and others, the outstanding blessing, the one which would prove the most welcome we are tempted, at times, to think, must surely be their elimination. But while we do not for a moment minimize the value of earthly peace, while we long and pray earnestly for "His Kingdom" to come, when wars shall be no more, and when disease and pain shall forever come to an end; none of these things can come about, permanently, before the Holy Spirit is received. To paraphrase the words of St. Peter in Acts 3:25, 26: "Unto you, the children of the covenant which God made, saying unto Abraham, 'And in thy seed shall all the kindreds of the earth be blessed,' God, having raised up His Son, Jesus, sent Him **to bless you, in turning away every one of you from his iniquities.**" To such as did turn from sin then, God was pleased to grant the Holy Spirit. - Acts 5:32; 14:44-48.

Commenting on the outstanding importance of this great blessing of the spirit, Brother Russell, in a recent "Manna," reminds us: "If the Lord's consecrated people could all be brought to the point where the chief aim in life, the burden of all their prayers, would be that they might have a larger measure of the spirit of the Lord, the spirit of holiness, the spirit of the truth, the spirit of Christ, the spirit of a sound mind, what a blessing it would mean! . . . The Lord has revealed Himself to His people for the very purpose of giving them this blessing; nevertheless, He withholds it until they learn to appreciate and earnestly desire it." "Manna," December 4.

The Promise is to as Many as the Lord our God Shall Call

Returning, however, to Acts 2:39, there may be some timid soul who yet may hesitate to claim this great promise made to Abraham. Such an one may say: "I can see that that promise applies to Israel, for it says so in verse 22, and it does seem as though Gentiles are meant, as has been suggested, in the words, 'to all that are afar off,' but did not the apostle add, 'even to as many as the Lord our God shall call'? How can I be sure that I am among these? Is there another scripture which would help me in this matter?"

We think there is. Let us turn to the third chapter of Galatians. In verse 16 we read: "Now to Abraham and his seed were the promises made." When was this? We answer: Before he had any children (Acts 7:5); before he had been circumcised, even. It was therefore not made to him as the father of Israel. On the contrary, we might almost say that it was made to him while he was, so to speak, a Gentile. In the fourth chapter of Romans the apostle cites this fact to show that it is not those who are the natural seed of Abraham who inherit the promises, but those who, whether Jews or Gentiles, share his faith. This thought is also presented by him in Galatians 3:7, as follows "Know ye therefore that they which are of faith, the same are the children of Abraham."

In Galatians 3:17 the apostle proceeds to remove another obstacle to our faith: namely, the old law covenant which God had made with the nation of Israel. That was a good covenant in many respects. Even though none of them proved able to keep it, the relationship to God into which it brought them was valuable, and their attempts to keep its terms worked to their advantage, and yet will. But was this covenant intended to replace the earlier one with Abraham, which we have been considering? No, indeed! Hear the apostle: "And this I say, that the covenant which was confirmed before of God in Christ [that is to say, the Abrahamic covenant or promise], the law covenant, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."

Well, then, if that be the case, why did God make the old law covenant at all? In verse 19 the apostle answers this question: "It was added," he says, "because of transgressions, **till the seed should come to whom the promise was made.**"

And who was that seed? In verse 16 the apostle replies: "He saith not, 'And to seeds,' as of many, but as of one, 'And thy seed,' which is Christ."

Then, in verse 22, he sums the matter up in this fashion: "The Scripture hath concluded all under sin that the promise, by faith in Jesus Christ, might be given to them that believe."

And yet once again, in verse 29, as though to remove all vestige of doubt which might linger in our hesitating hearts, he writes: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Concluding Thoughts

Let us therefore, brethren, rest in this Promise of promises, and in the One who gave it. It is ours, if we make it our own. We are amongst the many called, if we accept the call. So far as we have been able to determine, there is no case in the Bible where one believed a promise of God and then was told that the promise did not apply to him, that it was intended for some one else. On the contrary, the Bible does unquestionably record that the great difficulty with us all is that we are slow to believe and grasp God's favors. In the case of Israel after the flesh it is written, not that they entered in, and were told to get out, but "they could not enter in because of unbelief." - Heb. 3:19.

There is a story told of an incident in the life of Napoleon. It is said that one day, as he was inspecting a regiment of soldiers, the horse on which he rode took fright, and galloped madly away. Seeing the Emperor's life in danger, a **private** soldier jumped out of the ranks and, at the risk of his own life, succeeded in arresting the frightened animal. As Napoleon recovered his composure, he said, without realizing that the man was not an officer: "Thank you, Captain."

Many men, hearing such a statement, would have undertaken to inform the Emperor of his mistake, but not this man. Trusting implicitly in the Emperor's word, quick as a flash, he responded: "Of what regiment, sir?" Does one suppose the Emperor was displeased at this display of confidence in him? On the contrary, he was delighted. The story goes that he immediately replied "Of my guards," thus appointing this private soldier to the rank of captain in the crack corps of the army.

As soldiers in the Christian warfare let us not hesitate to appropriate to ourselves, similarly, the slightest suggestion of favor which we may find held out in the Word. We shall be neither censured, nor denied any blessing. On the contrary, let us fear lest, a promise being left us of entering into His rest, any of us, through lack of faith, should seem to come short of *it*.

- P. L. Read

The Time Is Short

UP, up, my soul, the long-spent time redeeming;
Sow thou the seeds of better deed and thought;
Light other lamps, while yet the light is beaming;
The time, the time is short.

Think of the eyes that often weep in sadness,
Seeing not the truth that God to thee hath taught;
O bear to them this light and joy and gladness;
The time, the time is short.

Think of the feet that stray, from misdirection,
And into snares of error's doctrine brought:
Bear then to them these tidings of salvation;
The time, the time is short.

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.

And now as seems the cord of life more slender
And soon in me the wondrous work be wrought,
Then draws my heart to other hearts more tender;
The time, the time is short.

The Master's High Priestly Prayer

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." - John 17:21.

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

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

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

A LOVE THAT BRINGS PEACE

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

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

In the early centuries the Gospel message spread like wild-fire. In the language of the Revelator -- "It went forth conquering and to conquer." (Rev. 6:2.) Just to read the story of those early days is enough to make one's heart beat faster. Well might the powers that were in those days be astonished, as they witnessed the power of the Gospel in the lives of those who received it, giving

to believers such a vision of our glorious hope as enabled them to stand undaunted in the face of cruel deaths, to meet the furious hate of their persecutors undismayed; nay more, to meet that hate with a gentleness, a love, a compassion, which only close followers of Christ can display.

COMPROMISE BETWEEN CHURCH AND WORLD

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

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

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

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

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

CHRIST OUR ALL IN ALL

Brethren, let us thank God that our faith is not in a creed, but in a person, our blessed Lord Jesus himself, whose personality embraces every grace, in loyalty to whom we can all find fellowship and unity. How true is the saying, "What we believe divides us -- Whom we believe unites us." That which enabled our brethren who have gone before, to maintain the unity of spirit even in the midst of sectarian bondage, was the realization that notwithstanding their differences Christ was their all in all, and this realization must be our salvation today.

"I," said Jesus, "if I be lifted up, will draw all, men unto me." This saying of Jesus, we know, is to have its grand fulfilment in the coming Age, when all shall have their eyes open to behold our

Lord -- when he shall indeed be the desire of all nations. But while we await that time with calm confidence, we must not do so passively, but with breathless eagerness. We yearn to see him take his rightful place in the hearts of all now. And if this cannot yet be in the world, it must be in the Church.

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

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

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

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

THE BLESSEDNESS OF DIVINE FELLOWSHIP

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

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

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

fellowship and confidence and sympathy and common interest. May our love abound yet more and more one toward another, even as our Master prayed, that thus "the world may believe. "

"Lord, what a change within us one short hour
Spent in thy presence will avail to make!
What heavy burdens from our bosoms take,
What parched grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;

We kneel, how weak!-we rise, how full of power
Why, therefore, should we do ourselves this wrong
Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage are with thee?"

- P. L. Read

Epilogue

BRETHREN, suffer this further word of exhortation, in closing; a word, you may be sure, which is spoken as much to myself as to you: When once Isaiah had seen the vision vouchsafed to him (as recorded in the 6th chapter) and grasped its tremendous import, nothing else mattered to him. The events and changes of time could no longer sway him with their former power. He was raised above the shows and lures of time; its changes, its fears, its griefs; for he could look through them and discern the sacred and abiding realities which lay beyond. He had seen a vision; he had seen the Lord, high and lifted up, and he looked for the time to come when he would exercise his control, and bring in everlasting righteousness, peace, and joy.

We are not prophets, nevertheless we represent, even though but feebly, the Lord's cause in the earth today. And the experience of Isaiah is illustrative of that through which we must pass, if we are truly consecrated, and would engage in some small measure in the service of God. Like Isaiah we must be seers before we become servants. As many of us as are servants, have seen a vision, which others do not see, and have heard a voice they do not hear. For us, as for Isaiah, the eternal realities have shone through the pomps and shows of time, and we have heard a divine voice bidding us look to the things which are unseen and eternal, not the things which are seen and temporal.

Nor should we allow ourselves to become discouraged by the failures we have experienced in the past; by the slips and stumblings, even by the downright back-slidings which may have been ours, if these have been truly repented of, and the Father's forgiveness sought and received. For "with us is God." There were times, no doubt, when even Isaiah, noble and good man that he was, found his faith flickering. For after all he was but a man, of like passions with ourselves, subject to the same infirmities and fluctuations of spirit. But we may well believe that in such moments as these, when, weary of his own endeavors after personal holiness, and weary of his poor success at influencing others, with faith and hope and courage waning, he would return to the glorious vision with which his prophetic career had commenced. We may well believe that there were many darkened hours in his experience; hours of broken faith and defeated hope, from which he would be revived by falling back on his earlier faith and brighter hopes; and as he recalled the vision, and realized once again the glorious truths it contained, truths which he had recognized and taught in his hours of clearer insight, the faith with which he had first responded to the Divine message would return, and he would go forth a true prophet again.

Thus must it be with us; we need to realize very distinctly that the Lord will surely establish his Kingdom, which shall yet fill the earth with his glory. We have been granted such a vision in these last times, through the unfolding of the Divine Plan of the Ages, as even Isaiah could have comprehended only dimly. In the light of the glorious truth that has shone on our pathway now these many years, the wondrous character and purposes of God may be seen as never before. If, as we turn to others with the message which has so cheered us, we find few who are able to appreciate it, and fewer still who gladly surrender their lives to it, we must not permit such experiences to so discourage us that we would cease, all further endeavor to pass on the good word. We must remember that here and there a member of the "holy seed" may be reached. We must remember that this was true in Isaiah's case, it was true in the case of our Lord and his Apostles, and, we are assured in advance, must be true also in ours. Let us hold the vision clearly before us. Let us remember that it is for an appointed time, and that, though it may seem to tarry, it will not do so in reality. And let us, in the spirit of renewed consecration, yield whole-hearted obedience to the heavenly vision in all the various details of our lives. In so far as we are obedient to the heavenly vision, our life will be a life of faith "in the things which do not appear" to sense;

we shall walk as seeing him who is invisible; our character and conduct and our labors in his service, will be drawn gradually but surely, by an unseen power, even by God's holy spirit, into ever closer accord with his mind and will concerning us.

And, at last, if we continue faithful to the end, we shall hear the Master's voice: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

- P. L. Read

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be forever blest!
Alleluia!

O Blest Communion, Fellowship Divine!
We toil on earth, while they in glory shine;
Yet all are one, for all, dear Lord, are thine.
Alleluia!

Thou wast their rock, their fortress, and their might;
Thou wast their Captain in the well-fought fight;
Thou in the darkness drear their one true light.
Alleluia!

And when the strife is fierce, the conflict long,
Steals on the ear the distant triumph song,
And hearts are brave once more, and arms are strong.
Alleluia! Alleluia!

Entered Into Rest

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