

# THE HERALD OF CHRIST'S KINGDOM

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## The New Year Sundry Reflections

*"The joy of the Lord is your strength." - Neh. 8:10*

THE CLOSE of the past year marked the close also of sixty years continuous activity by the Pastoral Bible Institute. From its inception, in "troubled times," its Christian ministry has conformed with the principles guiding the publication of its journal, "The Herald of Christ's Kingdom," as stated in the opening pages of the first issue:

"This journal is set for the defense of the Truth as expounded by the great Founder of Christianity, the central feature of which Truth is the *doctrine of the Ransom given once for all*, around which all the other features of Divine grace revolve. Our endeavor shall ever be to lift high the banner of the Cross -- that '*Christ died for our sins*, and rose again for our justification' ...

"The pages of this journal shall not be used to engage in any controversy with those who may oppose us, nor to quarrel with any one; nor shall we have either time or space to devote to evil speaking, misrepresentation, or for slandering our brethren who may differ with us. No, not even to our enemies shall we render such treatment, preferring to follow the example of our great Head, 'who, when He was reviled, reviled not again.' We trust that our hearts and hands shall find plenty to do along the lines above indicated; namely, that our mission is to preach the Word, and that for the purpose of provoking unto love and good works.

"Our Father's Word instructs us to bear messages to others that *will* have an ennobling effect. In his Word there is lifted to our view the standard or model of perfection. We have found in the Divine Plan of the Ages a most complete revelation of God's character and of his attributes. His Wisdom, Justice, Love, and Power are seen to blend most perfectly, and throughout that revelation we are taught the principles of truth and righteousness. At the same time we are taught the importance of a practical application of these principles in order that, so far as possible, we may measure up to those principles, in thought, word, and deed."

With these noble sentiments of our earlier brethren, we, who have entered into their labors and continue the Institute's work today, remain in most hearty accord. To the Judge of all, in humble confidence in his righteous appraisal, is left the true measure of the labor of these six decades. We now would but raise to him our heartfelt gratitude for the multiplied blessings bestowed in the past; for his continued goodness confidently anticipated in our further service; and finally, for the

privileges of sweet fellowship during this long ministry with beloved co-workers, many of whom have now laid down their burdens in death.

And now we enter the year 1984, feeling somewhat as must have the Israelites of old, who, after a long period of forty years, finding themselves before the Promised Land, justifiably expected the realization of their long deferred hope.

We also have come far toward the realization of our magnificent and God-inspired hope, namely, the setting up of Christ's Kingdom upon this weary and trouble wrecked earth.

This wondrous hope, so unbelievable to our fellow-men, continues our inspiration as we follow world events in the light of the Bible-predicted evidences of the Kingdom's proximity. The long period of waiting and watching, the seeming delay, has not left us discouraged. Our journal will continue to herald the approach of Christ's Kingdom! We sincerely believe there is far more basis today for our wonderful hope than when the first issue was published. There is now much more to substantiate our expectations than when we first believed. These evidences, in enlarged detail, will be considered in future "Herald" pages as the Lord permits.

In our day, however, our presentation of Bible truths contends with a vastly different world than that of the earliest Christians--yes, even that of but sixty years ago. We have entered the so-called Atomic Age, and recently, the Space Age! It is an age of fantastic ideas. Projects unbelievable a few years ago, are being soberly contemplated by practical men with the resources of governments behind them.

In this current atmosphere of unreality, we, as Christians with feet implanted on the Rock of Ages, continue firm in our acceptance of the Bible as the inspired revelation of the living God.

In consequence our reaction to the implication of present events is quite different from that of unbelievers. We know that probing outer space, regardless of its scientific and other values, in no wise resolves the immense social, racial, economic and other problems which plague man here on earth -- these present difficulties which are still best summed up in the prophetic words of Jesus:

"On the earth anguish of nations in perplexity; roarings of the sea and waves; men fainting from fear and apprehension of the things coming on the habitable; for the powers of the heavens will be shaken." - Luke 21:25, 26, *Diaglott*.

Isaiah's words (Isa. 24:20) are also apropos:

"The earth shall reel to and fro like a drunkard."

This world-wide ferment of nations is most insistent in its demands for attention, and will not be put off by schemes for interplanetary travel. And always there looms in the background the shadow of annihilation -- the awful fact of the presence of titanic powers of destruction. These have made doubly significant for our day such a scripture as Matthew 24:22:

"Except those days should be shortened, there should no flesh be saved."

In 1945 a comparatively small atomic bomb was dropped on Hiroshima and (according to the director of the Red Cross hospital there) killed 70,000 people outright, with about 60,000 more dying during the next two months. Only 6,000 persons out of a population of 343,000 escaped injury of any kind.

But compared to the hydrogen monsters available today that bomb was a pigmy indeed. There appears to be no limit to the size of a nuclear missile. One, technically, can be made to exceed in explosive force all the combined explosions since Man's history, including the original hydrogen bomb detonated at Bikini atoll in 1954.

As if to confirm indirectly this horribly grim possibility, Ellis A. Johnson, director of the Operations Research Office of Johns Hopkins University, warned that in an all out nuclear attack which ambushed the North American Continent, the U. S. dead could range from 15 million to as many as 90 million!

Such is the Specter facing our day; a horror unknown to our brethren in 1918. Must not our kingdom Gospel be oriented to the fact of this dread menace? For the Bible alone announces a merciful Creator's provision for the bewildered and frightened people of earth-the amazing message of his approaching Kingdom. In this service privilege we shall indeed be active, whether men "hear, or whether they will forbear." That men would "forbear" is indicated in the prediction of our Master:

"As a snare [a hidden trap] shall it [the day of God's Kingdom] come on all them that dwell on the face of the whole earth." - Luke 21:35.

These words are the more strange, since our day numbers church-membership in the hundreds of millions, with Bibles flooding the earth in virtually every known language and dialect. In the presence of world events witnessed to by innumerable Scriptures as indicative of the Kingdom's proximity (see, for example, Matthew 24:33 and Luke 21:31), mankind plunges on from crisis to crisis, blind to the "signs" of the times, rejecting the testimony of the Bible since it has ceased to regard it as sacred, infallible, and authoritative.

An exhaustive analysis of the reasons for the unbelieving attitude of the present generation must await future articles, but in brief it has resulted from the assault upon the Bible's position from modern knowledge, anthropology, comparative religion, archaeology, modern Bible Scholarship and modern scientific theories. The phenomenal increase in knowledge, though conferring immense material benefits, has generated a mental climate of skepticism toward anything which cannot be evaluated in the scales of Science. The Scientific Method consists in the rigid use of but two tools -- observation and measurement. Knowledge arrived at thusly is defined as Science. There can be no question that the world is greatly indebted to scientific research. But we may question (as have some scientists themselves) that truth cannot be searched out except by the Scientific Method. We need furthermore to differentiate between scientific facts and "scientific" guesses based on partial knowledge. Partial knowledge is all man can ever possess. It was Isaac Newton who, when congratulated upon his scientific discoveries, replied that he was like a child who had picked up a few pebbles of truth on the shore of an infinite sea of knowledge. The unraveling of even the slenderest thread of the vast interwoven fabric of the universe, discloses that it is connected with an infinite number of other threads which lead to mysteries where reason no longer avails as a guide. Albert Schweitzer has well said: "The highest knowledge is to know that we are surrounded by mystery."

As illustrative of modern "conclusions" fundamentally opposed to basic Bible teachings, we quote from high authorities in the fields of Philosophy, Biology, Astronomy, and Theology.

From Bertrand Russell's essay, "The Free Man's Worship":

"That man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labors of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of Man's achievement must inevitably be buried beneath the debris of a universe in ruins -- all these things, if not quite beyond dispute, are yet so nearly certain, that *no philosophy which rejects them can hope to stand.*" (Italics ours.)

From G. S. Carter's "A Hundred Years of Evolution":

"Our final conclusions must be (1) that, in a century since Darwin wrote, the truth of the occurrence of evolution has been so incontestably established that it is no longer in dispute in the general body of biological opinion and has not been for the last fifty years; and (2) that our present neo-Darwinian theory gives a reasonable and probably true interpretation of very many of the facts of evolution and that there is good hope that those facts that cannot yet be interpreted may be explained by future development of the theory."

From Raymond Littleton's "The Modern Universe":

"What is the meaning of it all? This is the question that down the ages puzzled all the thinkers and all the philosophers without any real satisfactory answer being found. And now it seems only Science is left to appeal to, and *what Science says is that there is no indication whatsoever in the whole Cosmos that there is any discernable purpose at all.*" (Italics ours)

From Millar Burrows' "An Outline of Biblical Theology":

"For many events, to be sure, we have abundant evidence of their occurrence in addition to the Biblical record, but unless the statement that they had been predicted is accepted on the authority of the Bible itself, there is nothing to prove that the supposed prediction was not written after the event took place. In other cases, where the prophecy was demonstrably written before the event which is traditionally regarded as its fulfillment, *the interpretation is open to question, if not obviously false.* This is true of the prophecies supposed to be predictions of the birth, life, death, and resurrection of Jesus, and used as such in the New Testament itself, from Matthew 1:22 on. . . . The argument from prophecy will not convince any intelligent and informed person who does not already believe that the Bible is inspired." (Italics ours)

That these four excerpts represent honest and sincere expressions cannot be questioned. However that each vitiates some aspect of Bible teaching must also be obvious. An extended commentary in this article is not feasible. Neither is it incumbent that we attempt crossing intellectual swords. The quotations have been given simply to indicate the type of opposition besetting the humble believer in the inspiration of the Bible. We can only go on *in patient expectation* of the eventual vindication of his Word by its Author. To his obedient children, God speaks through the Scriptures in an unmistakable language, easily understood, and internally evidenced as truth.

"Thy word is a lamp unto my feet, and a light unto my path."

Let us courageously and in humble confidence continue to call attention to that which "is written" to all who manifest a hearing ear. And we may reasonably expect ever-increasing light upon the Scriptures to counteract adverse teachings. God's Word is exceedingly rich in Truth. Our hearts have been gladdened in these latter days by a clear understanding of the Two Salvations and the Philosophy of the Ransom, which truths remain ever fresh and crisp. But more shall follow. Each advancement in light stands as a milestone marking a stage in religious thought reached by those who formulated and accepted it, but not to become a hitching-post for the mind, or a stumbling block to be circumvented in the further search for increased knowledge.

John Milton well said: "Give me the liberty to know, to utter, and to argue freely according to conscience, above all other liberties."

Consider further the salutary words of John Robinson, the pastor of the Pilgrim Fathers during their sojourn in Leyden. On the eve of their departure for the new world, in his wise and moving farewell, as recorded by Edward Winslow:

"He charged us before God and his blessed Angels, to follow him no further than he followed Christ. And if God should reveal anything to us by *any* other instrument of his, to be as ready to receive it, as ever we were to receive any truth by his ministry: For he was very confident the Lord had more truth and light yet to break forth out of his holy Word. He [bewailed] ... the state of the Reformed churches, who were come to a period in Religion, and would go no further than the instruments of their Reformation: As for example, the Lutherans ... could not be drawn to go beyond what Luther saw, for whatever part of God's will he had further imparted and revealed to Calvin, they will rather die than embrace it. And so also ... the Calvinists ... stick where he left them; A misery much to be lamented; for though they were precious shining lights in their time, yet God had not revealed his whole will to them: And were they now living ... they would be as ready and willing to embrace further light, as that they had received, . . . He [exhorted us] to receive whatsoever light or truth shall be made known to us ... but withal to take heed what we received for truth before we received it. For ... It is not possible that the Christian world should come so lately out of such thick anti-Christian darkness, and that the full perfection of knowledge should break forth at once."

May such an open mind be our portion, we who have "a story to tell to the nations" -- sensational story indeed; but to nations now being acclimated to the sensational. We face difficult days in the future in the transition of the "Kingdoms of this world into the Kingdom of our Lord and his Christ." But for our encouragement God may grant an increasing insight into the prophetic portion of his Word, particularly the Book of Revelation. This wonderful portion may provide special enlightenment and blessing. It is manifest that its fulness is yet to be known, and since it is hardly possible that its message is for the Millennial Age, we may anticipate a "showing to his saints" eclipsing anything yet revealed to us. Let us become very familiar with this precious legacy of Christ to his people so that our eyes of understanding will perceive as present world events unfold in clearer detail.

Finally, beloved brethren, since but a brief sojourning yet remains to us, continue to "be blameless and sincere, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom shine ye as lights, in the world" (Phil. 2:15). As we enter the New Year, may we all find comfort and strength in the words of the Apostle Paul:

"Be strong -- not in yourselves but in the Lord, in the power of his boundless resource. Put on God's complete armor so that you can successfully resist all the, devil's methods of attack. For, as I expect you have learned by now, our fight is not against any physical enemy: it is against organizations and powers that are spiritual. We are up against the unseen power that controls this dark world, and spiritual agents from the very headquarters of evil. Therefore you must wear the whole armor of God that you may be able to resist evil in its day of power, and that even when you have fought to *a* standstill you may still stand your ground. Take your stand with Truth as your belt, Righteousness your breastplate, the Gospel of Peace firmly on your feet, Salvation as your helmet, and in your hand the Sword of the Spirit, the Word of God. Above all be sure you take Faith as your shield, for it can quench every burning missile the enemy hurls at you. Pray at all times, with every kind of spiritual prayer, keeping alert and persistent as you pray for all Christ's men and women." - Eph. 6:10-18, *Phillips Trans.*

"Then let our songs abound,  
And every tear be dry;  
We're trav'ling through  
Immanuel's ground,  
To fairer prospects nigh."

- *W. J. Siekman*

## God Our Refuge

*"God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth do change, and though the mountains be moved in the heart of the seas." - Psalm 46:1, 2, R. V.*

PRAISE FROM thankful hearts to the great Giver of all good should be the sentiment of all the Lord's people at the dawn of the New Year. Our praise should be for mercies past, as well as for the exceeding great and precious promises of the future -- promises which have to do not only with the life beyond, but with the present and the immediate future. As we look about us and "behold the works of the Lord, what desolations he is making upon the earth," how comforting to realize that "God is our refuge and strength, a very present help in trouble," and to have our trust so implicitly in him that we will not fear "though the earth do change, and though the mountains be moved in the heart of the seas." These words of the Psalmist, describing conditions of our own day, seem most fitting for a year text.

The succeeding words of this Psalm indicate a time of great and wide-spread trouble and distress, which is here very graphically described in symbolic language; the earth is removed, the mountains are carried into the midst of the sea, the waters thereof roar and are troubled, and the mountains shake with the swelling thereof.

These things were not true, either in a symbolic or in a literal sense, in the day in which it was written, nor is it yet fully accomplished. The writer spoke as moved by the spirit of God, and, like the other Prophets, uttered many things which he did not understand, they being written for our admonition and instruction, in whose day only the application is due.

We find that earth, in symbol, signifies human society as at present organized; that sea is a symbol of the unrestrained and uncontrolled masses of mankind not submissive to either civil or religious control; that mountains symbolize the great ruling powers of earth -- the kingdoms of this world. We find that this interpretation of these symbols is applicable throughout the Scriptures wherever these terms are used symbolically.

If a literal mountain were cast into the midst of the sea, it would quickly be swallowed by the sea; so will it be with the kingdoms of earth when overthrown by the turbulent masses of discontented people who are now mustering their hosts and disseminating their revolutionary principles.

This revolutionary spirit has not yet reached its climax; the earth is not yet removed; nor are the mountains yet carried thus into the midst of the sea; but the events of verse 3 of this Psalm have come to pass. The waters of the sea (the discontented peoples) roar and are troubled. We hear the roaring of the troubled waters from every quarter of the globe, and truly the mountains (kingdoms) shake with the swelling thereof. There is not a government on earth that does not realize that these are perilous times and in consequence of this fact, each is taking special precautions to protect itself against the rising power of its own subjects--the roaring, troubled waves of the sea.

But who is it that finds a refuge of peace and safety in the very midst of the shaking and dissolving kingdoms? Evidently it is the class spoken of in verse 4 as 'the city of God,' dwelling in 'the holy' of the tabernacle of the Most High. In symbol we find that city represents a church, an ecclesiastical kingdom, true or false. The city of God, then, means the Kingdom of God--the Church. As referred to here, it is not the Kingdom set up and glorified, else it would be

represented as in the Most Holy. 'There is a river,' a river of truth, the blessed streams whereof make glad this city of God.

How many of us have been refreshed by these blessed streams of truth! Though we hear the roaring of the troubled sea, the murmuring and threatening of discontented and oppressed people, and feel the shaking of the kingdoms with the swellings thereof, yet we fear not, for 'God is our refuge and strength, a very present help in trouble.'

But our peace and composure, in view of these things, is not a selfish condition which rejoices in its own security regardless of the woes of others. Ah, no; for the streams of truth have brought to us the blessed assurance that

"Sweet accord shall grow at length From out this clash of earthly discords."

Men fear and tremble as the storm approaches, and will be in utter dismay when it bursts, yet the Church (all truly consecrated saints) shall not be moved. 'God shall help her, and that right early.' Even now she is being strongly fortified with the truth which shall protect her. The Lord of Hosts is with us; the God of Jacob is our refuge.

With joy we have seen the light of truth breaking, and with joy it is our privilege to view prophetic fulfillment, whether it be in the advancement of the truth, or in the culmination or culmination of the troubles of this evil day; for every step of the Lord's great work brings us nearer the glorious outcome of everlasting peace not many days hence, when "the desire of all nations shall come."

- *C. T Russell*



## A Day at a Time

*"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." - Isaiah 41:10*

ARE YOU living a day at a time? It is emphatically the will of the Lord that you should be. The earthly home where the parents' watchful care of all their needs is so obvious that it is taken for granted by the children, is the illustration Jesus uses to picture what should be our carefree attitude as children of God. "Your Father knoweth what things you are in need of" -- this he gives as the solid reason why we should live a day at a time. How completely unnatural to think of children in a proper home to be saying to themselves anxiously day by day, "What shall we eat and what shall we drink, and wherewithal shall we be clothed?" This would be excusable and natural if not members of the family, for "after all these things do the Gentiles seek," in anxious care.

If we as God's children really limited our daily horizon to twenty-four hours, what inward peace would be our portion. Not only are we prone to bear today's burden ourselves instead of laying it at the feet of our Lord and bearing a song away, but we are prone to lead up with yesterday's and tomorrow's also, piled on top. When traveling, how much more comfortable it is to send our luggage in advance, taking the "lug" out of it by getting the Railway Company to look after it for us. Verily as our Lord declares, "The children of this-world are wiser in their generation than the children of light." Even a David, the chosen and anointed of God, however, can get so depressed and discouraged as to say, "I shall perish one day by the hand of Saul."

How clear our Lord's instructions are! Pray, saying, "Give us this day, our bread for the day." "Sufficient unto the day" is the evil thereof. The assurance of God to his own is "As thy days so shall thy strength be." So foreign, however, is this carefree attitude to us, that we may find ourselves bound by the chains of habit to the practice of laying the burden at his feet and lifting it up again instead of bearing a song away. We may find ourselves inwardly questioning if it is really possible to live carefree, a day at a time, in spite of our Lord's insistence upon it. And this happy experience may take time to mature. We must claim it as our privilege every day and invoke the Lord's help at every tendency to anxiety.

"A life which Jesus guides alone,  
O'er which he has control;  
A life which others seeing say  
That Jesus owns the whole."

Only by a daily surrender to him is victory possible. Let us hearken to his own words as given in *Weymouth's* translation, making them personal to ourselves.

Matthew 6:11,12: "Give us today our bread for the day."

Matthew 6:25,26: "Be not anxious about what you are to eat or what you are to drink. Look at the birds which fly in the air: they do not sow or reap or store up in barns, but your heavenly Father feeds them: are not you of much greater value than they?"

Luke 12:25, 26: "Which of you is able by anxious thought to add a moment to his life? If then you are unable to do even a very little thing, why be over-anxious about other matters?"

Luke 12:27: "Observe the lilies, how they grow: They neither labor nor spin. And yet I tell you that not even Solomon in all his splendor was as beautifully dressed as one of these. But if God so clothes the vegetation in the fields, that blooms today and tomorrow becomes fuel for the oven, how much more will he clothe you, you men of little faith."

In the familiar words of the *Authorized Version* we have the grand climax, which constitutes a comprehensive policy of insurance against every possible risk, in Matthew 6:33: "But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you."

As expressed in an old-time "Zion's Glad Song," No. 21, entitled, "The Keys of Tomorrow":

"You're groaning today 'neath a burden of care;  
'Tis more than your sad, fainting spirit can bear.  
Don't seek from the future new trouble to borrow,  
But leave in Christ's hand, the keys of tomorrow.

"Your way may be clouded, your future concealed,  
And scarcely the present is dearly revealed;  
'Twill strengthen in weakness and comfort in sorrow,  
To leave in Christ's hand the keys of tomorrow.

"Don't take anxious thought for your raiment and food,  
Your Father will give you whatever is good;  
No lines of despair on his brow will e'er furrow,  
Who leaves in Christ's hand the keys of tomorrow.

"Then lift up your head, though your eye-lids are wet,  
The clouds may be dark, but the sun's shining yet;  
Trust fully in Jesus and banish your sorrow,  
And leave in his hand the keys of tomorrow."

- A. D. Kirkwood

## **Our Anointing**

*"The anointing which ye have received of him abideth in you." - 1 John 2:27.*

THIS SUBJECT is of momentous interest to the Lord's people. Their anointing is the means used to transform them from the natural into the spiritual. Without that miraculous agency, none born in the flesh could possibly reach a world invisible to human eyes, for: "Flesh and blood cannot inherit the Kingdom of God, neither can corruption inherit incorruption." This gift can neither be purchased by money nor good deeds. It is granted in fulfillment on God's foreordained design and intention: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." - 1 Cor. 15:50; James 1:16-18.

Let us consider Adam relative to this matter. First of all there was this difference between him and the animals about him. He was so mentally equipped that no question arose in his mind with regard to the existence of a supreme intelligent Creator. Even so he could not grasp the conditions prevailing in the spiritual world. Consequently there was but little companionship with the messenger which contacted him from above. This subjection to earthly conditions -- though so congenial and beautiful -- would have been the portion of Adam's progeny as a whole, had not God devised a plan whereby he would bring many sons unto glory. - Heb. 2:10.

### **THE ANOINTING OF JESUS**

From Adam we come to Jesus where vital truth is centered. Born of the Virgin Mary, he grew up a carpenter in Nazareth. His mind and body resembled Adam in perfection, but with this difference. Adam lived in a place completely congenial to his make-up. Jesus, on the other hand, found himself in a troubled, dying world beset by sin and ignorance. With the sacred records before him, he began to absorb all that had been outlined by Moses and the Prophets. The result was an inward urge to put things right and which burst into a flame during the ministry of his cousin John. Coming to Jordan, the language of his heart was: "In the volume of the book it is written of *me!* I come to do thy will O God! A body thou hast prepared me!" Symbolizing by water immersion the sacrificial death of his perfect humanity, the heavens were opened and the Holy Spirit descended upon him in the form of a dove and a voice was heard saying: "This is my beloved son in whom I am well pleased." - Luke 3:21-23; Heb. 10:5-10.

The anointing then received, was *dynamic!* It so affected Jesus that he wished to be alone in the wilderness. Even natural food was waived aside. He became intensely absorbed in the sacred things which had been so long stored in his mind. Eventually he was able to formulate into one harmonious whole, all that had been prophetically recorded concerning his person and mission. The hitherto hidden meanings of type and shadow, now dove-tailed exquisitely. There was seen a symmetrical plan which was so satisfying that he determined to be faithful unto death. Overcoming the wiles of Satan to tempt him to another path, he there and then set his face towards Jerusalem, which, with its temple and sacrifices, betokened, his own great sacrifice upon which depended the salvation of the world. - Heb. 12:2.

## THE SPIRIT DISPENSATION

It is in this light that we see the importance of the anointing. Without it, Jesus could never have understood God's mind and purpose. The same thing applies to his followers. Without this aid, no human being -- no matter how great-hearted or talented -- could comprehend, let alone traverse the way that Jesus went. This was illustrated by the Apostles. How limited and naturally-minded they were, when with him in the flesh. That amazing happening which occurred on the day of Pentecost, made all the difference. They were animated and transformed in a way which astounded themselves and others. - Acts 2.

We are reminded that the Spirit of God works in devious ways. Coming spasmodically upon the Old Testament Prophets, they were moved to record things which they only dimly understood. Though so greatly blessed, these ancient worthies were really servants in advance to the family of priests who would be instructed in the things they had recorded for their particular benefit. The anointing of saints, however, was vastly different. Amongst other things it brought about the spirit of sonship whereby trustfully and affectionately they would cry: "Abba Father!" An intimate union arose which they alone could comprehend. Amongst themselves, a relationship resulted of the highest possible order, surpassing even human relationships. Collectively there was "one Body, one Spirit, one Hope, one Lord, one Baptism [even unto sacrificial death after the example of their Leader], one God and Father." It was a oneness pictured by Aaron who was anointed with an oil reserved only for the Priesthood. Upon no others must it come. Moreover those who would dare to make anything like it, would be "cut off from the people." - Exod. 30:22-33; Eph. 4:1-5.

## THE ANOINTING OIL

Israel's priestly anointing therefore had a potential significance. The oil comprised Myrrh, Cinnamon, Calamus, Cassia, and Olive Oil. Myrrh is a balsamic gum possessing curative, antiseptic, and stimulating powers. It proclaims the spirit of high intelligence, reminding us how our Lord went about doing good, healing the sick, and imparting wisdom wherever he went. Cinnamon, being pleasantly aromatic and carminative, represents the soothing and comforting aspects. The same may be said of Calamus and Cassia which are likewise aromatics. These are the things used in connection with an oil which was pressed out of the fruit of the olive tree. Possessing in itself nutritive and lubricating virtues, its value was thereby greatly augmented. From all this, we can more readily understand the meaning of the words Jesus addressed to those present in the synagogue at Nazareth: "The spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord." - Luke 4:16-21.

## THE CHRIST COMPANY

The word "anointed" in New Testament Greek, is *kristos*, from which *Christ* is derived. The Scriptures declare that Christ is a composite company with Jesus as the head. A human body is used to portray this aspect (1 Cor. 12). This was foreshadowed in the person of Isaac. He was the only son of Abraham's wife Sarah; the child of promise, destined to inherit all that Abraham had; a wonderful picture indeed when viewed in the light of Romans 8:17. The great love which Abraham possessed for his son, was likewise emblematical. Then there is that dramatic feature of Abraham offering his son upon the altar of sacrifice. True this initially pictured Jesus, but we cannot overlook those repeated statements concerning "suffering with him and being dead with

him." These are the things which lend emphasis to the knowledge that "we brethren, as Isaac was, are children of the promise." The complete oneness is likewise indicated by the words: "He saith not unto seeds as of many, but of one and to thy seed which is Christ, and if ye be Christ's then are ye Abraham's seed and heirs according to the promise." - Gal. 3:16, 29; 4:28, 31; 2 Tim. 2:11, 12.

Another type of a human being illustrating the same truth, is that of Aaron as a single unit. It gives indication that precisely the same kind of anointing-with all its benign and goodly qualities -- which came upon Jesus, extends also to those who follow in his steps and who have been predestinated in him before the world was. Betokening the complete unity of mind and heart of the whole Christ, the pleasant balsamic oil falling upon the head of Aaron, ran down to the skirts of his garments. - Psalm 133; Eph. 1:2-8.

### THE PRACTICAL LESSON

Let us now approach that which is essentially practical. We learn that it is one thing for God to bestow this greatest of all gifts: one thing to map out providential leadings; and another for the recipient to gladly and gratefully respond. One may do this for a while until temptations arise to spoil the fruit. We are told that we are "partakers of Christ *if* we hold the beginning of our confidence steadfast *unto the end.*" If, after being anointed, one begins to nurture doubts and fears, or cultivate the weeds of harsh criticism and discontent, this would be disastrous. Whilst ever ready to bless, the Lord does not coerce the will. All, therefore, who slothfully return to their former questionable besetments, are inviting destruction. They are not reciprocating the love of the Infinite One. - Hebrews 3:46; Heb. 6:4-9; Heb. 10:26-31.

We cannot question God's righteous judgments, but it is a comforting thought to know that numbers who lose their official priestly anointing and who nevertheless still retain a measure of the Holy Spirit, are given experiences designed to help them to a realization of their vital needs. This brings to light the Great Multitude class as pictured by the Levites who though not priests, had no inheritance in the land. So this company, having given up their human prospects, are to be raised in the spirit realm. They will minister *before* the throne and not *upon* the throne. - Rev. 7:9-17; Psalm 45:14, 15; Song of Solomon 8:8, 9; 1 Cor. 3:10-15; 5:4-7; Deut. 10:8, 9.

### A WORD OF EXHORTATION

Finally a personal word. We are nearing the gates of the celestial city. Wise are we, therefore, in the light of the anointing, to examine ourselves. Happy are we if *we look up* and, calling to mind the encouraging tones of the 103rd Psalm, trust completely in his tender mercies and the sustaining grace centered in Christ Jesus.

Dropping all party spirit, let us worship the Lord in "singleness of purpose." With so grand and glorious a prospect before us:

Let us with patient courage, speed on the royal race,  
All mindful of that wondrous goal, immortal by his grace;  
And remember the dear Master and all who went before,  
Who sought with loving ardor, his peace forevermore.  
Now when wisdom's gems are gathered-gems that beautify  
Let Praise ascend to heaven, to him who dwells on high.  
And send them hither, thither, with joy and sweet caress;  
If we would live forever-then we must live to bless!

- F, Lardent

## Precious Promises

*"My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever." -  
Psalm 73:26.*

WE HAVE been thinking of those dear saints who through old age or other infirmities are prevented from taking an active part in the fellowship and communion they once enjoyed with others of like precious faith-thinking of how much they miss the encouragement and comfort that attended those blessed seasons of fellowship. The realization that quite a large proportion of the friends whom it has been our privilege to meet are in that category, further impelled us to write, in the hope that these thoughts might prove of some help or encouragement to these dear children of God

Because one is denied the blessings and privileges of other days, he is much more apt to feel discouraged. The Adversary, taking advantage of the circumstances, seeks to undermine one's faith, not so much in the Word of God as in the personal application or appropriation of those precious promises of God's Word to himself. In furtherance of his evil designs the Adversary may inject into one's mind thoughts of unworthiness and perhaps cause one to remember those times when opportunities of fellowship were neglected. This slackness is enlarged upon and made to appear a great neglect of God's good grace, adding to feeling of unworthiness. Often some weakness or fleshly tendency is enlarged upon until it looms almost as an impassable barrier between him and "the prize of the high calling" once hoped to be attained.

For these dear friends who are passing through some such phase of discouragement, it is well to remind them that "God knows well our feeble frame," that none of his "little ones" are capable of perfection in thought, word or act. Not even the most active or faithful child of God could ever merit the blessings God designs to give to those that love him. It is only through Christ's precious merit that one could ever hope to attain to so glorious a prize.

Only "in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," can we base our hopes (1 Cor. 1:30). He has promised "never to leave nor forsake us," "even unto the end of the Age," "for having loved his own, he loved them unto the end" (Heb. 13:5; Matt. 28:20; John 13:1). "His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature" (2 Pet. 1:3,4). That "ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, *Abba, Father*. The spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs, heirs of God and joint-heirs with Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Rom. 8:15-17; Gal. 3:29). "It is God which worketh in you both to will and do of his good pleasure," and "we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end" (Phil. 2:13; Heb. 3:14). Thus "we know that *all* things work together for good to them that love God, to them who are the called according to his purpose." "According to his abundant mercy he hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, that fadeth not away, reserved for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (Rom. 8:28; 1 Pet. 1:3-5). Our Lord tells us: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. . . . And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.... every one which seeth the Son, and

believeth on him, may have everlasting life: and I will raise him up at the last day." So "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (John 6:37-40; Luke 12:32). "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ... Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8:31-35, 37-39). "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." - 1 Cor. 15:57.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen." - Jude 24, 25.

- *H. J. Barlow*

## Children of God

*"One is your Father, which is in heaven." - Matthew 23:9.*

IN THE New Testament the Church of God is frequently likened to a family. Indeed, it would seem that the family unit was instituted on earth by God in order to convey to our minds a picture of the relationship which exists between God and his Church, and between the individual members of that Church. In the ideal family there is to be seen something of the privileges and responsibilities which exist between the members of that family, and from this there are many helpful lessons to be learned by those who belong to the divine family.

In Matthew 6 Jesus taught his disciples to pray: "Our Father which art in heaven." Frequently in his discourse he speaks to them of their *Father*. He tells them to love their enemies and to do good to those who hate them in order that it might be manifest that they are children of *their Father* in heaven. He exhorts them to be "perfect" even as *their Father* in heaven is perfect. He also tells them that if they do their alms in secret, and pray to *their Father* in secret, he will reward them openly. And so throughout this first recorded discourse our Lord speaks to his disciples of *their Father*, and refers to God as such no less than fourteen times.

All this must have sounded very strange in their ears. Never before had they thought of God as their Father. To them he had been the great Jehovah God, the Almighty Creator of the Universe -- One who made their laws and expected them to be strictly kept, the violation of which would be punished by death. To them God was a Being to be feared; their conception of him was similar to that of their forefathers, who, as recorded in Exodus, trembled at his voice and were afraid. Then they did not desire to be in direct contact with God, saying to Moses their leader -- "Speak thou with us and we will hear, but let not God speak with us lest we die." - Exod. 20:19.

How different was this new conception of God as revealed to the disciples by our Lord. Never before had there been such a close and intimate picture of God, for in these three chapters of Matthew (5, 6, and 7), he is revealed as One who knows all about their smallest needs before they ask him, who even feeds the sparrows and clothes the common grass of the field. He is revealed as One who delights to give good things to those who ask him. It is Jesus who made known to us *the Father* -- "All things are delivered unto me of my Father: and no man knoweth ... the Father, save the Son, and he to whomsoever the Son will reveal him." - Matt. 11:27.

### INTIMACY BETWEEN FATHER AND CHILD

The word *'father'* speaks to us of love, care, and watchfulness; it speaks of confidence and closest intimacy and companionship. An earthly father is responsible for the welfare and upbringing of his child, for his education and the molding of his character. It is his duty to so shape the early life of his child in order that he might be fitted to take upon himself the responsibilities of manhood. This was especially the case in Old Testament times. There were few schools, and none of the facilities which exist in our more modern world. It was the Jewish father who educated his child and arranged his future life for him, even to the extent of choosing a bride for his son. Such an arrangement was ordained by God to portray to our minds the responsibilities which he took upon himself when he became our Heavenly Father. "Train up a child in the way he should go; and when he is old, he will not depart from it" is the exhortation of the wise man (Prov. 22:6), and that is exactly how the Heavenly Father deals with his children. He is training and educating them in order that they might be worthy sons, for he knows that when the education is complete, they



will not depart from the way of righteousness. How necessary is such training for those who have been called to be partakers of the divine nature."

Our Lord, in the discourse already referred to, compares the earthly relationship with the spiritual. His words are: If you, imperfect as you are, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him. What a wealth of meaning in those two words -- "Your Father." In them we see something of the tender love and solicitude which God has for his children. The expression should give us confidence and a sense of nearness to him. "When ye pray, say -- *our Father.*" The remembrance of the great love which the Father has for his children should engender and inspire within our hearts a responsive and burning love for him. As in his first discourse to his disciples our Lord sought to make known the depth of the Father's love, so in his last talk with them he seeks to emphasize this wondrous truth. "In that day you will ask in my name, and I do not say to you that I will entreat the Father for you; for *the Father himself loves you*" (John 16:26, 27, *Diaglott*). To their dull and troubled minds Jesus was seeking to convey the truth that the Father had a real love for them, a personal interest in their welfare; that the blessings he would bestow upon them would not be because of the entreaties of his Son, but because *he himself loved them* -- "The Father *himself* loveth you."

Again in that high-priestly prayer our Lord reveals the wonder of the Father's love for his own. Can we grasp the immensity of the truth conveyed in his words--"*that the world may know that thou hast sent me, and hast loved them, as thou hast loved me*"? (John 17:23.) Again -- "I have declared unto them thy name.... that the love wherewith thou hast loved me *may be in them*" (Ver. 26). Can we have a more definite assurance than the words of the Lord himself, that the love which God has for us, his children, is as strong as his love for the Lord Jesus Christ? Now we can catch the beauty of those prophetic words of Moses: "*The Lord's portion is his people; ... He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.* As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him" (Deut. 32:10-12). So we are kept "as the apple of his eye," beloved and precious. It was of such that Jesus said: "No one is able to snatch them out of the Father's hand." John 10:29, *R. S. V.*

### **"SUCH LOVE WAS NEVER KNOWN"**

The Apostle Paul also appreciated the depth and intensity of the love which God has for his children and was persuaded that nothing could separate them from his love, "neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation" (Rom. 8:38, 39, *R. S. V.*). Assured of such a love, how free should God's children be from anxiety and care! "Do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and *your Heavenly Father knows that you need them all.* But seek first his Kingdom and his righteousness, and all these things shall be yours as well" (Matt. 6:31-33, *R.S.V.*). These words of Jesus arose out of his own experience and confidence in God.

Jesus taught his disciples to *pray* -- "*Our Father,*" and it is right and proper that we should never forget that God is the Father of all who have committed their lives to his care and have received the spirit of sonship; yet there are times, when in solitary communion with God, in the quiet hour of worship and devotion, there should be a personal appropriation of him as "*MY father.*" Not only is he concerned with the welfare of the whole family, but also has he a special interest in each individual member. No two members of his family live in the same set of circumstances, or have the same disposition and temperament. Some are weak, and some are strong, and so often

there are difficulties and misunderstandings between brethren. How comforting it is then to know that God is "my father," that he knows all about *my* particular circumstances, and sees *my* efforts to please and serve him. Every promise of God is a promise to *you*, to be appropriated by *you* and accepted as your own.

### **CONTRAST BETWEEN SERVANT AND SON**

The writer to the Hebrews suggests some helpful contrasts between "the house of servants" and "the house of sons." A servant is required to carry out the commands of the one he serves. The nation of Israel under Moses were servants of Jehovah, and to them was given a law to which they were to conform their lives. How different are God's dealings with the house of sons, "whose house are we." Such are *invited* to conform their lives according to his will. True children of God will not need a "*thou shalt not*," but will rather seek to learn his will for them and to yield a ready obedience. Then, also, a servant is not acquainted with all the plans and purposes of the master he serves. His duty is to *obey*. It was so with Israel. Through Moses they were instructed to build a tabernacle which in the minutest detail must conform to the plan which God had given. They were commanded to offer sacrifices and to perform the ceremonial law with all its ritual, but they dimly understood the real purpose in the mind of God.

The Prophets of old were also instructed to record things concerning future events. To many were given visions, yet they were not able to understand the import of the things they saw. Of this the Apostle Peter wrote in 1 Peter 1:10-12: "It was this salvation that the Prophets, who spoke long ago of the blessing intended for you, sought, and strove to comprehend; as they strove to discern what that time could be, to which the spirit of Christ within them was pointing, when foretelling the sufferings that would befall Christ, and the glories that would follow. And it was revealed to them that *it was not for themselves*, but for you, that they were acting as ministers of the truths which have now been told to you, by those who, with the help of the holy spirit sent from heaven, have brought you the Good News-truths into which even angels long to look" (*20th Century*). Yes, even the angels are but servants to do God's bidding.

### **GOD'S PURPOSES REVEALED TO HIS SONS**

It is to those who are the children of God that the Father confides and reveals his plans and purposes. "Eye hath not seen, nor ear heard," writes the Apostle Paul, "neither have entered into the heart of man, the things which God hath prepared for them that love him. *But God hath revealed them unto us*" (1 Cor. 2:9, 10). How privileged are those who share the confidence of the great God of heaven. What peace and joy is theirs to have this evidence of sonship!

Another aspect of the Heavenly Father's relationship to his children is revealed in Malachi 3:10. Through the Prophet God speaks of the pleasure he finds in his children and of his eagerness to bless them: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The Hebrew is more emphatic than the Authorized rendering, and suggests that God not only will "pour out" a blessing, but will "*empty out*" his bounty upon those who will prove him. The promise is that *all* the resources of God are available to his children, and to those who ask he will "empty out" his blessings. Yes, he delights to give pleasure to his children, and finds joy in blessing. "*The Lord taketh pleasure in them that fear him*," and is happy to note their efforts to please and serve him. Maybe our efforts are like those of the child who longs to help its parent, and to do something to please. Ofttimes those efforts have not been very assistful, but the attempt to please and serve has brought joy and gladness to the parent's heart. So the Heavenly Father

rejoices to see every desire and effort to please him, "for he knoweth our frame; he remembereth that we are dust."

### **JESUS' ONE OBJECTIVE**

Now let us briefly consider *our* relationship to God as his sons. Our meditation immediately centers in him who is our Elder Brother, even the Lord Jesus Christ. In him we have our Example. What was his attitude toward his Father? Is it impossible to read with reverence the Gospel records without noting his singleness of purpose. He had but one objective, and that was to glorify his Father. "I seek not mine own glory, but I honor my Father," said he. His exhortation to the disciples was -- "Let your light so shine before men, *that they may see your good works, and glorify your Father* which is in heaven." That was his great concern, that in everything his Father should be glorified. As he offers that final prayer before Gethsemane, with what joy he utters those words: "I have glorified thee on the earth." Yet still it is his one desire that his Father shall be glorified: "Glorify *thy Son, that thy Son also may glorify thee.*" - John 17:4, 1.

### **HOW WE MAY GLORIFY GOD**

If we are true sons of God, our one concern will be that the Father shall be glorified. "What manner of persons ought we to be." Does our life and conduct bring honor to the Father's Name? "*Herein is my Father glorified,*" said Jesus, "*that ye bear much fruit*" (John 15:8). "Consider him ... who for the joy that was set before him endured the cross, despising the shame."

As we continue to "consider him" during his earthly walk, one cannot fail to notice our Lord's complete dependence upon his Father. His words come down to us today: "I can of mine own self do nothing" (John 5:30). In everything he did, he looked to the Father for guidance and strength. Frequently he is found spending whole nights in prayer to his Father, and during such seasons of communion he was enabled to discern the Father's will for him and to receive the strength he needed for his sacrificial work. If he who was perfect in all his ways was so conscious of his inability to carry out the Father's will *by any* strength of his own, how much more is it so with his followers. It is right that we should be very conscious of our utter helplessness, and just as a child, when in trouble or danger, or when facing the problems of life, will look to its father for protection and guidance, so it should be with the children of God. It is only as we realize our weakness that we wilt fly to him for the strength which will make us victorious in the conflicts of life, and with what joy does he note the confidence and trust which is placed in him. "God is our refuge and strength, a very present help in trouble" (Psa. 46:1). How sweet is the assurance: "My strength is made perfect in weakness." So as we yield ourselves to the Father's loving care, we can echo the words of the Apostle: "When *I am weak*, then am I strong." - 2 Cor. 12:9, 10.

### **FULLY COMMITTED TO THE HUSBANDMAN**

Our Lord's complete dependence and trust in God is noted also in his words to the disciples recorded in the 15th chapter of John's Gospel. As he enters the greatest crisis of his life, he is fully assured that his Father is responsible for his growth and development as Head of the New Creation. "I am the true vine, *and my Father is the Husbandman,*" he says, and continues to show that it is the Father who tends the branches that they may bring forth more fruit. "These things have I spoken unto you, that my joy may remain in you, and that your joy might be full" (John 15:11). Do we recognize the Father to be responsible for our welfare as members of the New Creation? If we do, our joy should be full, because we are assured that however painful and difficult may be the experiences through which we are permitted to pass, he is directing and

overruling all things for our highest good, fitting us for the position to which he has called us in the Kingdom of his dear Son. "Seek ye first the Kingdom of God" -- all else is in his care.

As we conclude this brief meditation, let us recall the exhortation of the Apostle Peter: "As he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy; for I am holy" (1 Pet. 1:15, 16). "Like father, like son" is an old adage, conveying the thought that the father can be seen in the son. Those who have received Jesus into their lives are exhorted to be like their Father in heaven. It is his purpose that such should reflect his character, that they should so live their daily lives that others shall see that they are indeed the children of their Father. "Be ye perfect, even as your Father in heaven is perfect." "A wise man maketh a glad father" (Prov. 10:1), and our Father is made glad by our sincere desire to be like him, and by our complete dependence upon him to complete the work he has begun in us. Let us heed the exhortation of James: "If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him." James 1:5.

- *E. Allbon*

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

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

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

"Is Christ divided?"

Were any party-leaders crucified for us?

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

If not, why then are we divided?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

For, in 1984: "The creation waits with eager longing for the sons of God to be revealed.... even we ourselves who have the spirit as a foretaste of the future, even we sigh deeply to ourselves as we wait for the redemption of the body that means our full sonship. We were saved with this hope ahead." So "if we hope for something that we do not see, we wait for it patiently." - Romans 8:19, 22-25.

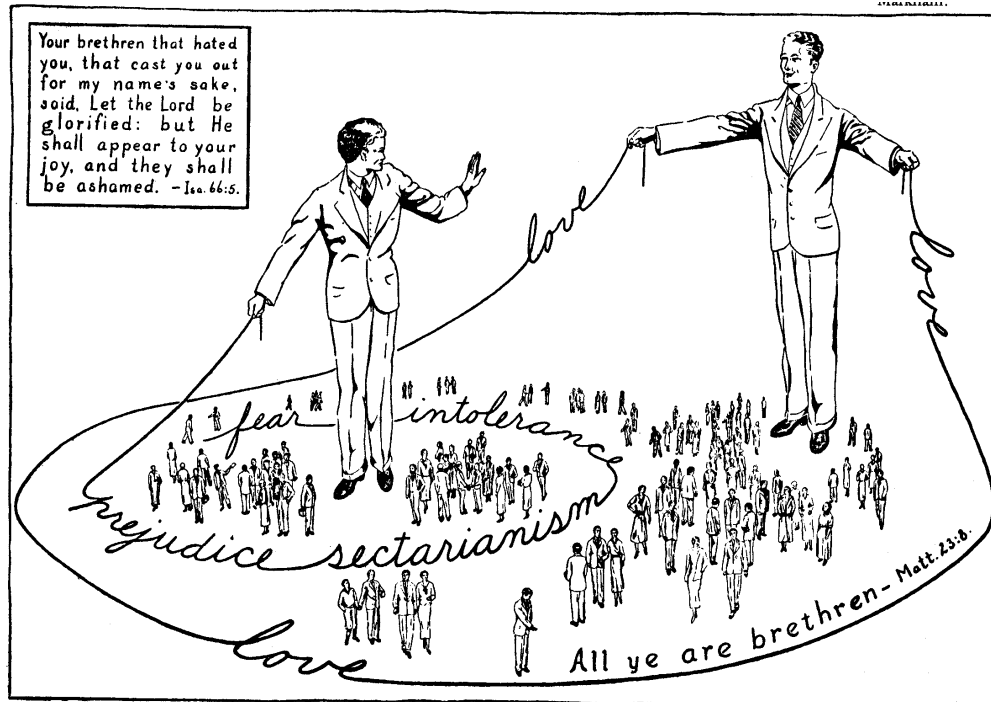
- J. A. Taylor

## CHRISTIAN UNITY

He drew a circle that left me out --  
Heretic, rebel, a thing to flout.

But love and I had the wit to win,  
We drew a circle that took him in.  
- Markham.

"Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed." - Isaiah 66:5.



"BY THIS SHALL ALL MEN KNOW THAT YE ARE MY DISCIPLES,  
IF YE HAVE LOVE ONE TO ANOTHER."

"HOW GOOD AND HOW PLEASANT IT IS FOR BRETHERN TO DWELL TOGETHER IN UNITY."

## **If I Should Die Tonight**

If I should die tonight,  
Brethren would look upon my quiet face  
Before they laid it in its resting place,  
And deem that death had left it almost fair,  
And, laying snow-white blossoms 'gainst my hair  
Would smooth it down with tearful tenderness,  
And fold my hands with lingering caress  
Poor hands, so empty and so cold tonight,  
If I should die tonight.

If I should die tonight,  
Brethren would call to mind with loving thought  
Some kindly deed the icy hands had wrought;  
Some gentle word the frozen lips had said;  
Errands on which the willing feet had sped;  
The memory of my selfishness and pride,  
My hasty words would all be put aside;  
And so I should be loved and mourned tonight,  
If I should die tonight.

E'en hearts estranged would turn once more to me,  
Recalling other days remorsefully.  
The eyes that chill me with averted glance  
Would look upon me as of yore, perchance,  
And soften in the old, familiar way;  
For who could war with dumb, unconscious clay?  
So I might rest, forgiven of all, tonight,  
If I should die tonight.

Oh Brethren! I pray tonight  
Keep not your kisses for my dead cold brow!  
The way is lonely -- let me feel them now.  
Think gently of me; I am travel worn;  
My faltering feet are pierced with many a thorn.  
Forgive, oh hearts estranged -- forgive I plead!  
When dreamless rest is mine, I shall not need  
The tenderness for which I long tonight.



## **Entered Into Rest**

Arnold W. Carlson, Yeagertown, Pa.

Lewis T. Cowan, N. Blenheim, N.Y.

Fred J. Darrow, Los Angeles, Cal.

Victoria Dunajski, Chicago, Ill.

Irving Foss, Los Angeles, Cal.

Henry Fromson, Fayetteville, Ark.

Grace Gray, Grove, Okla.

Freddie J. Polly, Sacramento, Cal.

Edith Read, St. Louis, Mo.

Arthur Schuette, Loyal, Wis.

Mary Tarkowski, Detroit, Mich.

O. W. Wilcox, Corning, Kan.

Casimir A. Zielinski, Pullman, Mich.