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“The Way, the Truth and the Life”

“Let not your heart be troubled; ye believe in God, believe also in me. . . I am the way the truth, and the life; no man cometh unto the Father, but by me.” (John 14:1-6.)

REVIEWING these opening verses of John 14, we realise that our Lord Jesus was speaking at that time to His disciples shortly after the Memorial of His death, just a few hours before He was apprehended and taken before the judgement hall, and ultimately crucified. In these lovely verses we see the Lord is informing the eleven Apostles of the heavenly places of abode. But even so, none of these were appropriate for the Bride of Jesus. We see from verse 3 that Jesus was to go and prepare a place for his, Church, His body members, and it is with reference to this new place that our Lord said in verse 4, “Whither I go ye know, and the way ye know.”

It would appear that Jesus was testing the minds of the Apostles respecting their attitude to His leaving them and going to prepare this new place for them. His words in verse 1 seem to indicate this—“Let not your heart be troubled;

ye believe in God, believe also in me.” In other words, believe what I now tell you will be for your highest welfare. “Whither I go ye know, and the way ye know.” Thomas was not so sure at all, for his response was, “We know not whither thou goest; and how can we know the way?” This question by Thomas was answered so beautifully then by Jesus, “I am the way.”

The meaning of the Greek word translated by the English word “way” is “A road, a progress ; figuratively, a mode or means.” The meaning is that Jesus is the way or means of gaining that new, prepared place in the heavenly kingdom. This is what the Lord wished to leave in the hearts of His apostles as He was about to be apprehended and put to death on the cross. “I am the way . . . no man cometh unto the Father, but by me.”

It is fitting to examine the words of John 6:44 in this connection, showing how it is possible to come to Jesus and find Him to be the way to the Father,—“No man can come to me, except the Father which hath sent me draw him.” From these words we see how necessary it is to be drawn of the Father’s spirit to Jesus first of all, and by accepting our Lord, we find Him to be the way of entry into the Father’s family—the means of gaining that new place that Jesus was about to pre-rare for all His faithful followers.

From John 10:7-18 we find reference to our Lord being the way to the Father and lasting life for all who

are His “sheep” of this Gospel Age. “I am the door of the sheep,” (verse 7) —the one entrance for the sheep into this sheepfold, the family of God above. And in verse 9 *we* read—”I am the door ; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.” This is the rich provision for those who follow Jesus in the way to the Father. We think of the sheep *in* Jesus’ day, going in to the sheepfold for protection at night, and out in the day time for pasture. So God’s people, the sheep of His pasture, are going in and out, so to speak, for the rich provision that He has for all who are walking in the steps of the Redeemer.

Verses 11 and 14, “I am the good shepherd; the good shepherd giveth his life for the sheep. I am the good shepherd, and know my sheep, and am known of mine.” Yes, that is the lovely part; He really knows His sheep and *is* known of them. From verse 16 we read—”And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.” It is interesting to note in this verse that the first use of the word “fold” refers to a yard or enclosure, in which the- sheep were protected at night. This would picture the Jewish enclosure for the “sheep” to whom our Lord was ‘ministering at His first advent. Then when the other sheep from the Gentile nations heard His voice and found Jesus to be the Way, we find that the one fold into which they enter and join their Jewish brethren as Christians, should be translated, “there shall be **one flock**, and one shepherd.” In other words, the sheep from the Gentile nations do not enter into the enclosure of the Jewish people; they do not enter into the Law arrangements as servants. It was one fold to whom our Lord was speaking, but when the Gentiles join with them they all become one flock in Christ Jesus. The second word “fold” should be translated “flock.” “Fear not, little flock, it is the Father’s good pleasure to give you the kingdom.”

It is interesting and helpful to examine other texts where the word “way” is found. As an example, we have Matt. 3:3, referring to John the Baptist’s ministry. He commenced six months before our Lord and did a wonderful preparation work in Israel, declaring—”This is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.” Yes, this “Way”, introducing Jesus so that those who could hear His voice would accept Him as the real door or way into the family of God. “Prepare ye the way of the Lord,” in preparation for the Messiah to take up His ministry six months later,—prepare your hearts to be able to accept Jesus as the Way of Salvation.

In Luke 10:3-6 we have a helpful account of Jesus’ instructions to the seventy disciples—”Go your ways. . . . And into whatsoever house ye enter, first say, Peace be to this house,” or “Shalom” as our Jewish friends would say. Yes, those following in the way of Jesus, the way of which Jesus spoke and said. “I am the way,” were true peace bearers. They carried the message of peace as they walked in the way set forth by the Lord. They could detect at once, by saying “Shalom,” or “Peace be to this house,” where there was a kindred spirit who could appreciate the message they were bringing. Sometimes the disposition would indicate at once that the son of peace was not present. Jesus said, Do not waste your time, but proceed to the next opportunity of service, and say again, “Peace be to this house.” We have a similar thought in Rom. 10:15—”How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.” How privileged are those who proclaim the message of peace—glad tidings of great joy which shall be to all people—especially the message of the Gospel Age revealing the opportunity and favor of entering into the Way in which God’s heavenly family walk, through Him who is the Way.

Our Lord declared in our text that He was not only the Way, but the Truth. How lovely is the message found in John 1:14-18,—”And the Word (Logos) was made flesh, and dwelt among us. . . . And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.” The law of the house of servants was given by Moses—”Thou shalt” and “Thou shalt not,”—but grace and truth came by Jesus Christ. It reminds us of the father and the son and heir relationship in business. How differently the father acts towards his son in comparison with the servants! The son likely has some share in the profits, an interest in the business; he may not have a fixed wage like

the servants, but has a greater interest in the proceedings, and this illustrates the fact that the Lord comes and presents His message to those who can receive Him as the Way and the Truth. During this Gospel Age we have a change from the “servant” relationship to the “son” relationship, coming into the house of God through Him who is the Way and the Truth. He brings those who respond to Him into the very presence of God Himself.

Jesus, then, is the Truth, and He expounded the Truth so fully and helpfully, as stated in John 8:31, 32. “If ye continue in my word, then are ye my disciples indeed . and ye shall know the truth, and the truth shall make you free.” Free from all the bondages of the world at large, free from every entanglement and captivity of evil, so that we may know more and more of His truth, and allow Him to make us free indeed according to the will and spirit of our God.

From John 17:8, 14-20 we find a lovely message in this prayer of our Lord’s to His Heavenly Father. “Sanctify them through thy truth ; thy word is truth.” Our Lord is the truth, and His Word is the means of sanctification. How important it is, then, that we receive and understand the truth as it was in Jesus, that we may be sanctified and set apart by the truth for the true service of God. The fulfilment of verse 20 comes down to our own day as we seek to understand the words of the Lord, and of those who received the truth from Him, including Paul in such a miraculous manner.

Paul’s exhortation to Timothy and to us, as we have it in 2 Tim. 2:15, is most helpful. “Study to show thyself approved unto God. ... rightly dividing the word of truth.” Rightly apportioning, applying, or as the R.S. Version states, “rightly handling the word of truth.” This has reference to the doctrines taught by Jesus and the Apostles, as well as the manner of living. As an illustration, we read in James 1:18, referring to God, “Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.” It may be asked, How could the truth beget anyone to the new spiritual life? Well, obedience to the message of truth will result in all the steps being taken correctly. Firstly, accepting Jesus as the Way after being drawn of the Father to Him; that is, being justified by faith in Christ’s sacrifice ; then, presenting oneself to God in consecration—to be dead with Christ —this results in the begetting of the holy spirit, thus, finally, this happy state is gained by Jesus being for us not only the-Way, and the Truth. but also the Life. “In him was life; and the life was the light of men.” (John 1:4. See also 1 John 1:1, 2.)

In John 11:25, we have those beautifully comforting words of our Lord to Martha at the time of the death of Lazarus—“I am the resurrection, and the life.” Noting the verses 23 and 24. we read—“Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.” Martha understood the truth, that death really was death, and life could be restored only by the resurrection. Jesus knew the miracle He would perform in raising Lazarus from the dead, for a few more years was to illustrate the fact that ultimately He will raise all mankind. In raising Lazarus we also have a clear illustration of His words in verse 26—“And whosoever liveth (in the resurrection) and believeth in me shall never die.” Once the resurrection takes place and people believe on the Lord, they will never die. This is surely a message of comfort to those who have lost their loved ones, and who has not lost some loved one? How we can look forward to the glorious time when all shall come again from the land of the enemy in response to the voice of the Son of God, the One who said, “I am the resurrection and the life!”

Referring to John 10:10, we note our Lord’s words concerning Himself—“I am come that they might have life, and that they may have it more abundantly.” It is one thing to receive life through faith in Christ, and quite another to have it more abundantly. This important matter is revealed by our Lord’s reference to His own life laid down, and receiving the more abundant life in His resurrection, in verses 17 and 18 of this 10th chapter of John. “Therefore doth my Father love me, because I lay down my life, that I might receive it again.” Not “take it again” as stated in the Authorised Version; our Lord could not take

His life again when He was dead. “No man taketh it from me, but I lay it down of myself.” It was the laying down of the perfect earthly life of our Lord and the receiving of the perfect spiritual life from the Father that gained not only His own high exaltation, but redeemed humanity from the death penalty. Likewise Jesus’ followers, by laying down their imperfect life and being faithful unto death, receive life more abundant in the heavenly kingdom. The pattern that the Lord set before us, is the Way of the followers of the Master who are walking in the same narrow way.

The beginning of this more abundant life is revealed in John 5:24. Our Lord said,—”He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” This means passing from death in Adam to life in Christ. What a wonderful privilege is this begetting of the holy spirit following the acceptance of our Lord as the Way, the Truth and the Life to the extent. These are the ones, who, passing from death unto life, become babes in Christ in the Father’s family. As they walk in ‘he steps of the Master, delighting in the privilege of understanding more and more of His truth, they grow up into Him, and learn how to conduct their lives well pleasing in His sight, and of benefit to those with whom they come in contact.

The end or attainment of this life more abundant is shown in James 1:12,—”Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.” These endure temptations, by the Lord’s grace, in harmony with the words of Jesus,—”He that shall endure unto the end, the same shall be saved.” They shall receive the crown of life, life more abundantly in association with our Lord as His joint-heirs. “This is the promise that he hath promised us, even eternal life,” of the highest order. (1 John 2:25.)

Combining the words of Jesus in our text, “I am the Way, the Truth and the Life”, we see how helpfully these descriptions of our Lord are explained by Paul in 2 Tim. 1:8-10. “God hath saved us, and called us with an holy calling. . . . which was given us in Christ Jesus before the world began.” In other words, God predetermined that there should be this class who would be holy by accepting by faith the sacrifice of Christ, and consecrating their lives to walk in the steps of Him who is the Way, the Truth and the Life. Continuing, the Apostle explains that this calling “is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.”

This is surely a lovely, inspiring message from Paul respecting our Lord bringing life and immortality to light through the Gospel. A better translation is “brought life and incorruptibility to light,” for the Apostle is here referring to the Christian’s character. The Christian is not only to be immortal but also incorruptible—immortal as respects the life principle, and incorruptible as respects the character. This is truly wonderful! We surely rejoice that the Saviour

has abolished death; for Himself first of all.—”death hath no more dominion over him.” (Rom. 6:9.) No indeed, God had promised Him a resurrection. Our Lord also abolished death for all who have truly accepted Him as the Way, the Truth and the Life.

Speaking to His little band of disciples our Lord encouraged them to look forward to the heavenly inheritance when He declared, “Ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” (Matt. 19:28.) “Ye which have followed me,” and are continuing so to do. This is not a momentary acceptance, but an enduring acceptance of Christ as the Way, the Truth and the Life. “In the regeneration,”—the time during which Christ will bring all mankind back from the land of the enemy, and give them new life, with the opportunity of lasting life on the restored earth,—”ye also shall sit upon twelve thrones.”

The thought is not twelve literal thrones on which the Apostles would sit, but places of authority. Along with

our Lord, these faithful Apostles will be associated in the administration from above over the twelve tribes of Israel, and all mankind who will be guided and instructed through Israel's "ancient worthies" throughout the earth. See also Luke 22:28-30. This is a lovely assurance to those who continue rejoicingly in the fact that He is the Way, the Truth and the Life indeed. "When Christ who is our life shall appear, then shall we also appear with him in glory." (Col. 3:4.) Our life is linked with His life; that is the relationship of all consecrated followers of the Master, going into death with Him, and later being associated with Him in the wonderful heavenly kingdom.

After the disciples of the Gospel Age have gained the inheritance above, we find from Rev. 21:3, 4 that our Lord is to be the Way, the Truth and the Life for all the obedient of mankind who have ever lived. "Behold, the tabernacle of God is with men. . . . And God shall wipe away all tears from their eyes; and there shall be no more death." Now, it is a struggle for many to keep life together; but then, "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Does this account describe conditions in heaven? No, this is a description of the wonderful restitution of all things down here on the earth, with paradise restored, the Garden of Eden conditions expanded throughout the lengths and breadths of the whole world. That will be the time when "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." "He that sat upon the throne said, Behold I make all things new." Doesn't it inspire us, to know that every human being who has ever lived will have the opportunity to receive the Lord as the Way, the Truth and the Life!

From Rev. 22 we find further confirmation of the blessings that will flow to all mankind. "He showed me a pure river of water of life." We know that water is an appropriate picture of Truth flowing out. "The law shall go forth of Zion, and the word of the Lord from Jerusalem." It was reported recently that the Amazon River, the greatest river in South America is so strong and forceful in its flow that 100 miles from land, fresh water can be found.

What a wonderful picture of the flow of truth! It 1-7.11 "overflow the hiding places." Nothing will be able to hinder the knowledge of the Lord reaching every human being. The river of the water of life will proceed out of the throne of God and the Lamb. There we have the administration linked together, God the eternal One, and the Lamb. And associated with the Lamb, we have the twelve Apostles and the 144,000 members of the Bride, and the Great Company also serve in the heavenly realm before the throne. All these are additional to the angels, so what a wonderful assembly of the heavenly hosts there are to perform the administration over the whole world of mankind!

In verse 17 of Rev. 22 we read, "And the spirit and the Bride say, come." How often we hear this verse used today,—"Come and take of the water of life freely." But this is not applicable yet. No one can receive the water of life at the present time except they are drawn of the Father to Jesus. However, our Lord said, "And I, if I be lifted from the earth, will draw all unto me." He is lifted up on high now, and soon His associates will be lifted up with Him. Then, when there is a Bride, "the spirit and the Bride will say, Come, and let him that heareth say, Come." Yes, everyone who catches the strain of this wonderful message will say, Come, to everybody else. It will be a mighty chorus. Then, "whosoever will may take of the water of life freely." "I am the Way, the Truth and the Life."

"Jesus Christ by the grace of God tasted death for every man." How privileged we are to have heard that message now! How favoured, that we have accepted Him as the Way, the Truth and the Life, and have yielded our lives fully to His service. Let us continue in this acceptance, and rejoice together in the Lord and His Truth, allowing nothing to hinder in the slightest our devotion to Him, and our continuing in the Way that leads to eternal life. May we always be prepared to commend to others the fact that our Lord is indeed the Way, the Truth and the Life to everyone who has hearing ears to appreciate this joyful sound, which satisfies our longings as nothing else can do.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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The Birth of Christ

(Luke 2:8-20.)

“Behold I bring you good tidings of great joy.” (Luke 2:10.) THE story of our Lord’s birth is one so familiar as to require no special comment, and yet in its simple detail lies

the hope of the whole world. Four thousand years previous the birth of this child was promised, and all the way along during those forty centuries some faithful souls continued to trust in the promises and to look for the salvation to be brought about through Him. We may surely take for granted that the humble shepherds to whom the message of the Lord’s advent first came were men who thus hoped in the promise of God; for to such, and to such only, the Lord discloses His purposes.

These men were quietly tending their flocks by night when suddenly the angel of the Lord came upon them, and the glory of the Lord shone around about them; and they were sore afraid (verse 9). But their fear was soon overcome by the message of the angel, contained in our text, but which, strange to say so many only partially quote, leaving out one of the grandest features of the message—namely, that it was to be to all people.

The message reads, “Fear not, for, behold I bring you good tidings of GREAT JOY, which shall be to ALL PEOPLE.” It will be observed that the blessedness of these tidings is cumulative; first, it is “good tidings,” then it is “great joy,” and then the crowning feature of it is that it is “to all people”—not only to those shepherds who were that night looking for the hope of Israel, but for all their friends and relations and all mankind far and near, both to those who now live and to those who shall live, as well as to those now in death.

Blessed tidings! Hearken to the gladsome sound,—“For unto you is born this day in the city of David a Saviour, which is Christ the Lord.” (Verse 11.) Then He was to be a Saviour to all people; so the Scriptures clearly affirm, saying that, by the grace of God, He tasted death for every man, and that He gave Himself a ransom for all, to be testified in due time—to all. (Heb. 2:9; 1 Tim. 2:6.) The testimony, however, is quite as necessary to the salvation of the sinner as the fact that Christ gave Himself a ransom for all. The favour of salvation will not be forced upon any; but the testimony that it has been provided for every man on condition of his acceptance of the favour upon God’s terms, is to be given to every man, for acceptance or rejection. And though millions of the race for whom Christ died have gone down to the grave without such testimony, still the fact remains that the testimony shall be given in due time—which due time, to all such, must be after their awakening from death.

And to this agree the words of the Lord: “The hour is coming in the which all that are in the graves shall hear the voice of the Son of Man and shall come forth; they that have done good (who during the present life have come into judgment and who have passed their trial successfully), unto the resurrection of life, (the full reward of the faithful)

; and they that have done evil unto the resurrection of judgment.” (John 5:28, 29.) That is, the latter class will come forth from the grave to have the truth testified to them then for their acceptance or rejection; and their final judgement of worthiness or unworthiness of life will be based upon their course under trial after the truth has been testified to them—in the Millennial Age. Thus the angel of the Lord preached the good tidings of the restitution of all things to the shepherds on the plain of Bethlehem.

Verse 12. Then they were told where and how they should find this babe of promise, so that when *they* would see Him they might feel doubly assured that this was He.

Verses 13, 14. "Then suddenly there was with the angels a multitude of the heavenly host praising God, saying, Glory to God in the highest, and on earth peace, good will toward men." This shows how the angels of God are interested in the affairs of men, and how they sympathise with us and rejoice over our prosperity. And this reminds us of other statements, to the effect that there is joy in heaven among the angels over one sinner that repenteth (Luke 15:7)

; and again, that they are earnest students of the plan for human salvation ; and that they are all ministering spirits sent forth to minister to them who shall be heirs of salvation. (1 Pet. 1:12; Heb. 1:14.) Thus we see them to be creatures of God, full of loving benevolence even toward a fallen race, and esteeming it a privilege to serve the heirs of this salvation, although they know, as they studiously look into God's plan, that some of this fallen race are by and by to be highly exalted, even above the angels who never sinned.

Thus we see their humble recognition of the right of the Creator to do what He will with His own, and their cheerful and joyful acquiescence in His perfect will, which they know to be determined by His unerring wisdom and fathomless love. Oh, what universal joy will prevail when the whole family of God in heaven and in earth is brought into fullest harmony under Jehovah's Anointed!

Verses 15-18 show the teachable attitude of the shepherds ; they recognised the angels and their message as from the Lord, and, their fears being allayed, their hopes revived and their faith increased, they felt they must go at once and see this which had come to pass. And having seen the babe with Mary and Joseph, they published abroad the good tidings which the angels had brought to them, and how they had actually seen Him of whom the prophets testified.

Verse 19. "But Mary (motherlike) kept all these things and pondered them in her heart," doubtless calling to mind also the message of the angel to her. (Luke 1:28-35.) Again and again we seem to hear her say, "My soul doth magnify the Lord. . . . for He hath regarded the low estate of His handmaiden He that is mighty hath done to me great things and holy is His name." (Luke 1:46-49.)

Verse 20. The shepherds returned to their flocks, fully assured of the wonderful truth that the promised seed of the woman who was to bruise the serpent's head had come. And they returned and glorified God for all the things they had heard and seen, as they were told unto them.

Melbourne Christmas Convention.

The brethren of the Melbourne Class extend a cordial invitation to all friends able to attend their Annual Convention to be held this year (D.V.) on December 25th, 26th, 28th and 29th, in the Masonic Hall, 254 Swan Street, Richmond. Further information from the secretary—Mr. J. B. Hiam, 16 Kennedy Street, South Oakleigh, S.E.13, Victoria.

ANONYMOUS DONATION

"A thank offering for the wonderful blessing of knowing the true Gospel." This message with £20 was received in October. This good help has been placed to the General Fund for the furtherance of the work, and is much appreciated, as unto the Lord.

“With What Measure Ye Mete”

“Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.”—Matt. 7:1, 2.

IF these words were but grasped by the man in the street, they would revolutionize his life. He, of course, doesn't believe them. Most people who do something wrong, entertain the hope that they can avoid paying the penalty. If they have injured another, they hope the injured party will forgive them, or at least be powerless to take revenge. Better still, they hope their misdeed will never come to light.

This is true of “the man in the street.” How is it with us ? Do we really believe this statement of our Lord's ? Of course, we mentally assent to its truth. But to “believe” a thing, in the Scriptural sense, is to *act as if* it were true. Do we always act as though we were thoroughly convinced that with what measure we mete, it shall—shall, not may—be measured to us again? Yet what psychologists term the law of retribution, here enunciated by our Lord, is as sure and certain as the law of gravity.

No one ever supposes that the law of gravity has been repealed, or is likely to be. People know it to be a Cosmic Law, inevitable, inescapable, and they shape their lives accordingly. The law of retribution is also a Cosmic Law.

There is no such thing as escaping it. Only the Divine Architect could repeal or suspend its operation, and nowhere in the Scriptures does He give us the slightest hint that He intends to do so. On the contrary, the Apostle declares : “God is not mocked ; for whatsoever a man soweth, that shall he also reap.” (Gal. 6:7.) It has been truly said :

“Sow a thought, reap an act;
Sow an act, reap a habit;
Sow a habit, reap a character;
Sow a character, reap a destiny.”

As the hymn-writer has suggested :

“Sow flowers, and flowers will follow
You whithersoever you go;
Sow weeds, and of weeds reap a harvest;
You'll reap whatsoever you sow.”

This does not mean that every man is to reap, in the present life, everything he sows. That was the doctrine once held by Job, but which, through his experience of unmerited suffering, he learned could not be true. While even in this life, men do, as a rule, get what they deserve, this is not true, absolutely. And even to this general rule there are many exceptions. In the brief span of our earthly lives, the law of retribution lacks sufficient scope to operate to its proper and complete issues.

But, if we catch the Master's thought correctly, His words do mean that some where or other, some time or other, in this life or the next, our actions will be measured back to us —grain for grain. If I have practised deceit, I myself will be deceived. Unkindness to another on my part will be repaid in kind. Every time I neglect a duty, evade my responsibility, misuse my authority over some one, I may be certain that some where, some time, I shall receive the due reward of my deeds—possibly in this life, but if not, then certainly in the next. This is the law of the universe, the law of God—a law more sure than

that of the Medes and Persians.

However, while those disposed to evil may come to recognize it as a Law, those who have the mind of the Master, know it to be also a Gospel—the Gospel of Retribution. And what a wonderful Gospel it is, when seen in its proper light! All we have to do, if we desire lenient judgment for ourselves, is to judge others leniently ; if we wish for ourselves “good measure, pressed down, and shaken together, and running over,” we have but to give this to others, and it shall be given us. (Reprinted from “The Herald of Christ’s Kingdom.”)

ABOUT CHRIST’S FIRST AND SECOND ADVENT

At Christ’s first advent He lived here a fleshly human being for thirty years, before He was recognized as the Son of God.

All Bible students know that our Saviour comes the second time, with His glorious Spiritual body. With our human physical eyes we cannot see spirits. We cannot see God nor Satan because they are spiritual beings, then why should it seem incredible, that Christ, at His second advent, should appear in His glorious spiritual body, and yet be invisible to our physical eyes ? Though we were educated to believe that we would see our Saviour at His second coming with our physical eyes, that education was erroneous. Bible students all over the world now agree that the only way we can see Christ before our resurrection change is with our mental eyes—the eyes of our understanding. See Eph. 1:18.

CHILDREN’S HYMNS

A new booklet of hymns suitable for children, now numbering 73, as well as numerous choruses, has been compiled by one of our friends, and copies are now available at 1/6 each, post paid.

Witnesses for Jesus

“He that receiveth you receiveth me.” (Matt.. 10:40.)

THE following thoughts are from an article written many years ago, and which are as timely and important for us today, as in the past.

“What in fact, should we do if Jesus appeared in our society with any claim to anything but the right to console us, to heal our personal ills, and to make us all comfortable again? I wonder. As a revealer of the art of actual living, as the master of the craft of life—for that is what He is and was—should we recognise Him, or would Church and State combine against Him as a dangerous fellow, one to be dealt with in the old Judean way, to be bullied, to be betrayed, to be crucified ? I wonder.

“I suggest that for many of us who are here, there is, after all, one thing above others that actually makes known the Gospel, and that is the goodness of the individual. If only when we got home tonight they knew at home, because we were rather different, that we had been trying to draw near to our Lord; if only they could see that we were a little more thoughtful, courteous, kindly and understanding, then, Oh, my!’ they would say, ‘there is something in this more than we thought there was.’

“I think it might well be the ambition of all our lives that one day, possibly, most lovely of all, wife, or brother, or sister, or mother, or grannie, might say after we had left, ‘It seems as if Jesus of Nazareth had passed by.’ So when we talk, as we often do, about the Bible and its Plan of the Ages, let us please remember that this message will count in an amazing way if we can take Jesus Christ back to our homes or to our places of business.”

“A LITTLE WHILE”

“A little while” for patient vigil keeping,
To face the stern, to wrestle with the strong;
“A little while” to sow the seed with weeping,
Then bind the sheaves and sing the harvest song.

“A little while” to keep the oil from failing,
“A little while” faith’s flickering lamp to trim;
And then the Bridegroom’s coming footsteps hailing-
We’ll haste to meet Him with the bridal hymn.

And He who is Himself the Gift and Giver,
The future glory and the present smile,
With the bright promise of the glad “forever,”
Will light the shadows of the “little while”.

Jane Fox Crewdson.

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