



Volume 77 No. 6 MELBOURNE, NOVEMBER/DECEMBER 1994

Christ in You - Colossians 1:27

(CONVENTION ADDRESS)

The expression "Christ in you" speaks of that 1 special relationship that we are privileged to have with our dear Master and through Him with our Heavenly Father. In John 6:44 Jesus said - "no man can come unto me except the Father who hath sent me draw him and I will raise him up at the last day." It is only those who are called and drawn of the Father who have Christ in them.

In the passage surrounding the theme text, Paul shows the special care that he had for the church, those who had Christ in them. In verse 24, he speaks of the great sufferings and afflictions he was going through for them. Paul suffered perhaps more than any of the other apostles - severe beatings, scourgings, persecution, etc. All these experiences he gladly underwent, in fact he said that he rejoiced in his suffering! Why? Because he was doing it for the sake of Christ's Body members to assist them to develop the Christ-likeness and character.

As he says in verse 28, it was so that "we may present every man perfect IN Christ Jesus". This is the reverse of Christ in you, these two expressions are very much linked together. It is only those who are in Christ as His body members who have Christ in them. Paul's concern for the church is a great example to us, as he said in 1 Cor. 11:1 - "Be ye followers of me even as I also am of Christ." He was always prepared to do anything, to go to any lengths, to help his brethren in Christ and these should be our special concern also.

Paul likens our Christian development to running in a race. Ours is a very unusual race in that we can only run the race and make our calling and election sure, if we spend our time helping the other runners also to become winners and over-comers. If we truly have Christ in us, our chief concern should be to help and assist those others who are in Christ and have Christ in them. These are our brothers and our sisters, members of our own family, the New Creation that God is bringing into being. This is really an amazing truth - God is creating a special family to share His nature and to live on His plane of existence. This is the ultimate result if we allow Christ to be fully formed in us.

In Gal. 4:19 Paul said - "My little children, of whom I travail in birth again until Christ be formed in you." There is more than one sense in which Christ is in us, and Paul here speaks of His being formed in us. When Christ is fully formed in us, it means that we have developed the likeness and character of our dear Master, just as He bears the likeness and character of our Heavenly Father. As He said in John 14:9 - "he that hath seen me hath seen the Father" then in verses, 10,11 - "Believest thou not that I am in the Father and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, He doeth the works. Believe me that I am in the Father and the Father in me, or else believe me for the very works' sake."

Any suggestions that this passage of John 14 supports the trinity teaching is answered in verse 20, again the words of our Lord - "At that day you shall know that I am in my Father, and you in me, and I in you." This verse makes it very clear that the Father is in Jesus, just as Jesus is in us. The passage really speaks of the oneness that exists between the Heavenly Father, Jesus and all the members of the Family - a oneness of spirit, of purpose, of desire, of character. We are all at one with the wonderful divine plan of the ages which our Heavenly Father has in hand, and we eagerly look forward to our part in it in the next age.

Our oneness with our Heavenly Father, with His Son and with each other, is an ongoing development, not something that is achieved in just a moment of time. The forming of Christ in us is a lifetime work. To have Christ in us really means to have His mind in us. We recall Paul's words in Phil. 2:3-5 - "let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was

also in Christ Jesus.”

The mind surely is the most important part of the human body; it is with the mind that the important decisions of life are made. All our deeds and actions are governed by the mind. The Scriptures frequently speak of the heart condition. We speak of a good-hearted person. God says “Give me thy heart”. The term heart is used here in a poetic sense. It all relates back to the conscious decisions made by the mind - it is with the mind that we decide to give our heart to God, it is with the mind that we decide to become a footstep follower of the Master and run in the race for the prize of the high calling, it is with the mind that we decide to strive to achieve the Christ-likeness within us.

1 Cor. 2:16 says that we have the mind of Christ. This is the disposition, the character, that the indwelling of His Holy Spirit is developing in us, if we allow it to do so. The mind of Christ is not something that we naturally possess; our fallen nature has many impulses and desires that would be quite contrary to the mind of Christ. So there must be a transforming work as described in Romans 12:2,3 - “Be not conformed to this world but be you transformed by the renewing of your minds that you may prove what is that good and acceptable and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.”

Verse 3 seems to pinpoint one of the frailties of the natural mind before it has been renewed, that is, to think more highly of ourselves than we ought. It is a normal, worldly tendency to have a feeling of self-importance, to want to be somebody, but we are not to be conformed to the world. Phillips Modern Translation reads - “Don’t let the world around you squeeze you into its own mould, but let God remake you so that your whole attitude of mind is changed.”

There is a tendency on the part of many to have a desire to conform to the world, especially perhaps among young people. We sometimes hear the expression - “But everyone does it” referring to some particular activity that would not be appropriate. With us it is different, our desire above all else is to have the mind of Christ developed in us.

We note Phillips’ translation again - “let God remake you.” While this is not in the original text, it is a truth brought out elsewhere, for example in Phil. 2:13 - “for it is God that worketh in you to will and to do of His good pleasure.” Of our own selves we are very frail and weak, we cannot make progress simply in our own strength. But what a wonderful truth! We have the power and strength of the Almighty God working in us. “If God be for us, who can be against us?” All things are from God through Jesus Christ, so perhaps we could say that God is working through Jesus Christ who is in us. That seems to be the thought in the beautiful prayer of our Master on behalf of His followers, found in John 17.

In verses 9,10 of that chapter, Jesus is speaking of His footstep followers - “I pray not for the world but for them which Thou hast given me; for they are thine. And all mine are thine, and thine are mine, and I am glorified in them.” Then from verse 20 - “neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as Thou Father art in me and I in thee, that they also may be one in us, that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them, that they may be one, even as we are one. I in them and thou in me, that they may be made perfect in one, that the world may know that Thou hast sent me and hast loved them as Thou hast loved me.”

“I in them and Thou in me.” God is in Christ Jesus, and Christ is in us - in this way God is in us and working in us through Jesus Christ. Speaking of the Heavenly Father and the sending of the Comforter, the Spirit of truth, Jesus said, in John 14:17 - “the world seeth Him not, neither knoweth Him; but you know Him, for He dwelleth with you and shall be in you.” Again in John 14:23, Jesus said - “if a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him..”

Let us now link these verses with 2 Cor. 5:17 - “therefore, if any man be in Christ, he is a new creature (or new creation); old things are passed away, behold all things are become new. And all things are of God who hath reconciled us to Himself by Jesus Christ and hath given us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.”

God has been in Christ throughout the Gospel Age reconciling to Himself those He has been calling out of the world to be His special family and Bride to His dear Son. Soon this work will be complete, all of the First-fruits class will have been gathered in but the reconciliation work will continue on for another thousand years, during which all the willing out of the remainder of mankind will be reconciled to God. In His prayer, Jesus prayed not for the world - not because they will not have a part in God’s plan but because it was not the due time. He will pray for them when that time comes, for He gave His life for them as well as for us.

To return to the passage in Phil. 2 previously touched upon, and this time reading part of verse 12 - “Work out your own salvation with fear and trembling, for it is God who worketh in you both to will and to do of His

good pleasure.” One translation puts it - “work out your own salvation with reverence and self-distrust.” This again would be a paraphrase, but the thought is that we need never fear that God will let us down. He will always perform His part to the full, our only fear would be that we may come short.

These two verses (Phil. 2:12,13) teach an important lesson. While it is God that works in us, we must work out our own salvation. God does not do that work for us; He works in us, He provides the strength and power, but we must make the effort ourselves, we must utilise the help which our Heavenly Father and His Son are offering. That power and strength only becomes available to us as we draw upon it, in the working out of our own salvation. God does not take over our own minds, He does not control us, against our will.

We could take an illustration from the developing countries of the world. The more affluent countries often provide the skills and technical know-how and often the machinery and means to enable them to improve their position. It is entirely up to them as to whether they utilise the help provided or not. Just so it is in our relationship with Jesus and our Heavenly Father; they are dwelling in us ready to provide all the help required for our spiritual development, but they will not renew our mind, they will not make of us a new creation, they will not make us perfect, contrary to our own will and desire.

We also have Christ in us as our example and 1 Peter 2:20,21 brings out one way in which He is a pattern for us. The passage reads - “For what glory is it, if, when you are buffeted for your faults, you shall take it patiently? But if, when you do well, and suffer for it, you take it patiently, this is acceptable with God. For even hereunto were you called, because Christ also suffered for us, leaving us an example, that you should follow His steps.”

God has not shielded us from all the difficulties, trials and experiences of life, these are all necessary in order to develop the Christ-likeness in us. We learn to take them all without murmuring or complaining, without bitterness or antagonism in our hearts toward anyone, even if they have not treated us fairly. Peter points out in this passage one way in which Christ is our pattern or example but we are to copy Him in all the affairs of life. When we come to the crossroads, when there are decisions to be made, we do not just please ourselves but ask the question - what would Christ do?

The word “example” in this passage is very interesting; it is from the Greek “*hupogrammos*”. This is the only place where it occurs and a Greek scholar says that it means a written copy such as is set up for children, or an outline or sketch for a painter to fill up, then in general an example, a pattern, for imitation.

At the last supper, Jesus gave us a most important lesson in the washing of His disciples’ feet. We find the account in John 13, reading verses 13:15 - “you call me Master and Lord and you say well for so I am. If I then, your Lord and Master, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you should do as I have done to you.”

The lesson being presented was not that we need literally “wash one another’s feet” but simply that we should be prepared to perform the most menial tasks for each other, the most commonplace humdrum things, tiresome uninteresting duties. Jesus knew well that many would want to serve Him in the bigger, and what they thought to be more important and honourable things.

In the Lord’s sight, nothing can be more important than the small, mundane, everyday tasks which we can do for each other, pictured by washing each others’ feet or the giving of a cup of cold water.

In all this, Our Heavenly Father has set Jesus before us as the pattern to follow. Those who have Christ in them are gradually growing into His likeness for we must all bear the family resemblance to our Elder Brother and our Heavenly Father. In Matt. 5:48 Jesus said - “Be you therefore perfect, even as your Father who is in heaven is perfect” and in Col. 4:12 Paul, referring to Epaphras, states that he is “always labouring fervently for you in prayers, that you may stand perfect and complete in all the will of God.”

We all have a strong desire for perfection, for completeness. We cannot be perfect in the absolute sense while in this body of flesh, but that is the goal and pattern that is set before us - perfection, the same perfection that our Heavenly Father has - nothing less. While we cannot attain to absolute perfection, through weakness of the fallen nature, as much as we would like to be able to do so, God desires us to develop perfection of character in heart condition, perfection of intent and desire. If we achieve that goal in this life, our gracious Heavenly Father will make us perfect in the full sense on the other side of the veil on the resurrection morning.

If we have this desire for perfection of character, we can achieve it through the power and strength of Christ who is in us. We can achieve nothing worthwhile by relying on our own strength and might. His strength is made perfect in our weakness. If we have Christ dwelling in us, we have that desire for Christ likeness and to be perfect as our Heavenly Father is perfect. The scriptures tell us that God is love, so if we would be God-like, we must develop and grow in love - love for our neighbour, love for all mankind, love for our enemies -and above all, we must obey the new commandment that our Master gave us, that “you love one another, as I

have loved you.” “He that loveth not knoweth not God, for God is love.” (John 13:34, 1 John 4:8)

It is so important that we KNOW God, not just about Him, but really know Him, know and appreciate His character, His love as manifest through His dear Son and in His glorious plan of salvation for all mankind, if we are to be perfect as He is perfect. We must have the correct pattern set before us, we must know just what His perfection is like, in other words, a correct understanding of His character. As we know, many have a very imperfect understanding of the character of God and the doctrines they believe and teach show Him as being far from a God of love.

This is where Bible study and doctrine fit in -we study to know God and His Son Jesus Christ; we can only truly know them when we come to a full understanding and appreciation of the divine plan. We can obtain an insight into the character of God by looking around us at the many good and lovely people who still are in the world. We know that there is much wickedness but there are still many who have not fallen completely away from the image in which God created mankind. “So God created man in His own image, in the image of God created He him, male and female created He them,” (Gen. 1:27)

The previous verse 26 also uses the word “likeness”, not the physical image and likeness but the character likeness. So by looking around us at the very best of men and women, we can see in some small measure at least a reflection of the character of God. This is especially true when we look at our brothers and sisters in Christ, those who have Christ in them. They should all indeed be a reflection of the Lord, this is exactly the thought in 2 Cor. 3:18 - “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord.”

By looking at our brothers and sisters in Christ, we do see in some measure a reflection of the character and love of our Heavenly Father, bearing in mind that only one person has ever been a perfect reflection of God, and that, of course, was Christ Jesus. Let us keep this in mind when looking at our brothers and sisters in Christ and not expect absolute perfection.

It is evident that we are not going to achieve complete oneness of doctrine on this side of the veil, but let us not allow this to become a stumblingblock, let us not allow this to prevent our oneness in Christ in a spirit of love. It has been said that, when we awake on the resurrection morn, each and every one of us will find out that we had many things wrong. But let us rejoice in that we do hold so many precious truths in common, let us rejoice in that we know our Heavenly Father, we know that He is a God of love, as manifest by His glorious divine plan. We know our Elder Brother Jesus and have the hope of being like Him and seeing Him as He is one day.

Let us be very tolerant with one another, forgiving one another whenever the occasion arises as Christ forgave us. Paul says in Phil. 4:5 - “Let your moderation be known unto all men, the Lord is at hand.” The Lord Jesus is indeed at hand, He is with us always, He sees our every deed and action. Another translation renders the verse - “Let your sweet reasonableness be known to all men” -the Greek word means to be yielding or pliable.

This sweet reasonableness is something which the Lord would have us display at all times, even to those we might feel are being quite unreasonable. What a beautiful world it will be when all have learnt to develop this attribute! We who have Christ in us are developing that trait of character now, let us all strive to develop more and more the sweet reasonableness desired by our Master at all times and especially towards each other.

“That He would grant you, according to His riches in glory, to be strengthened with might by His spirit in the inner man, that Christ may dwell in your hearts by faith, that you, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that you might be filled with all the fullness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.” (Eph. 3:16-21)

Good Tidings of Great Joy

(LUKE 2:10,11)

“Behold I bring you good tidings of great joy, which shall be to all people.”

The story of our Lord’s birth is so familiar as to require no special comment, yet in its simple detail lies the hope of the whole world. Four thousand years previously, the birth of this child was promised, and all down those forty centuries some faithful souls continued to trust in the promises and 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 the 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.". 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 looking for the hope of Israel, but for all their friends and relations and indeed for all mankind far and near, those who now live and those who shall live, as well as those now in death.

Blessed tidings! Harken to the glad sound, "For unto you is born this day in the city of David a Saviour, who is Christ the Lord." (verse 11) That He was to be a Saviour to all people 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)

This testifying, or making known, however, is quite as necessary to the salvation of the sinner as the fact that Christ gave His life a ransom for all. The favour of salvation will not be forced upon any, but the knowledge that it has been provided for every man and woman, on condition of their acceptance on God's terms, is to be given to all for their acceptance or rejection. Millions of the race have gone to the grave without hearing this testimony, but the fact remains that it will be given in due time. For such, this must be after their awakening from death.

To this agree the words of our Lord, "The hour is coming in 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 this life have come into judgment and 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) This latter class will come forth from the grave to have the truth testified to them then, for their acceptance or otherwise. Their final judgment of worthiness or unworthiness for life will be based upon their course under trial after the truth has been testified to them - in the millennial age.

In the beautiful words of the text, the angel of the Lord thus preached the good tidings of the resurrection of all things to the shepherds on the plain of Bethlehem on that night of nights nearly two thousand years ago. *"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."* (Luke 2:13,14)

The Story of Jesus

Tell me the story of Jesus,
Write on my heart every word;
Tell me the story most precious,
Sweetest that ever was heard.
Tell how the angels in chorus
Sang as they welcomed His birth,
"Glory to God in the highest,
Peace and good tidings to earth."

Fasting alone in the desert,
Tell of the days that He passed;
How for our sins He was tempted,
Yet was triumphant at last.
Tell of the years of His labour,
Tell of the sorrows He bore -
He was despised and rejected,
Homeless, afflicted and poor.

Tell of the cross where they nailed Him,
Tell of His anguish and pain;
Tell of the grave where they laid Him -
Tell how He liveth again!
Love in that story so tender,
Clearer than ever I see;

Glory for ever to Jesus!
He paid the ransom for me.
(Fanny J Crosby,

“We Would See Jesus”

Life has its battle grounds, where fierce conflicts are waged against opposing forces. Life has its fords and crossing places, where we go over from one great experience to another. Life has its mills, where are ground out the product of a greater love and a serene trust. And life has its gardens of peace, where one can sit beneath the blossoming boughs and rejoice in the warblings of the feathered songsters of the place.

And it was one of the gardens of peace that Jesus found in a certain home in Bethany. It was for Him a little oasis in the world's desert. We know not what took Him there on the occasion of his first visit, but we are told that he conceived a love for Lazarus and his sisters, Mary and Martha.

There were many homes that might have entertained the Master, but they failed to do so. They failed to see their opportunity. It has been said that opportunity knocks once at every door. We do not know. But we do know that it can be turned away. It does not insist on entrance. It just comes. In appearance it may not even seem prepossessing, but it is Opportunity none the less, and has precious jewels to give to those who can receive it.

Much has been said on the subject of Mary and Martha. No doubt they were both very good women. During one of our Lord's visits to their home it would seem that Martha was occupied with the housework more than was necessary. Consequently she was missing a thing of great value. Mary saw something of this and desired it. Yet at a later time Martha manifested great faith in Jesus, and we can believe that in her heart she was his true friend to the last.

There were times when Jesus needed comfort and refreshment, just as his followers do. The world is a hard, stern place in which to live. We do not refer to the natural world, but to the world of affairs that man has reared. There are times when the heart grows weary with the incessant struggle with the inclement elements, and when we yearn to step out of it all for ever so brief a span. Then perchance we think of the home of a friend, one who will understand and whose words will buoy us up and cheer us along life's way. For a true friend is a priceless possession in a dark world.

Mary and Martha appeal to us as being true friends of Jesus. And the Master did not have many friends on this earth. The people did not understand Him. He had been called with a calling that they knew nothing of. They failed to discern the temple wherein He dwelt. And little did they know that the dome of that temple reached up to the very skies. The thoughts of Jesus soared far above the selfish schemes and ambitions of men. He was in the world, and yet the world saw him not for what he was.

And the world sees Him not for what he is today. Yet the world needs to see Him more than it needs anything else. To see Jesus is the highest vision that God can grant to man. And if we belong to the favored few who see Him - his friends under all conditions of life - we have a source of joy that the sum total of the world's hardships cannot remove from us.

Suppose that by pressing a magic button we could transfer ourselves from this modern sphere of existence to the little town of Bethany over nineteen centuries ago. Here we are in the home of Lazarus. And here is Jesus, travel worn and weary, yet able to speak as never man spake. And what is the Master talking about? Is it politics? Is it about the recent arrest of some criminal? Is it about the affairs that make up the Roman world? Is it about any one of a thousand things that frequently engage our conversation when we meet together? Evidently not.

It is something higher than these things that so completely chains the attention of Mary. Jesus must have spoken some beautiful words in that quiet home. We are not given the discourse. But it must have contained something about His Father, something about salvation's mighty plan. How our Lord must have loved to speak of these matters to those who had the heart and mind to receive them! Ah, yes! here in this simple abode we see Jesus -not in the palaces of the great, but with the meek and lowly of heart, with those who possessed the capacity for faith and love.

But the spell is broken. We are back again in our modern world. Men are clamoring for dollars and cents. Pride and selfishness are turning human hearts to stone. Nations have brought upon the scenes the grim terrors of war. Darkness covers the earth and gross darkness the people. Wild beasts of destruction have been unleashed! Oh! that we might see Jesus with the human eye. Oh! that we might hear the tender accents of His voice. “The world is waiting for the sunrise” - a sunrise to be brought to men by Him. Poor world! Poor human hearts that by the million are breaking. O golden Day of God, with your unspeakable plenitude of joy!

Come soon! Come soon!

But while we cannot see Jesus with the natural eye we can see him in a higher sense, even with the eye of faith. We see his tenderness, his compassion, his love. And there are times when his presence seems so real that other things just fade away. But for the most part the vision of his face is reposeful and calm, and, as we reach out in the darkness and touch his hand, he speaks to us in a still small voice, yet with words of strength and assurance that drive all our fears away.

We would see Jesus with a still closer and truer vision. Ere long the thunders of the world shall crash, and the billows of human passion shall surge upon the land. But "there is a river the streams whereof shall make glad the city of God, the dwelling place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved. God shall help her, and that right early." Let us then look up above the blackness and the gloom, and we shall see a star, and now while we gaze and gaze upon it, it assumes a form. It comes nearer and nearer. And now there can be no doubt about it - it is indeed the very Christ, the Son of God. Ah! yes, He is looking on, and he knows that the world's approaching change is even now at the doors.

And soon this Mighty One shall wield the rod of his power over a boundless domain. No more then shall the pale spectre of death stalk about the land. No more shall rivers of blood flow because of devastating wars. No more shall the gaunt hand of famine lay millions in the tomb. No more shall the sons of toil be exploited by the plutocrat and the profiteer. One country shall arise to catch the beams of glory poured forth by the Sun of Righteousness, and that country shall be the world. One people shall dwell therein in freedom, in happiness and in life, and that people shall be mankind. One law shall shine forth in a mundane paradise to eternally safeguard the interests of the human family, and that shall be the law of Love. And upon a new foundation shall be built a new world - the theme of all God's ancient prophets - to reflect the radiance of righteousness, joy, and peace forever more. That is what the vision of Christ will mean to the sons of men.

We would see Jesus "when morning gilds the skies," before we start in on the tasks and duties of the day. We would see Him in the evening when the night clothes the earth in sable robes, and we want to feel the assurance that his guardian angel will be with us during the hours of sleep. We would see Him when temptation assails us, and receive the overcoming power that he promised to his own. We would see Him when trouble like a gloomy cloud has settled down, and the flail of anguish beats upon the heart. We would see Him every day, and under all the vicissitudes of the years.

Then let us see Him. Let us take care that nothing robs us of our heavenly vision. Let us follow the example of Mary of Bethany, and sit at His feet. Let us enjoy the good portion that cannot be taken from us while our hearts are right. Over two thousand years of sorrows, and over the world's dark sea of death, let us see the Master's face smiling upon us in love, and let us hear his words, pure and tender and sweet as when he uttered them so long ago: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." And, "Fear not, little flock for it is your Father's good pleasure to give you the kingdom." (From the Herald)

*We would see Jesus, for the shadows lengthen
Across this little landscape of our life;
We would see Jesus, our weak faith to strengthen
For the last weariness, the final strife*

*We would see Jesus; other lights are paling,
Which for long years we have rejoiced to see;
The blessings of our pilgrimage are failing;
We would not mourn them, for we go to Thee.*

*We would see Jesus, the great rock foundation,
Whereon our feet were set by sovereign grace;
Not life, nor death, with all their agitation,
Can thence remove us, if we see His face.*

*We would see Jesus; this is all we're needing;
Strength, joy, and willingness come with the sight;
We would see Jesus, dying, risen, pleading;
Then welcome, day! and farewell, mortal night!*
— Anna B. Warner

The Glory of God

The personal glory of the Creator is quite beyond the ability of the human mind to comprehend. However, we can understand to some extent the glorious virtues of his character. We might say that God's infinite wisdom, his unyielding justice, his boundless love, and his almighty power, being in perfect balance as they are, together reveal his glory.

Enlightened Christians can now comprehend God's glory through an understanding of his plan for the redemption and recovery of the human race from death. But the world in general does not possess this knowledge and therefore does not now "see" the glory of God. The understanding which will enable the world of mankind to comprehend the glory of God's character will be given during the thousand-year reign of Christ. Then the knowledge of the Lord will fill the earth, and as a result "all flesh" will discern the glory of God. Isaiah wrote, "The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." - Isa. 40:5

The whole world will then know of God's justice as represented in the divine penalty for sin. They will know how divine wisdom found the way whereby God could be just, yet release the condemned world from death. Paul explained it this way: "For all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." - Rom. 3:23-26

During the millennial reign of Christ the world will learn that it was divine love that provided the Redeemer, who himself lovingly died for their sins. The world will also then discern - even better than we are able to comprehend at the present time - the miracle-working power of God; for they will see it demonstrated in the resurrection of the dead. Since all the dead from every part of the earth eventually are to be awakened from death, the glory of God will indeed then fill the earth. - Acts 24:15

The glory of God was reflected to a limited degree in our first parents, whom he created in his image, crowned with glory and honour. (Gen. 1:27; Ps. 8:4,5) As a result of the reign of sin and death man has lost much of his original perfection, although there are degrees of the divine qualities of justice, sympathy, and love to be found in many persons even now.

During the Gospel Age God has been inviting a small company of people to come out from the world, offering them the privilege of striving, through the exercise of faith, for a change of nature, from the human to the divine. (2 Pet. 1:4) Those who, in the resurrection, reach this high position will attain also unto the divine glory.

All who do not attain to spiritual glory in the resurrection will have the opportunity of being restored to human perfection. And think what a change that will be! It will be a progressive return to holiness, or perfection, which the Bible likens to travelling over a "highway." (Isa. 35:8)

It is the return road from death which Isaiah described when he wrote, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." - Isa 35:10

All mankind who have been ransomed by Jesus will return from the sleep of death. If they then accept the provisions of divine love through Christ, and obey the laws of his kingdom, they will obtain eternal joy and gladness; and sorrow, sickness, and death will be no more. - Rev. 21:4

The Bible assures us that then all will acclaim the glory of God, and the glory of his beloved Son, Christ Jesus, the "Lamb" which was slain to take away the sin of the world. (John 1:29) The people will then sing that inspiring song recorded in Revelation 15:3,4: "Great and wonderful are thy deeds, O Lord God the Almighty! Just and true are thy ways, O King of the ages! Who shall not fear and glorify thy name, O Lord? For thou

alone art holy. All nations shall come and worship thee, for thy judgements have been revealed.” - Revised Standard Version

(From The Dawn)

Thy Word is True

(PSA. 119:160)

The history of the Bible, with all its striking facts, furnishes a broad tributary stream to swell the tide of evidence. The history of its composition, the history of its preservation; the history of its translation from tongue to tongue; the history of its circulation throughout earth's wide domain - in a word, its entire history "surpassing fable, and yet true" - forms a powerful argument in defence of its divine origin.

Rest in the Lord

(Psa. 37:7)

Stay still in the hand of the Potter,
Lie low 'neath His wonderful touch.
He shapeth and mouldeth in mercy
The clay that He loveth so much.
Surrender thyself to His working
The curve and the hollow He wills,
Nor shrink from the pain and the pressure
For the vessel He fashions, He fills!

My Neighbour's Bible

I am my neighbour's Bible,
He reads me when we meet;
Today he reads me in my home,
Tomorrow in the street.

He may be relative or friend,
Or slight acquaintance be;
He may not even know my name,
But he is reading me.

The Contrite Heart

(Psa. 51:17)

There is a holy sacrifice,
Which God in heaven will not despise,
Yea, which is precious in His eyes -
The contrite heart.

Saviour, I cast my hopes on Thee;
Such as Thou art, I fain would be!
In mercy, Lord, bestow on me
The contrite heart,