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## **AMBASSADORS FOR CHRIST.**

DEAR BRO. RUSSELL.

Thinking our Master might use the enclosed, though it is but a feeble and halting effort, I enclose it to you for such use as the Spirit guides you to make of it.

There are some awakenings occurring out here; just enough now to show that the seed is sprouting – here and there a little blade thrusting itself up. How blessed the assurance is that in every such case, "His word shall accomplish that for which it is sent.

Just received May Tower and am reading it with much edification. Oh! that all God's truly consecrated children might see these new things coming so richly from the store house. In His good time (then due time) they will, and my greatest desire is, to be an instrument in His hands in leading some to the "True Light that lighteth every man that cometh into the world."

What a hero the Bishop of London proved. Surely our God is abundantly blessing him in all *good* things. His example will encourage all of the saints, sure.

May God bless you and yours more and more. Hurriedly, but earnestly in the work.

Yours, W. E. PAGE.

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." – 2 Cor. 5:20.

We who are consciously receiving "Meat in due season" are especially called to proclaim the Glad Tidings of reconciliation, and

the necessarily consequent "restitution of all things." The translation in the Diaglott emphasizes the meaning of this verse, so that it is worth while in this connection to repeat it, "On behalf of Christ, therefore, we are ambassadors; as if God were inviting through us, we entreat on behalf of Christ, be you reconciled to God." As we realize, the apostolic writings were to the saints, and their true meaning "is veiled to those that are perishing: to those unbelievers whose minds the God of this age blinded, in [R1046 : page 7] order that they might not see clearly the effulgence of the Glad Tidings of the Glory of the Anointed one, who is in the likeness of God." (2 Cor. 4:3-4, Diaglott.) Realizing this and having the "ministry of reconciliation" entrusted to us, we must eagerly, "in season and out of season," proclaim it; relying on our God for wisdom and strength. We must bear in mind that, with Paul, we "can do all things through Christ which strengtheneth us;" and as we see more and more clearly that "the day of the Lord is at hand," and realize that "it shall come as a day of destruction from the Almighty," let us make haste to publish the more the *sure mercies* of our God, through Christ.

We must be on the alert to use every opportunity presented, not only as messengers to call forth from Babylon the consecrated children who are "Heirs of Glory," but also to proclaim the fact that "God is in Christ reconciling the world unto himself, not imputing their trespasses unto them" (2 Cor. 5:19), to all who will hear. If we are thus enabled to lead some to a knowledge of God *now*, and thus help them to prepare for the time that shall be "a day of destruction from the Almighty," what joy and comfort will be ours!! Though we "sow in tears, we shall reap in joy." We may often wonder why God does not with his spirit give us more freedom from our bodily infirmities, not only of health, but of mind and will. It is his pleasure "that we have this treasure in earthen vessels, in order that the excellence of the power may be of God, and *not from us.*" (2 Cor. 4:6 and 7, Diaglott.) We can thus rejoice that our infirmities will cause God's power to shine forth the more brightly; we realize fully now that our ability "to will and to do

of his good pleasure" is from his favor, (Phil. 2:13). And hereafter it will be equally apparent to all people.

With the favors of knowledge and love given us *now*, we have only ourselves and the enemy to blame if we remain long cast down. We can "come boldly to the throne of Grace" at *all* times. We must not expect to see the fruit of our labor to any extent now, only let us, in Christ, "add to our faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience Godliness, to Godliness, brotherly kindness, and to brotherly kindness charity," knowing "that if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ (2 Pet. 1:5-8). Our forerunner did not see of the "travail of His soul," until he entered within the second veil. So shall we then "know, even as we are known."

Some of us who have come into light during this eleventh hour, may be inclined to worry and wonder about our destiny; whether we shall be "crown wearers," or "palm bearers." We can cast *all* this anxiety on Christ. He will do for us "even more abundantly than we can think or ask." He will be all in all, and we shall be *satisfied*. Until then let us "Be not anxious about anything; but in everything let our petitions be made known to God, by prayer and supplication with thanksgiving: and that peace of God which surpasses all conception shall *guard* your hearts and minds by Christ Jesus (Phil. 4:6 and 7, Diaglott. Also read John 14:27). The peace of God *keeping guard* over our hearts and minds. Think of it!

W. E. P.

[For our encouragement we should remember, that the only "call" yet made is to membership in the little flock. We are all called in one hope of our calling. (Eph. 4:4.) God has not during the Gospel age called some to the human plane and others to the "little flock of crown wearers," and others to the second class or "great company of palm bearers."

Only to the one class were any of us *called*, and all who have seen the prize, and accepted the invitation *can*, if they will, make their calling and election sure, by obedience to the conditions – full, complete self-sacrifice in the service of the Lord and under his direction. Those who shall compose the "great company" of palm bearers are those who have *not done what they could* – who after having consecrated all, even while they love righteousness and desire to see the truth prosper, are unwilling to sacrifice present comforts and interests by an open warfare on behalf of the truth and against error. These, while they love the Lord and the truth, do not love ardently enough to be acknowledged and crowned as overcoming soldiers of the cross. Surely our [R1046 : page 8] actions speak as loudly as our words, and it is in vain that any profess great love, if when the Master and the truth are assailed and misrepresented, they specially recognized agents and ambassadors shall keep quiet and fail to protest against the error for fear of some earthly disadvantage resulting.

Whoever then is begotten of the Spirit, and therefore able to appreciate and run for the prize of the "high calling" of the Gospel age, may *know* that he is called by the only call yet issued: and if willingly he shall *sacrifice his all*, he may be as sure of the prize as any other one running the same race. Such a disposition is an evidence of a timely consecration and acceptance and therefore of a begetting of the Spirit. Press nobly on, then, dear fellow-laborers, whether you have entered the harvest field recently or earlier: we serve the one Lord, in the one Faith, and by the one Baptism into his death; and for all such he has the crown of life reserved. "Hold fast that which thou hast, let no man take thy crown." Be strong in the Lord; be valiant; yea, be also of good courage. – EDITOR.]

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