

The Herald of Christ's Kingdom

VOL. XIII April 1, 1930 No. 7

IN SACRED REMEMBRANCE OF CHRIST OUR PASSOVER

*"For even Christ our Passover is sacrificed for us;
therefore let us keep the feast." -- 1 Cor. 5:7, 8*

THE OBSERVANCE of the Memorial of our Lord's death becomes increasingly sacred and precious to those who make progress in the knowledge and understanding of the full significance of His sacrificial death. Recognizing our Lord Jesus as the center of the Divine Plan, and His death on Calvary as the basis of God's redemptive purpose, the Passover Supper becomes a holy reminder not only of God's boundless grace, but also of our own sacred duties and responsibilities. Without doubt it is to the edification of Christ's followers that they earnestly and reverently heed the example of and listen to their Divine Master in respect to the observance of the simple yet powerful Memorial, "This do in remembrance of Me." We are sure that all who in faith have hearkened to the Master's words have thereby been blessed in the inner man.

The Apostle is surely expressing the mind of the Lord with regard to all His true followers, when He exhorts that we keep the feast because Christ our Passover is sacrificed for us. The Lord thus greatly honors spiritual Israel with the high privilege of celebrating the most significant and important of all events—the death of our blessed Redeemer, the ransom-price for the redemption of all the world. Familiar to all students of Scripture is the Passover lesson found in the typical experiences of fleshly Israel, centuries in advance of our Lord's First Advent. The cruel bondage of Israel under Pharaoh, the ruler of Egypt, calls to mind the bondage of corruption under which "the whole creation" is laboring being burdened under the reign of sin and death; and Pharaoh fitly typified Satan, "the god of this world." In the deliverance of all Israel under the leadership of Moses, we see the deliverance, the liberation of all who reverence God and His law; under the leadership of the greater than Moses, Christ, Head and Body, during the Millennium. In the overthrow of Pharaoh and his hosts we see the type of the destruction in the Second Death of Satan and all who follow his course. These antitypical events are all the pictured results of the antitypical Passover of which Christ is the central figure.

Deliverance of the First-born

One Evangelist records that our Lord said to His disciples, "With desire have I desired to eat this Passover with you before I suffer." It was His last commemoration of the Jewish rite, which as a Jew He, was to observe legally, fully. We may not know positively the particular hour of the fourteenth day at which our Lord and the disciples partook of the Passover, but probably it was near midnight, when after the Passover had been eaten our Lord instituted the new memorial of His own death, the Lord's Supper, substituting it for the Passover supper of the Law, and intimating this in His words, "This do ye, as oft as ye drink it, in remembrance of Me." "This"

represented the antitypical Lamb, "the Lamb of God, which taketh away the sin of the world," and doing this-breaking the bread and drinking of the fruit of the vine-showed forth our Lord's death and not any longer the death of the type, because the antitype had now come, and in this same day, a few hours later, He would be killed, crucified. Our Lord was thus laying a deep and broad basis for the new institution, His Church, and separating it from the Jewish type by pointing out to the believers, Himself as the antitype, and the higher meaning connected therewith -the deliverance of all true Israelites, not from Pharaoh, but from Pharaoh's antitype, Satan, the deliverance of all the first-born of God's people from death into life more abundant -- eternal life.

All who see clearly the type should realize that it could never pass away until its antitype had come, and the antitype of the killing of the Passover lamb must occur on its anniversary, the fourteenth day of Nisan. Hence the significance of the Scriptural statement that "they could not take Him because His hour was not yet come." (John 7:30; 8:20.) God had foreseen the entire matter, and had prearranged everything pertaining to it, and the type had marked it most definitely. We no longer celebrate the type, but believing that the antitypical sacrifice of the Lamb of God has taken the place of the type,, we as Christians "do this" in remembrance of the antitype; for, as the Apostle says, "Even Christ our Passover [Lamb] is slain; therefore let us keep the feast." -- 1 Cor. 5:7, 8.

Another anniversary of this great event draws near. The Memorial of our Lord's death will, this year, fall, according to the Jewish reckoning, on Saturday, April the 12th. Consequently the appropriate time for celebrating His Memorial would be on the "same night in which He was betrayed," the night of Friday, April the 11th -- not immediately at six o'clock, but later on, allowing time for certain necessary preparations, and for certain examination of the meaning of the symbols and consideration of the whole subject afresh.

Primary Significance of the Bread and the Cup

In presenting to the disciples the unleavened bread, as a memorial, our Lord gave a general explanation, saying, "Take, eat; this is My body." The evident meaning of the words are, This symbolizes or represents My body. It was not actually His body, because in no sense of the word had His body yet been broken; in no sense would it have been possible for any to have partaken of Him actually or antitypically

then, the sacrifice not being as yet finished. But the picture is complete when we recognize that the unleavened bread represented our Lord's sinless flesh-leaven being a symbol of sin under the Law, and specially commanded to be put away at this time. On another occasion our Lord gave a lesson which interprets to us this symbol. He said, "The bread of God is He that cometh down from heaven, and giveth life unto the world. I am the bread of life." -- John 6:33, 35.

In order to appreciate how we are to eat or appropriate this living bread it is necessary for us to understand just what it was. According to our Lord's explanation of the matter it was His flesh which He sacrificed for us. It was not His pre-human existence as a spirit being that was sacrificed, although that was laid down and its glory laid aside, that He might take our human nature. It was the fact that our Lord Jesus was holy, harmless, undefiled, separate from sinners, and without any contamination from father Adam, and hence free from sin -- it was this fact that permitted Him to be the Redeemer

of Adam and his race, which permitted Him to give His life a ransom for all, to be testified in due time.

When we recognize that it was the pure, spotless human nature of our Lord Jesus that was laid down on behalf of sinners, sacrificed for us, we see what it is that we are a privileged to appropriate. The very thing which He laid down for us we are to "eat," appropriate to ourselves; that is to say, His perfect human nature was given for us and redeemed Adam and all his race from condemnation to death, to a right to return to human perfection and everlasting life if they will. The Scriptures show us, however, that if God would consider all of past sins cancelled and should recognize us as having a right to return to human perfection, this still would not make us perfect nor give us therefore the right to everlasting life. In order for the race of Adam to profit by the redemption accomplished by our Lord's sacrifice, it is necessary that He should make a Second Advent, and then be to the whole world a Mediator, Prophet, Priest, and King, to assist back to perfection and to harmony with God all who will avail themselves of the privileges then to be offered.

Justification Prefigured

It is this same blessing which the Gospel Church in this Age receives by faith through the Redeemer, namely justification by faith -- not justification to a spiritual nature, which we never had and never lost, and which Christ did not redeem, but justification to human nature, which father Adam did possess and lose, and which Christ did redeem by giving His own sinless flesh as our ransom sacrifice. The partaking of the bread, then, means to us primarily acceptance and appropriation to ourselves. by faith, of justification to human rights and privileges secured by our Lord's sacrifice of these.

Likewise the fruit of the vine symbolized our Lord's life given for us -- His human life, His being, His soul, poured out unto death on our behalf ; and the appropriating of this by us signifies primarily our acceptance of restitution rights and privileges which the Lord has thus, at His own cost, secured for us.

The Deeper Significance

The additional and deep meaning of the Memorial, our Lord did not refer to directly. It was doubtless one of the things to which He referred, saying, "I have yet many things to say unto you, but ye cannot bear them now; howbeit when He, the Spirit of Truth, is come, He will guide you into all truth, and show you things to come."

The Spirit of Truth, speaking through the Apostle Paul, clearly explains the matter of this secondary and very high import of the Memorial, for he says, writing to the consecrated Church : "The cup of blessing which we bless, is it not the participation of the blood of Christ? The bread which we break, is it not the participation of the Body of Christ?" -- to share with Christ as joint-sacrificers even unto death, that thereby they may be counted in with Him also as sharers of the glory which He has received as a reward for His faithfulness. "For we being many are one loaf and one body." (1 Cor. 10:16, 17.) Both views of this impressive ordinance are important: it is necessary that we should see, first of all, our justification through the Lord's sacrifice. It is proper then, that we should realize that the entire Christ is, from the Divine standpoint, a composite body of many members, of which Jesus is the Head, and that this Church as a whole must be broken, and that in this respect each

member of it must be a copy of the Lord Jesus and must walk in His footsteps of self-sacrifice. We do this by giving our lives, "laying down our lives on behalf of the brethren," as Christ laid down His life for all.

Fellowship in His Death

In passing the cup to His disciples Jesus said, "This is My blood of the New Testament [covenant] which is shed for the remission of sin." This invitation 'by the Master to drink of His cup represented not only the offer to them of the benefits of His shed blood and the appropriation of His Merit unto their justification, but the invitation embraced also the thought of joining Him in a sacrificial death, of sharing His sufferings, and of being counted in with Him in the work of the Sin-offering, in behalf of all mankind. To our understanding the Master's words implied that the shed blood was to effect the sealing of the New Covenant between God and Israel and on behalf of all mankind through Israel. Not that any sacrifice or shed blood additional to that of Jesus' was necessary in order to accomplish atonement and to establish the New Covenant in the future: nor was the offering to us of the privilege of participation in the cup of Christ's sufferings and death an indication that His sacrifice was insufficient and that we could add anything to it. Rather, it illustrates the grace of God-that He is willing to receive us and make us joint-heirs with our Lord and Savior if we have His Spirit.

Here then, is the beautiful reminder that in accepting the cup, we covenant to enter with Him into His sufferings and sacrifice, even unto death: "The cup of blessing which we bless [for which we give thanks as the greatest imaginable favor of God bestowed upon us], is it not the communion [the general union, the fellowship] of the Body of Christ?" In other words, does it not represent our Lord's sacrifice and our share with Him in His sacrifice, by His invitation, in harmony with the Father's Plan, in which from the foundation of the world, He foreknew the Church would be associated with Jesus.

Oh, what a depth of meaning attaches to the communion cup from this standpoint! Oh, what heart-searching should go with the accepting of it! How evident it is that this communion cup represents not merely the turning from sin, not merely believing in Jesus, not merely preference for right over wrong, but chiefly the presentation of believers' bodies living sacrifice to God-sacrifices considered holy because of the imputation of Jesus' merit, which sacrifices God has accepted, begetting the offerer to the new nature as a new creature. -- Rom. 12:1.

The Celebration in the Kingdom

As usual our Lord had something to say about the Kingdom. It seems to have been associated in His every discourse; and so on this occasion He reminds those to whom He had already given the promise to share in the Kingdom if faithful, of His declaration that He would go away to receive the Kingdom and come again to receive them to share it: He now adds that this Memorial which He 'instituted would find its fulfillment in the Kingdom. Just what our Lord meant by this might be difficult to positively determine, but it seems not inconsistent to understand Him to mean that as a result of the trials and sufferings symbolized there will be a jubilation in the Kingdom. "He will see of the travail of His soul and be satisfied." He will look back over the trials and difficulties endured in faithful obedience to the Father's will, and will rejoice in these as He shall see the grand outcome in the Kingdom blessings

which will come to all mankind. And the same jubilation will be shared by all His disciples who drink of this wine, first in justification, and secondly in consecration, and who suffer with Him. They are promised that they shall reign with Him, and when the reign is begun and when the Kingdom work has been established, looking back they as well as He will praise the way that God has led them, even though it be a "narrow way," a way of sacrifice, a way of self-denial.

Let us keep the feast in joy of heart, and yet with due appreciation of its solemnity, not only as relates to our Lord's sacrifice for us, but also as relates to our own covenant of sacrifice to be dead with Him. Let us consider Him: Looking unto Jesus as the "Lamb of God," we behold His spotlessness --- "holy, harmless undefiled, separate from sinners." We behold how "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened He not His mouth." (Acts 8:32.) By speaking the word He could have resisted those who were intent upon His destruction. He assures us that no man took from Him His life; that He laid it down Himself-voluntarily. He laid it down not in obedience to the Father's law, for justice could not demand sacrifice, but He laid it down in accordance with the Father's will, saying, "I delight to do Thy will, O My God; Thy law is written in My heart." From this standpoint the Christian believer can rejoice greatly that the Redeemer spared not Himself, but freely delivered Himself up with the foreknowledge that in the Divine purpose the value of His sacrifice would ultimately redound, first for the benefit of His followers, and subsequently for the blessing of all the people. Hence in partaking of the broken, unleavened bread; we memorialize the purity, the sinlessness, of Him who gave Himself to be, in God's due time, the Ransom-price for all mankind. From this important standpoint we realize that His shed blood signified that His death was necessary in order that our condemned humanity might be restored to life without infracting the Divine Law. Our hearts should pause here to appreciate, not only the Love of our Lord Jesus Christ, but also the love of the Father, who designed the program; and the Justice of God thus exemplified; and the Wisdom of God in making the arrangement; and the faith also to comprehend the Power of God, as it will ultimately be manifested in the full carrying out of all the glorious purposes and promises which we memorialize.

Our Lord's faith stood the test of all these trying hours which He knew to be so near to the time of His apprehension and death. The fact that He rendered thanks to God for the bread and for the cup is indicative of a joyful acquiescence in all the sufferings which the breaking of the bread and the crushing of the grapes implied. He was satisfied already with the Father's arrangement, and could give thanks, as by and by He will greatly rejoice. In line with this was the singing of a hymn as they parted, a hymn of praise no doubt, thanksgiving to the Father that His course was so nearly finished, and that He had found thus far grace sufficient for every time of need.

According to the custom of former years, the brethren will meet on this anniversary to celebrate again the great transaction by which we were brought back from condemnation, and to celebrate also our consecration, if so being dead with Him, we shall be sharers also in His Resurrection, the First Resurrection, to glory, honor, and immortality.

All who are living in the vicinity of New York City, or any who can find it convenient to come from nearby places, will be warmly welcomed at the

Memorial service to be held in Brooklyn on the evening of April 17th at 8 o'clock.

GETHSEMANE'S DARK HOUR

"Not what I will, but what Thou wilt." -- Mark 14:32-42

GETHSEMANE was not a flower garden but an olive orchard or garden. The supposed site is still carefully preserved and guarded. In the garden are some very ancient olive trees, and one extremely old oak. The name signifies an oil press—a name that is full of significance. When we remember that the Jews used the oil of the olives both for food and light, and that Jesus is the nourisher as well as the enlightener of the world, we see a special fitness in His having His trying experiences, which almost crushed His soul, in a garden used for the crushing of olives and the extraction of their oil. The Son of God in Gethsemane, therefore, presents to us in some respects the most pathetic and touching scene of the entire Bible.

The narrative so familiar to every Christian is one full of precious lessons, especially to those who by His grace are endeavoring to follow in the Lord's footsteps. And it is in every way with becoming propriety that the true disciple of Christ should seek to learn these lessons and grasp as fully as possible the meaning of the Master's sufferings and the purpose of Gethsemane's dark hour.

He Sought the Father's Face

It is believed that the passage was made at midnight across the Kedron and up the slopes of Olivet into this garden. It seems that the Savior realized that He was entering this place for the purpose of fighting a great battle that was to win for Him the victory of Calvary; for out of this agony Jesus stepped calm and strong for the final hour, and herein is a great lesson for His followers. We must win our battles before we come to them, in secret prayer and gathered strength.

We observe that the Master realized that His hour of betrayal and fierce temptation was close at hand; He first comforted, counseled, and prayed for and with His disciples, and then His next strong impulse was to seek a solitary place for prayer and communion with God that He might find grace to help in this time of sore need. He wanted to see full and clear the light of His Father's face before He stepped into the final darkness. He sought to fall into perfect submission to the will of God and feel the assuring, sustaining power of His omnipotence; He knew full well that He could then bear the cross. And, dearly beloved, have not all true followers of Christ realized that "prayer is the highest preparation for every duty and burden? It quiets the soul and it clears its vision so that it can see the path of truth and duty. In entering any Gethsemane let us enter through the gate of prayer, and then we can endure the agony and may be able to come out calm and strong."

Value of True Sympathy

Leaving all but Peter and James and John at the entrance of the Garden, as a sort of outer guard against the sudden intrusion of His betrayer upon His last hour of prayer, He advanced with the three -- the three in whose ardent natures He seemed to find the most active and consoling sympathy -- and

with an earnest appeal to them to watch and pray, He left them and went about a stone's throw beyond.

All realize that sympathy has a wonderful power to lighten burdens. "Solitary suffering is doubly hard to bear. It gives us a sense of unsupported and forsaken loneliness that kills all courage and fills us with despair. The presence of a friend rallies our energies and inspires us with new life." We may reasonably suppose that it was the simple presence of these chosen disciples that Jesus wanted, not their talk. There was nothing they could say to Him that would help Him; but their watchful waiting near by would comfort Him. Another has added, "The best sympathy is not that which is most talkative and fussy. The silent presence, the sympathetic tear, the thoughtful, helpful act, these go deeper. There are chambers of sorrow in which voluble speech is an impertinence and silence is soothing to the soul."

It was when Jesus and the three disciples were buried deep in the seclusion's and shadows of the Garden that a mysterious dread as of the horror of a great darkness came upon Him, and He began to be greatly amazed and sore troubled, and said unto them, "My soul is exceedingly sorrowful unto death." We may not enter into all the meanings of this language, for it probably involves bearings and relations that stretch infinitely beyond our understanding and experience. Yet much is explained to enable us to grasp to a considerable extent the significance of our Lord's suffering.

Why Gethsemane's Agony

But it may be asked, Why should the thought of death have so much more terror for the Redeemer than it has had for some of His followers, yes, than it has had for people in general?

Hundreds of martyrs have gone to deaths equally terrible or more so. Hundreds have exhibited great courage, fortitude, in the face of equally horrible deaths. How shall we account for this attitude of the Savior and His so earnestly praying that the hour or the cup might pass from Him?

In order to appreciate this question and its proper answer, we must remember how different was the Master from all the remainder of mankind. A death sentence rests upon all the world. We all know that it is merely a question of time when we shall die. We all know that the dying process can last but a few hours at most. Not only have we no hope of escaping death, but by reason of being nine-tenths dead already our intelligent faculties are more or less benumbed. We are more or less reckless, careless and proportionately fearless.

There are soldiers who will rush to battle in the face of instant death with apparently not a fear, and there are horses which will do the same thing. The greatest courage, however, is manifested by those who know, understand, appreciate fully, just what they are doing and who greatly fear death, but who notwithstanding press onward in obedience to the command of duty and of love. Jesus was such a soldier. He comprehended, as others had not comprehended, what death really is. He appreciated, as others did not appreciate, the meaning and value of life.

Jesus had left the heavenly glory, divesting Himself of the higher nature on the spirit plane, exchanging it for the human nature, because man had sinned and because in the Divine purpose and arrangement He was to die, the just for the unjust, as man's redemption-price. This was the Father's will

concerning Him. He tells us that for this purpose He came into the world. This thought dominated His entire life. Daily He was laying down His life in doing the will of God and in serving humanity. Now He had come to the great climax.

The Cup That was Poured for Him

The Heavenly Father had promised that if our Lord was faithful in this work given Him to do, He would be raised from the dead by Divine power to the spirit plane of being and to a station still higher than He had before. He doubted not the Father's faithfulness in this matter, nor did He doubt the Father's power. But the Father's provision and promise were conditional; only if our Lord would perform His part faithfully would He receive the resurrection to the higher life. If in any sense or degree, great or small, He should yield to sin, the penalty for sin would be upon Him -- "dying, thou shalt die."

Here, then, in this awful hour all the griefs and burdens of the whole world seemed to be rolled upon His shoulders, and He was to suffer as though He Himself were the sinner -- to suffer death, extinction of being, trusting alone in the Father's grace for a resurrection. Into this one hour were crowded, not only the mental realization of death and the physical agony and shame, the cruelty and torture of a horrible death, but also the sense of desolation to be experienced when even His beloved disciples, overcome by fear and dismay, should forsake Him; and the sorrowful reflections upon the irretrievable loss of Judas, and upon the course of the Jewish nation -- "His own", People, who despised Him and were about to call down upon their own heads the vengeance of His blood, saying, "His blood be upon us and on our children." He foresaw the terrible calamities that in consequence must soon overwhelm them. Then the degradation of a whole guilty world, which must continue to groan and travail in pain until by His sacrifice He should gain deliverance for them from sin and death, caused Him to feel the burden of responsibility to an extent which we can only approximate, but cannot fully comprehend. And in addition to all this was His knowledge of the fact that every jot and tittle of the law with reference to the sacrifice must be perfectly fulfilled according to the pattern in the typical sacrifice of the day of atonement. If He should fail in any part of the work, all would be lost, both for Himself and for men. And yet, though a perfect man, He realized that the flesh, however perfect, was unequal to the task.

"Nevertheless Not My Will"

How much depended upon our Lord's fortitude in that awful hour, alone and defenseless in the darkness of overwhelming night, awaiting the certain arrival of His betrayer and the will of His persecutors maddened with hate and full of the energy of Satan! Oh, how the destinies of the world and of Himself seemed to tremble in the balances! Even the perfect human nature was not equal to such an emergency without Divine aid, therefore it was that He offered up prayers and supplications with strong crying and tears unto Him who was able to save Him from death, by a resurrection. The necessary comfort was provided through the Prophet Isaiah (42:1,6), by whom Jehovah said, "Behold My servant whom I uphold, Mine elect, in whom My soul delighteth: . . . I, the Lord, have called Thee in righteousness, and will hold Thine hand, and will keep Thee [from falling or failure], and give Thee for a

covenant of the people, for a light of the Gentiles He shall not fail nor be discouraged."

When the fearful ordeal in Gethsemane strained the powers of endurance almost to their utmost tension, it was then that Jesus said, "Abba, Father, all things are possible unto Thee. If it be possible, let this cup pass from Me: Nevertheless not My will but Thine be done." The words "All things are possible unto Thee" represent the strong ground of confidence, the prayer first laid down. Prayer has no meaning unless it first puts God on the throne of the Rock of Ages. If His power and providence were limited, He would be impotent to respond, to our appeals. Faith asserts the sovereignty of God and then commits all things to His hands. "Nevertheless not My will but Thine be done." This was a strong, sure check Jesus put upon His own will—the invulnerable safeguard, He threw around Himself against unholy desires and mistaken, forbidden petitions, the mighty rock on which He kneeled: Another has remarked:

"These elements of the Master's prayer are still the grounds and safeguards of prayer for us. We also must take our stand on the omnipotence of God and be sure that He can command all the forces of the universe and cause them to work together for our good. We also may shrink in our human infirmity and fear from life's trials and agonies, but God knoweth our frames and remembereth that we are dust and will be patient with us. Yet we must trust Him and meet every insurgence of our will with a 'nevertheless' that will put God's will over ours and accept it as best for us; even the fullest expression of the Father's love."

Faith That Scattered the Darkness of Calvary

Then, though the cup might not pass from Him, His prayer was heard and a special ministry from God strengthened Him. Just how, we know not, but probably by refreshing His mind with the precious promises and prophetic pictures of the coming glory, which none of His disciples had sufficiently comprehended to thus comfort Him in this hour when the gloom of thick darkness settled down upon His soul, crowding out hope and bringing a sorrow exceeding great, "even unto death." Ah, it was Jehovah's hand upholding Him, blessed be His holy name! according to His promise, that He might not fail nor be discouraged.

The result of that 'blessed ministry was a reinforced courage which commands the, deepest admiration. It was not a courage born of stoical indifference to pain and shame and loss, but a courage born of that faith which is anchored fast within' the veil of the Divine promises and power. With His eye of faith upon the glorious victory of truth and righteousness, when He should see of the travail of His soul and be satisfied -- satisfied with the eternal joy and blessedness of a redeemed world, with the welcome and wealth of the Father's blessing; and the love and gratitude of every loyal creature in heaven and in earth -- yes, comforted and encouraged thus with a realizing sense of the rewards of faith and faithful endurance to the end, He could now calmly and even courageously; go forth to meet the foe. Yes, this was the victory by which He overcame; even His faith, and so we also are to overcome.

"He had passed beyond the need of their help: His victory was won. The cross was already as good as behind Him. With calm courage that feared no

evil, with masterful faith that scattered the, darkness of Calvary, He said, "Rise up, let us go; lo; he that betrayeth Me is at hand."

Now commenced the realization of the dreadful forebodings of Gethsemane. Mark His calm, dignified fortitude, as He addresses Judas, and the Roman soldiers, and its effect upon them. They were so overpowered with the grandeur, and nobility of this wonderful man that they could not have taken Him had He not voluntarily placed Himself in their hand. Notice, too, His kind consideration for the bewildered and weary disciples, and His loving excuse for them, "The spirit truly is willing, but the flesh is weak," and His request to the Roman soldiers at the time of His arrest that they might be permitted to go their way (John' 18:8), that so they might escape sharing in His persecutions. So through all the trial and mocking, and finally the crucifixion, His courage and solicitude for the welfare of others never failed.

Angels Bear Up the Feet of Him

As we thus view our Lord under a trial so crucial, and mark how the hand of Jehovah upheld Him, let it strengthen the faith of all who are endeavoring to walk in His footsteps, to whom He says, Be of good cheer, I have overcome the world and, This 'is the victory that overcometh, even your faith. (John 16:33; 1 John 5:4.) Has not the Lord, Jehovah. commissioned His angels also to bear us the "feet" of the Body of Christ, lest at any time they be dashed against a stone (lest some overwhelming trial should prove too much for them) ? (Psa. 91:11, 12.) Yes, as surely as His hand upheld the Head, our Lord Jesus, so surely will He bear up the feet. "Fear not, little flock: it is your Father's good pleasure to give you the Kingdom;" though through much tribulation ye shall enter it. The angels are all ministering spirits sent forth to minister for them who shall be heirs of salvation. Though their ministry is unseen by us, it is not therefore unreal, but potent for good. Our fellow-members, too, in the Body of Christ are all the Lord's active messengers to each other, thus in turn sharing the privilege of bearing up the feet.

But to have this help in time of need we must invoke it. Every day and every hour is indeed a time of need; hence our necessity of living in an atmosphere of prayer -- to pray without ceasing. And if the Lord .needed often to seek retirement from the busy scenes of His active life to be alone with God, to keep the close bond of loving sympathy established, surely we need to do so; and in so doing We shall always find grace to help in time of need. In seasons of heavy trial the darkness may indeed so deepen upon the soul; as in our dear Lord's case, s almost to shut but the stars of hope; yet if, like the Lord, we hold on to the omnipotent arm of Jehovah and meekly say, "Nevertheless, not my will, but Thine be done," His grace will always be sufficient; and with the Psalmist we can say, Though my flesh and my heart fail, yet God- is the strength of my heart and my portion forever (Psa. 73:26); and, with the Lord, our hearts will respond -- "The cup which my Father hath given me, shall I not drink it?"

ACCORDING TO THE PATTERN SHOWN IN THE MOUNT

Continued from last issue from text; Heb. 8:5

WE COME now to the last chapter in Matthew's account of the Sermon on the Mount, and as we should expect, it constitutes a further very searching analysis of character. In concluding His sermon our Lord directs His remarks against some of the special transgressions of many of His professing people, and finally closes the door into the Kingdom against all who have failed in obedience to His requirements as given on this occasion.

Judge not. that Ye be not Judged

Chapter 7 opens with a much needed caution. In fact it is a test of one's real character, searching the measure of our love; and failure to heed it will result in a severe reprimand sooner or later. Jesus was most tolerant with general human faults, and the term "hypocrite" never passed His lips except when His indignation was aroused by false professions. When He found a profession of holiness belied by a conduct of selfish uncharitableness, He did not hesitate to apply this scathing term, for He wanted it understood that he who would undertake to condemn and judge others must be very circumspect in his own walk. His Gospel is one of sympathy, and both love and justice agree that it is entirely wrong for one who himself is wholly dependent upon Divine mercy, to deal harshly With another. Was this not the purpose of our Lord's illustration of the two debtors. With a feeling of indignation we judge the debtor who was forgiven the large amount, when, with his hand at the throat of his fellow unfortunate, he demanded his few pence. But ah, have we walked so carefully that we need not feel this sharp rebuke of the Master? The pattern here is very exacting. Let us honestly examine ourselves and see if we have been acting in all things according to its standard.

Earlier in this sermon (Chap. 5) we were shown that we must deal with all others, even our enemies, in mercy and benevolence. We were to observe that the sunshine and the rain fell alike on the friends and enemies of God, and noting this we were to deal most leniently and kindly with all -- thus to emulate our Father in heaven. In that portion of the pattern we heard the voice of love earnestly seeking to show us the more excellent way, seeking to awaken in us that reciprocal appreciation of the mercy we have ourselves received that would lead us to gladly extend it to all others.

Now, however, in Chapter 7, it is the voice of justice we hear. "Thou hypocrites" "with what judgment ye judge, ye shall be judged" These words are so fraught with solemn import that we feel led to quote the words of Brother Russell bearing on this point

"Emphasizing this lesson,, our Lord suggests that those who are, always finding fault with the 'brethren,' who like themselves are seeking to walk the narrow way -- who can never see the noble efforts of the 'brethren' to copy the Master, but are continually picking at them, are the very ones who have the greatest faults in themselves -- lovelessness This loveless, faultfinding, brethren-accusing class the Lord denominates hypocrites. -- Why? Because in finding fault with others they are evidently wishing to give the inference that they are not afflicted with the same malady of sin themselves; they evidently wish to give the impression that they are holy, and since they know in their own hearts that this is untrue, and that they have many failings, many imperfections -- therefore their course is hypocritical, false, deceptive, displeasing to God. Their claim that their fault-finding is prompted by love for the erring and a hatred of sin is deceptive and hypocritical as our Lord's words clearly show. Otherwise they would find plenty to do in hating and condemning and battling with their own sins and

weaknesses; casting out their own rafter of self-conceit and hypocrisy. The experience thus gained would make them very tender and merciful and loving in their assistance of others."

One of the Besetting Sins of the Church

A wise philosopher of earlier days has said "If thou canst not make thyself such a one as thou wouldst, how canst thou expect to have another to thy liking." But Jesus had anteceded him, long before, by saying, "Thou hypocrite, first cast out the beam out of throe own eye; and then shaft thou sec clearly to cast out the mote out of thy brother's eye." But we need to carry this lesson further. Its condemnation of petty judging of others in personal matters, etc., is a lesson so manifestly set forth that all may readily feel its force. But there is another kind of judging often indulged in that our Lord makes no possible allowance for. He instructs us to distinguish between "wolves" and "sheep," "grapevines" and "thorn-bushes," "figs and thistles," but He gives us absolutely no license to go beyond that in judging the hearts of brethren. As respects all other possible traits of character the one general rule applies: "If any man have not the spirit of Christ he is none of His." Any violation of this rule will bring the transgressor under the full force of our Lord's warning, and for reasons so obvious that He considered it superfluous to do more than state the operations of the Divine rule of justice. We have reference in the above to what might be termed the besetting sin of the Church collectively, namely "forbidding," or condemning others who "walk not with us." In all stages of Church history there has been the most flagrant neglect of this command of Jesus. Its appearance in the early Church grieved the Apostle Paul, and his earnest entreaties and forceful protests are still needed. It grieved faithful servants of the Church in subsequent periods, and, one of many, has written, "It is one of our trials that the Bible, with its tender and hallowed bearing upon all that is sweet and noble in our lives -- with its words so stately and full of wonder, and full of music, like the voice of an archangel -- should have been made in these days the wrangling ground for sectarian differences: but if with our whole hearts we are striving to live according to its spirit, we need fear little that we shall trip in a right pronounciation of the shibboleths of its letter. Surely it is deplorable that because of mere questions of authorship, of historical accuracy, of verbal criticism, having for the most part little or no bearing on. the spiritual or moral life, party should be denouncing party; and Christian excommunicating Christian, **and so many hands tearing in anger the seamless robe of Christ.** It is, alas, the due punishment for our lack of charity, our Pharisaism, our unwisdom, that while we have been so eager about such controversies, the love of many should have waxed cold."

The Truly Spiritual Judge Themselves

It grieved one of the Lord's faithful servants in our own day, and in the faithful discharge of his duty he wrote condemnatory of all uncharitable judging:

"But few of the Lord's people realize to what extent they judge others, and that with a harshness which, if applied to them by the Lord, would surely bar them from the Kingdom. We might have feared that under our Lord's liberal promise, that we shall be judged as leniently as we judge others, the tendency would be to too much benevolence, too much mercy, and that 'thinketh no evil' might be carried to an extreme. But no! All the forces of our fallen

nature are firmly set in the opposite direction. It is more than eighteen centuries since our Lord made this generous proposal to judge us as leniently as we judge others, and yet, how few could claim much mercy under that promise! It will be profitable for us to examine our proneness to judge others. Let us do so, prayerfully."

The Gospel of Jesus has ceased to influence us whenever and to whatever extent loving sympathy is lacking. The value of such sympathy -- and this is the larger meaning of the passage in hand -- is due to the law of reciprocity which plays so large a part in the teachings of Jesus. The repentance or spiritual revolution which is the beginning of the Gospel of preparation of ourselves for the near approaching Kingdom, will have the effect of leading us to judge ourselves, and the more honestly we do that, the more charitably we will judge others. When we find ourselves habitually judging and condemning others, it is an unmistakable evidence that we have ceased to sit in severe judgment upon ourselves. If we have knowledge of a fault in our own characters (and no honest soul forgets his, own defects) and yet uncharitably judge others, we merit the stern rebuke, "Thou hypocrite." "So utterly vain is profession without principle, and the outward appearance of religion without the inward reality."

Living According to the Golden Rule

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets." The purpose of Jesus here is to show how that love of God which is the center of true religion, shall be given the human expression that will bring it out into actual life. Here again He is teaching that that individual has no real experience of the saving power and goodness of God, whose life is not full of effective, practical love for his neighbor. The pattern here shown does not put the premium, as so many think, on not doing, but on doing. There seems to be a very general preference shown by the majority of Christians for the brazen rule of Confucius, "Do not do to others what you would not wish them to do to you," but the Golden Rule goes much deeper than that. Men might, through policy or for other reasons, deal justly with each other, refraining from doing them injury, etc., but yet have their hearts filled with selfishness and meanness, and be very far from loving others as themselves.

Our Lord's Golden Rule is absolutely a love-rule, and it leaves nothing to be desired; nothing could possibly be added to it. It is not merely a negative law; "Thou shalt not" do an injury; it is a positive law; "Thou shalt" do good. Thou shalt do thy neighbor all the good, all the kindness, all the service, that thou wouldst have him do to thee. This rule has no parallel anywhere, in any writings, and could not possibly have a superior. This Golden Rule was the one by which our dear Redeemer's every action was measured, and under which He laid down His life on our behalf, and it is essential to and incumbent upon all those who would be His disciples. Whoever expects to share the Kingdom must give diligence to the formation of character, and this rule is absolutely indispensable to the development of Christian character, to develop in us not the principle of equity or justice only, but also, that spirit of love that will always be unselfishly doing for others. O how grandly rounded out in spiritual character would all of the Lord's true saints become, if they consistently followed this feature of the pattern shown, in the Mount.

By Their Fruits Ye Shall Know Them

As the sermon opened with a statement embracing the essential qualities of Christian character, and has progressed in unfolding those principles, so now it is to end most appropriately with words calculated to impress its conclusions on our minds. The importance of being "doers of the Word and not hearers now proceeds to set forth the rules for careful obedience, in contrast with the unsatisfactory results to those who fail to obediently follow the pattern. He illustrates this by suggesting that grapes are not to be expected on thorn-bushes nor figs on thistles. There need be no doubt respecting the character and the fruitage of the life of those who are obedient followers of Christ.

"The thought such a kin and refreshing them. O thistle-like cause trouble errors; an instead of reaching to poison, contact. people, ought ing between them, and their lives are continually stroyers. peacemakers."

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THE HERALD OF CHRIST'S KINGDOM

only" is to be the final lesson. **Jesus** s to set forth the good results of caree, in contrast with the unsatisfactory those who fail to obediently follow the illustrates this by suggesting that grapes e expected on thornbushes nor figs on re need be no doubt respecting the chare furtive of the life of those who are followers of Christ.

"The thought is that the Lord's true people are of such a kind that the fruit of their lives is nourishing and refreshing toward all who have fellowship with them. On the other hand there are persons who, thistle-like, are always scattering seeds that will cause trouble -- false doctrines, evil surmisings and errors; and there are some who, like thorn-bushes, instead of bearing refreshing fruit, are continually reaching out to impede, to irritate, to annoy, to vex, to poison, to injure, those with whom they come in contact. The intimation clearly is that the Lord's people ought to have little difficulty in distinguishing between the false teachers who would mislead them, and the under-shepherds who gladly lay down their lives in the service of the flock. The one class are continually mischief-makers, underminers, destroyers. The other class are helpers, strengtheners, peacemakers."

Again our Lord declares that a sound tree brings forth good fruit, but a corrupt or diseased tree brings forth undesirable, evil fruit. The contrast is clear. By their fruits it will be clearly manifest whether the outlines of the pattern have been devoutly followed, or whether there has been little or no application of His words to the daily life. Favored as we have been with the knowledge of the Truth, and granted years of opportunity for producing acceptable fruitage, we surely do well to prayerfully review the time past of our lives, to see how we have borne up under this test. "By their fruits ye shall know them," for "thorns and thistles" can never bear good fruit.

The Blessedness or being like God

We have now briefly reviewed the wonderful sermon, though many of its very important points have not been examined, for the reason that space would not permit anything like a verse by verse consideration. However sufficient has been gathered, we trust, to refresh our minds with the fact that this sermon comes to us as a definite, irrevocable standard of faith and practice. In these days when a standard needs to be lifted up, can we do better than to give careful consideration to this one? Herein we have a pattern, which according to Jesus' own words, we must studiously copy if we would find our structure securely built on the rock foundation. Indeed there seems to be more than a fragment of truth in the statement often heard, "There is enough in the Sermon on the Mount to save any man." While we reject the thought usually implied, namely that the rest of the Bible needs little attention, we do recognize that here in this pattern we have a high and lofty goal, which if reached, will be the evidence that all Scripture has been fully appreciated.

Whether we are spiritual or materialistic will be demonstrated by our reaction toward this pattern. The attainment of the perfections of God's righteous character is the one special purpose set before us. Its blessed results can be experienced only by those who actually hunger and thirst after righteousness. Unless we enter, heart and soul, into the undertaking we have voluntarily assumed in becoming disciples we are destined to suffer loss. Jesus has here shown us that being righteous, holy, for righteousness' sake, is a greater reward than any other attainment. Therefore in the little that we have examined this has been the point emphasized. No other expediency or motive must be allowed: to divert our mind from this point. The answer to every inquiry we might raise as to why this requirement, or why that course of action, would be "that ye may be the children of your Father in heaven." Character is the end and object of the pattern -- to eventually possess that perfected character, Jesus teaches, is the only worthwhile purpose of discipleship. The materialistic, the superficial, the double-minded, think only of rewards for service rendered. Jesus would teach us the higher view of things, the unspeakable joy and blessedness, not merely of getting something, but of being holy and perfect, in, God's own likeness. He wants us, above everything else, to really experience the meaning of the words we so often use:

"If I in Thy likeness, O Lord, may awake
And shine a pure image of Thee,
Then I shall be satisfied when I can break
The fetters of flesh and be free."

A statement credited to the late Mark Twain seems to apply to many in reference to this pattern. given us by Jesus: "It is not those portions of the Bible that I do not understand that give me the most trouble, my greatest trouble is connected with the parts that I very clearly understand." Just so it is here, the very simplicity of this sermon, and the absence of any real cause for misunderstanding its specifications make it all the more imperative that we give heed to its requirements. It is just a simple, plain setting forth of simple principles and truths so stated that "**any man** who heareth these sayings" may proceed to build in line therewith. "Ignorant and unlearned men" may enter the school of Christ and have these principles so woven into their character, that though the floods of error may come, and the winds of strife may rage, the innovations of men may multiply, and the buildings of "wood, hay and stubble" totter and fall, yet they shall not be moved, for Jesus says, "I will

liken him unto a wise man, which built his house upon a rock." Let us, dear brethren, see that we do all things according to the pattern shown in the Mount "For He taught them as one having authority, and not as the scribes."

HALF HOUR MEDITATIONS ON ROMANS

No. 7

"Earnestly seek to commend yourself to God as a servant who, because of his straightforward dealing with the word of truth, has no reason to feel any shame." -- 2 Tim. 2:15, Weymouth.

AS WE study the Epistle to the Romans can we do so in the confidence that we have the text in the original language, and in the exact words in which it proceeded from the Apostle's hands, and further, is the letter, as he wrote it, correctly reproduced in our English versions?

Translated from the Greek

"On the title-page of the New Testament we are informed that it was translated out of the original Greek. We shall endeavor to show that the Epistle was written by Paul in Greek; that, within limits which we will specify it is preserved as he wrote it in the Greek text used by the translators of the Authorized English Version; and that their translation is on the whole correct.

"It might be supposed that a letter to a Roman Church would be written in Latin. It is quite certain that it was not. The Latin Fathers never claim their own language as the original of any part of the Bible. Augustine complains that in the early days of the Church, whoever obtained a Greek MS. and knew anything of Greek, undertook a translation; and that therefore almost all the Latin copies were different. He adds, 'But among the interpretations themselves, let the Italic be preferred before others.' The best was therefore a translation. Such was the variety of the Latin copies, that in A. D. 382, Damasus, bishop of Rome, committed to Jerome the task of revision. Jerome published the Gospels in A. D. 384. In his preface he says to Damasus, 'Thou urgest me to make a new work out of an old one, to sit as arbiter on copies of the Scriptures scattered throughout the world; and, because they vary among themselves, to determine which are they .that agree with the Greek truth.' This proves that the Greek copies were the standard with which the Latin were to be compared. Moreover, that the Epistle was written, not in Latin, but in Greek, is also put beyond doubt by a comparison of the Greek and Latin MSS. In the Latin we constantly find that the same thought is expressed in different ways: in the Greek, the variations are nearly all such as would naturally arise from the mistakes of a copyist.

"The use of the Greek language in this letter was justified by its great prevalence in Rome. This is testified by many writers ; . . . Most of the early bishops of Rome bear Greek names." -- BEET,

Three Classes of Documents

We now ask, To what extent do the Greek texts from which our English versions were translated reproduce the Epistle as Paul wrote it? To answer this question we turn to three classes of witnesses

1. Greek Manuscripts.
2. Ancient Translations.
3. Quotations found in writings of Early Christian Fathers.

The Greek Manuscripts

"The Greek MSS. are of two classes: uncials (or majuscules), written in capital letters; and cursives (or minuscule), in running hand: Roughly speaking, the uncials are earlier, and the cursives later, than A. D. 1000.

"Eleven uncials of this Epistle are known. The most famous are, the MS. lately (1844,-59) found by Tischendorf in the monastery of Mount Sinai, and now preserved at St. Petersburg; the Vatican MS. at Rome; and the Alexandrian MS. presented in A. D. 1628 by the patriarch of Constantinople to Charles I and now in the King's Library at the British Museum. The last is supposed to have been written in the 5th and the two others in the 4th century. They are written on beautiful vellum, and each forms a thick quarto volume some 10 in. to 14 in. square. They have two, three, or four columns of writing on a page. The letters follow each other without any separation into words ; and there are very few stops. Corrections by later hands are found in all. Each of them contains a large part of the Old Testament and Apocrypha, all in Greek. The Alex. and Vat. MSS. contain the greater part, and the Sinai MS. the whole, of the New Testament. Not less interesting is the Ephraim MS., in the Imperial Library of Paris. By a strange sacrilege, the writing of the Scriptures was erased to make room for the works of Ephraim, a Syrian father. Fortunately the erasure was not perfect. By the use of chemicals to restore the defaced writing, and by careful examination, the whole has been deciphered. It contains important fragments of the Old and N New Testaments, including part of this Epistle and seems to have been written in the 5th century. Next in value is the Clermont MS., of the 6th century, with Greek and Latin on opposite pages. The others are of later date." -- BEET.

"As soon as men began to study these documents a little more attentively, they found three pretty well marked sets of texts, which appear also, though less prominently, in the Gospels: 1. The **Alexandrine** set, represented by the four oldest majuscules, and so called because this text was probably the form used in the churches of Egypt and Alexandria; 2. **The Greco-Latin** set, represented by the four manuscripts which follow in order of date, so designated because it was the text circulating in the churches of the West, and because in the manuscripts which have preserved it, it is accompanied with a Latin translation; and, 3. The **Byzantine** set, to which belong the three most recent majuscules, and almost the whole of the minuscules; ; so named because it was the text which had fixed and, so to speak, stereotyped itself in the churches of the Greek empire.

"In case of variation these three sets are either found, each having its own separate reading, or combining two against one; sometimes even the ordinary representatives of one differ from one another and unite with those, or some of those, of another set. And it is not easy to decide to which of those forms of the text the preference should be given.

"Moreover, as the oldest majuscules go back no farther than the fourth century, there remains an interval of 300 years between them and the apostolic autograph. And the question arises whether, during this long interval, the text did not undergo alterations more or less important.

Fortunately, in the two other classes of documents we have the means of filling up this considerable blank.

Ancient Translations

"There are two translations of the New Testament which go back to the end of the second century, and by which we ascertain the state of the text at a period much nearer to that when the autographs were still extant. These are the ancient Latin version known as the **Itala**, of which the Vulgate or version received in the Catholic Church is a revision, and the Syriac version, called **Peschito**. Not only do these two ancient documents agree as to the substance of the text, but their general agreement with the text of our Greek manuscripts proves on the whole the purity of the latter. Of these two versions, the Itala represents rather the Greco-Latin type, the Peschito the Byzantine type. A third and somewhat more recent version, the **Coptic** (Egyptian), exactly reproduces the Alexandrine form." -- GODET.

"The Syriac is written in the language called, in the New Testament, Hebrew; of which we have specimens in Matt. 27:46; Mark 5:41; 7:34; 15:34; Rom. 8:15 ; 1 Cor. 16 :22. To distinguish it from the tongue of Moses and David, we now call it Syriac or Aramaic. It was the mother-tongue of Christ and the Apostles. Many MSS. preserved by scattered Syrian churches have been brought to Europe and examined. The Latin copies are very many, and possess interest as being the only form in which the Bible was accessible to the Western Church during the dark ages. Several other versions of less fame have also been examined and compared." -- BEET.

Quotations from the Fathers

"But we are in a position to go back even further, and to bridge over a good part of the interval which still divides us from the apostolic text. The means at our command are the quotations from the New Testament in the **writers of the second century**. In 185, Irenaeus frequently quoted the New Testament in his great work. In particular, he reproduces numerous passages from our Epistle (about eighty-four verses). About 150, Justin reproduces textually a long passage from the Epistle to the Romans (3:11-17). About 140, Marcion published his edition of Paul's Epistles. Tertullian, in his work against this heretic, has reproduced a host of passages from Marcion's text, and especially from that of the Epistle to the Romans. He obviously quoted them as he read them in Marcion's edition. He says, himself: 'Whatever the omissions which Marcion has contrived to make even in this, the most considerable of the Epistles, suppressing what he liked, the things which he has left are enough for me.' In this continuous series of quotations, embracing about thirty-eight verses, we have the oldest known evidence to a considerable part of the text of our Epistle. Tertullian himself (190-210) has in his works more than a hundred quotations from this, letter.

"One writer carries us back, at least for a few verses, to the very age of the Apostle. I mean Clement of Rome, who, about the year 96, addresses, an Epistle to the Corinthians in which he reproduces textually the entire passage, Rom. 1:28-32. The general integrity of our text is thus firmly established." -- GODET.

Comparative Value of the Texts

In discussing the relative values of these manuscripts in cases where they differ this eminent scholar says: "As to variations, I do not think it possible to give an **a priori** preference to any of the three texts mentioned above [namely, the Alexandrine, the Greco-Latin, and the Byzantine, into which the eleven uncials and most of the cursives are grouped].

Any one who has had long experience in the exegesis of the New Testament will, I think, own three things: 1. That all preference given **a priori** to any one of the three texts is a prejudice; 2. That the sole **external** reason, having some probability in favor of a particular reading, is the agreement of a certain number of documents of **opposite** types; 3. That the only means of reaching a well-founded decision, is the profound study of the context."

Tischendorf remarks: "The three great Manuscripts alluded to (Sinaitic, Vatican and Alexandrian) differ from each other both in age and authority, and no one of them can be said to stand so high that its sole verdict is sufficient to silence all contradiction. But to treat such ancient authorities with neglect would be either unwarrantable arrogance or culpable negligence; and it would be indeed a misunderstanding of the dealings of Providence if, after these documents had been preserved through all the dangers of fourteen or fifteen centuries, and delivered safe into our hands, we were not to receive them with thankfulness as most valuable instruments for the elucidation of truth.

"It may be urged that our undertaking is opposed to true reverence; and that by thus exposing the inaccuracies of the English Version, we shall bring discredit upon a work which has been for centuries the object of love and veneration both in public and private. But those who would stigmatize the process of scientific criticism and test, which we propose, as irreverent, are greatly mistaken. To us the most reverential course appears to be, to accept nothing as the Word of God which is not proved to be so by the evidence of the oldest, and therefore the most certain, witnesses that He has put into our hands." -- TISCHENDORF.

"What then is the testimony of these various witnesses? What do they say about the correctness of the text used by our translators? They reveal an immense number of variations in the extant MSS. of the New Testament, and of this Epistle. In almost every verse they appear. But we also find that by careful examination the number is, for practical purposes, greatly reduced. Very many are proved by the overwhelming weight of contrary testimony to be the mere mistakes of copyists. A large proportion of them affect the meaning of the text very slightly, or not at all. A frequent variation is 'Jesus Christ' and 'Christ Jesus;' and the same word spelled in different ways. When all these are set aside, the number is reduced within moderate bounds. . . . To detect, amid these variations, the words actually written by the Sacred Writers is the important and difficult task of Biblical Textual Criticism The results of this study are embodied in the revised texts of the Critical Editions, and in other works Each of these works represents the toil of a lifetime, toil overlooked for the most part by men but remembered by Him who will reward every man according to his work." -- BEET.

Variations Insignificant

It is most encouraging to learn the practical net result of this study so far as it relates to our Epistle. The following lists, prepared by the writer last quoted, show how close is the agreement of the eminent scholars who have made this

their lifetime toil, "an agreement the more valuable because the principles they have followed in revising the text differ so much; and how small and few are the alterations they propose."

**List 1. Corrections to our Authorized Version
which Scholars agree to Propose.**

1. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." -- 1:28-32.

Omit "fornication" and "implacable".

2. "The righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." -- 3:21, 22.

Omit "and upon all".

3. * "Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the Law." -- 3:27, 28.

"For" instead of "therefore".

4. * "Because the law worketh wrath: for where no law is there is no transgression." -- 4:15.

"But" instead of "for".

5. * "And being not weak in faith, he considered not his own body now dead." --- 4:19.

Omit the second "not".

6. * "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." -- 6:12.

Omit "it in".

7. * "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." -- 6:13.

"As if" instead of "as those that are".

8. * "But now we are delivered from the law, that being dead wherein we were held." -- 7:6.

"Being dead to that" instead of "that being dead".

9. "For I know that in me (that is in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." -- 7:18.

Omit "how" and read "is" instead of "I find".

10. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit:" -- 8:1.

Omit "who walk not after the flesh but after the spirit".

11. "For He will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." -- 9:28.

Read "Because finishing and cutting short His reckoning, the Lord will do it upon the earth."

12. "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the Law. For they stumbled at that stumbling stone." -- 9 :31, 32.

Omit the second "of righteousness," "of the Law" "For".

13. "As it is written, Behold I lay in Sion a stumbling-stone, and rock of offense; and whosoever believeth on Him shall not be ashamed." -- 9:33.

"He that" instead of "whosoever".

14. "So then faith cometh by hearing, and hearing by the word of God." -- 10:17.

"Christ" instead of "God."

15. "And if by grace then is it no more of works otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work." -- 11:6.

Omit "But if it be of works, then is it no more grace; otherwise work is no more work."

16. "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely Thou shalt love thy neighbor as thyself." -- 13:9.

Omit "Thou shalt not bear false witness."

17.* "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." -- 14:6.

Omit "and he that regardeth not the day to the Lord he doth not regard it."

18. "For to this end Christ both died, and rose, and revived, that He might be Lord, both of the dead and of the living." -- 14:9.

"Came to life" instead of "rose and revived".

19.* "We shall all stand before the judgment seat of Christ." -- 14:10.

"God" instead of "Christ."

20. "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died." -- 14:15.

"For" instead of "But."

21.* "Whensoever I take my journey into Spain, I will come to you; for I trust to see you in my journey." -- 15:24.

Omit "I will come to you."

22. * "And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the Gospel of Christ." -- 15:29.

Omit "of the Gospel".

23. "The grace of our Lord Jesus Christ be with you all. Amen." -- 16:24.

Omit this verse.

List 2. Corrections to our Authorized Version in which Scholars Differ

1. "But we are sure that the judgment of God is according to truth against them which commit such things." -- 2:2.

"For" for "But."

2. * "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." -- 5:1.

"Let us have" or "We have".

3. * "But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you." -- 8:11.

"Because of His spirit" or "By His spirit."

4. "And we know that all things work together for good to them that love God." -- 8:28.

"All things work together" or "God works all things together."

5. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."--14:21.

Omit "or is offended, or is made weak".

6. "That I may come unto you with joy, by the will of God, and may with you be refreshed."-- 15:32.

Omit "and may with you be refreshed."

"All other differences are so unimportant or so weakly supported as to be unworthy of notice. The common text of the rest of the Epistle may be accepted on the unanimous witness of men who have spent their lives in testing its correctness.

We notice that only ten variations in List 1, and two in List 2, marked thus *, make any practical difference in the sense of the Epistle. Even these do not affect the drift of the argument or the doctrine taught Let the student mark in his Bible these twelve passages, and then read the Epistle. How small is the change. How little it disturbs the sense of the whole." -- BEET.

"In conclusion," says Godet, "it must be said the variations are as insignificant as they are numerous."

"Some," Beet suggests, "may ask, If the differences are so small, is not the criticism of the text a useless study? If the labor spent had done nothing more than prove that the differences are so small, it would be well repaid. But it has produced other results. The corrections of the text, small as they appear, are important. Nos. 3, 5, and 6 of List 1 make the argument more clear, or the words more forceful. No. 19 detects an unfair argument for the divinity of

Christ. In other parts of the New Testament still more important variations will be found. In one case a question of authorship is affected by the changes we are compelled to adopt. In short, every word of Scripture is more precious than gold; and no labor is lost which removes from it a particle of alloy."

Do Our English Translations fairly Reproduce the Text?

"One question remains. Do our translations fairly reproduce the text translated? In asking this question we must remember that every translation is imperfect. It is a lens which absorbs and deflects, while it transmits, the light. This applies especially to languages far removed in time and circumstances. The words do not exactly correspond: phrases correspond still less. Even such common English words as 'for' and 'but' have no precise equivalents in Greek. In every translation, something is lost in accuracy, clearness, and force. And translations often err, not merely in failing to give the writer's full meaning, but by putting other thoughts in place of his. We ask then, To what extent do our versions put before us Paul's thoughts? The variety of translations will answer our question. With the Authorized English Version published in A. D. 1611, may be compared the Roman Catholic Version published at Rheims in A. D. 1582; and the Revised Version published in A. D. 1881. We have here three translations, of very different origin. Yet in the main they agree. We find in all the same Epistle, the same arguments, the same truth. The same spirit breathes in all. It is therefore the spirit not of a translator, but of the original writer."

Suggestions for Bible Study

"Before a going on to the Exposition of the Epistle we may be allowed to urge the great importance of systematic and consecutive study of the Bible. . . . Even a commentary becomes a snare when the reader, instead of using it as a help to his own study of the Bible, seeks chiefly to know what the commentator says. The commentator is most successful when he writes so that his own words are forgotten, and the sacred text only, but with greater clearness, remains in the reader's mind.

"All this implies that the Bible must be, not only read devotionally, but studied intellectually. Indeed it will be of use to us devotionally chiefly in proportion to the care with which we have previously endeavored to trace its meaning. And this requires mental effort. Those who think that a mere reference to such meditations as these, will at once remove the difficulties of the Bible, are doomed to well-merited disappointment. These notes are written, not to render needless, but to stimulate and assist, the reader's own thought. A man who has only an English Bible, but endeavors with all his powers to grasp its meaning, will do better than one who has the best commentary, but is too idle to think for himself. The Epistle before us is the result of mental effort, and can be understood only by the mental effort of the reader. He who spoke in Paul thought fit to use the Apostle's intellect as a means of speaking to us; and He designs our own hovers of thought to be the means by which we shall hear His voice.

"But it must not be thought that to understand the Bible a great or cultivated intellect is needful. All entrance into the sacred chamber is God's gift. And, although He thinks fit to bestow it only upon those who use the powers and opportunities He has given, He will withhold it from none who diligently and perseveringly seek it. Therefore the study of the Bible must be devotional as well as intelligent, for the oracle will be dumb unless the Spirit give to it a

living voice. But our study must also be intelligent. To consecrate to God all but our intellect is to keep back a part of that which He claims,

"Through inattention to the exact meaning of Bible words, or rather through the habit, very common formerly and not yet extinct, of assuming a meaning for these words without any investigation whatever, the teaching of the Bible has been greatly obscured, and serious confusion and error have resulted.

"We must also endeavor to understand and feel the force of the arguments used by the sacred writers; and especially by Paul. Some have, given little attention to this, because of their belief of the Apostle's infallible authority. They accept each assertion as true, and care not how it is proved. But by so doing they thwart his purpose. For he seeks to convince his readers by argument: and those who do not understand the argument cannot be convinced by it. And, unless we are convinced by Paul's arguments, we cannot be sure that we correctly understand the assertions they contain. Nor can we reach the great principles which are the groundwork of his teaching." -- BEET.

ANNOUNCEMENT IN RE ANNUAL MEETING

At the eleventh Annual Meeting: of the Pastoral Bible Institute, held June 1, 1929, the following resolution, after being regularly moved and seconded, was unanimously adopted

Resolved

(1) In writing the report of this Annual Meeting in the pages of the "Herald" emphasis be given to the privilege and responsibility of the members to nominate brethren to serve as directors and have the names of such nominees published in the "Herald" previous to the Annual Meeting. '

(2) That three months previous to the next Annual Meeting emphasis be given to this matter in the pages of the "Herald."

(3) That a further emphasis be given in the pages of the "Herald" two months previous to the next Annual Meeting.

In harmony with the above this resolution appeared prominently in the Report of the Annual Meeting published in the June 15, 1929 issue of the "Herald."

Attention is again drawn to the Special Notice which appeared in our March 1st issue, and the hope is expressed that the membership is being stirred up to their privilege and duty of seeking the mind of the Lord on such an important matter.

"GOD'S PERFECT PEACE"

"Like a river glorious is God's perfect peace,
Over all victorious in its glad increase,
Perfect; yet it floweth **fuller** everyday;
Perfect; yet it groweth **deeper** all the way.

Stayed upon Jehovah, hearts are duly blest,
Finding, as He promised, perfect peace and rest.

"Every joy or trial cometh from above,
Traced upon our dial by the Sun of love.
We may trust Him solely, all for us to do;
They who trust Him wholly, find Him wholly true.
Stayed upon Jehovah, hearts are truly blest,
Finding, as He promised, perfect peace and rest."

The Herald of Christ's Kingdom

VOL. XIII. April 15, 1930 No. 8

IN DEFENSE OF THE CHRISTIAN TRUTH

HOW REFRESHING it is to find occasional evidences of loyalty to the Word of God emanating from quarters usually considered wholly inoculated with present-day Modernism and Infidelity. Again and again voices are heard throughout the land, lifted up in defense of the humble believer who clings to the inspired Scriptures, despite the continual onslaught of "science falsely so-called." God has never left Himself without a witness in the earth, and in His overruling wisdom how often a word is spoken; or an act performed, that stands out as a testimony for Him, and that is often directed to eyes and ears that would be entirely outside the scope of His more definitely consecrated ministers' activities

It has always been the tendency on the part of the few faithful witnesses for God to feel that they alone remain steadfast in their allegiance to Him, that all other voices have been silenced, or so steeped in slumber or error, that only through their own efforts is the defense of the faith even attempted. Thus it was that the discouraged Prophet lamented his isolation. "I, even I only, am left; and they seek my life, to take it away." How surprised he must have been to learn that when the hour came for attacking Ahab's strongholds, Jehu would lead forth an army of "seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." -- 1 Kings 19:14, 18.

God's Word discourages this tendency to draw the lines so closely around ourselves as to get out of sympathy with all others, and to feel that God's name and Word are wholly neglected and dishonored except by us and through our particular effort -- that we only are left to bear witness for Him.

Jesus Himself was frequently refreshed in spirit to discover evidences of true faith in surroundings where the soil seemed utterly barren and fruitless. The faith of the Centurion who believed that the simple word of Jesus was as potent in its healing power as His personal touch, was to Jesus a bright jewel in the midst of general unbelief, and He could not refrain from commenting upon it. "Verily I say unto you, I have not found so great faith, no, not in Israel." (Matt. 8:10.) This broader view that would always acknowledge merit wherever found, He endeavored to inculcate and impress upon the minds of His immediate disciples. Instead of rebuking and disowning the services of one outside the number of His chosen Apostles, He credited the outsider with good motives and left him free to serve in the sphere open to

him. "Forbid him not: . . . For he that is not against us is on our part." -- Mark 9:39, 40.

The Apostle Paul rejoiced that Christ was preached by any other sympathetic agency, or even by agencies measurably antagonistic to his own efforts; just so long as Christ was preached, the ultimate results must accrue to the glory and prestige of that name. Thus it should be with us today. Our clearer understanding of the glorious Plan of God, and therefore our more efficient testimony to others regarding the harmony of God's Holy Word, should never make us so narrow and unsympathetic as to sweep all others aside in a wholesale condemnation. We cannot prize too highly our light and knowledge, but our true appreciation of it will be demonstrated by the humility and charity in which we hold it. We live in a day when it is considered by many to be the proper thing to rail against all others who profess the Christian religion. Clergy and Press are supposedly utterly destitute of any free and honest element -- all are charged with unfaithfulness to the Word of God and as being enemies of the true Church. As illustrating the need of a more charitable view, and of giving careful attention to the spirit fostered by the example of Jesus, we append the following, clipped from the "Toronto Globe," -- a purely secular paper, exerting a wide influence in its own particular field of financial, political, and general news activities, and in no sense of the word a religious daily

"The Faith of a Child"

"Would most grown people be worse off, or better, if they had the faith of a child? A Christian magazine comments on the expression of a certain brilliant novelist who has said that 'Fundamentalism' is 'Infantilism,' and notes that the novelist has unconsciously paid Fundamentalists a high tribute, for 'Those who are willing to acknowledge the limit of their own wisdom, listen to the Teacher of teachers, and become as receptive as infants, are the only ones who may enter His Kingdom.'

"There would seem to be something in this, if we take the word infantilism in the sense of childlikeness. If it means arrested development, then of course it is a condition of disease, not health. But if we think of the word as suggesting certain qualities and attitudes of the child mind and heart, it is a strikingly accurate description of an attitude that God can greatly bless. Indeed, childlikeness is the only attitude God can bless in the things that matter most and eternally. It was the Lord Himself who said: 'Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein.'

"In the Scriptures the child mind is the normal mind of faith, the attitude toward God that believes and obeys. There are many instances of this throughout the Bible, and one of the most impressive and beautiful is that of a certain king who came to the throne when his kingdom, over which his father had reigned, was at its height of glory and wealth and dominion, one of the great kingdoms of all history. "The inspired record tells us that the Lord appeared to this king one night in a dream and said to him: 'Ask what I shall give thee.' The king replied in humility, recognizing God's great mercy to his father and great kindness in letting that father's son come to the throne. Then came this humble prayer from the mighty monarch:

"And now, O Lord my God, Thou hast made Thy servant king . . . and I am but a little child; I know not how to go out or come in. And Thy servant is in the midst of Thy people which Thou hast chosen, a great people, that cannot

be numbered nor counted for multitude. Give, therefore, Thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this Thy so great a people?'

"That was the childlike prayer of Solomon as he humbled himself before God. Modern teachers would probably say he had an inferiority complex. The Almighty did not seem to think so, for we read that 'the speech pleased the Lord.' And God replied: 'Lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.'

"Solomon lost nothing and gained everything by coming to God in the acknowledged helplessness of a little child and in full reliance upon God. For God not only gave him the wisdom that he acknowledged he lacked, and that he knew he needed; but, also riches, and honor, and pre-eminence in every way among the kings of the earth. Childlikeness was the secret of greatness in a kingdom on earth, ever as the Lord says it is the secret of greatness in the Kingdom of Heaven.

"Children may be mistaken in trusting those who are not worthy of their confidence and faith; but men can never be mistaken in trusting God. Therefore it is that God asks men to come to Him in the attitude of the child, and with the faith of a child. He has given men His own Word, revealing to them all they need to know concerning Himself and themselves, their lost condition apart from Him, His provision of salvation through His Son, and much else concerning this life and the life to come. Those who have the faith of a child toward God believe unquestioningly what He tells them. And they are ready not only to believe His Word, but also to do His will as there revealed. "They believe that the Bible authenticates its claim for itself that all Scripture is inspired of God.

"They believe that the Man Christ Jesus is the eternal Son of God, and that He became man by the virgin birth.

"They believe that He, and He alone, has made atonement for men's sins by His shed blood, having died on the cross as the sinner's Substitute and Savior, and that God raised Him from the dead on: the third day.

"They believe that salvation is had by faith alone in this sufficient sacrifice and Savior, and that God's Word is true that 'by grace are ye saved through faith; and that not of yourselves: it is the gift of God.'

"And they count confidently on the return of the Lord to consummate the redemption of the world, believing that 'this same Jesus, which is taken up, from you into heaven, shall so come in like manner as ye have seen Him go into heaven.'

"If they are called 'infantile' because of this childlike faith, they are not troubled by the charge. They rather rejoice, remembering the word: 'For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence.'"

THE RESURRECTION A REALITY

"He is not here: for He is risen." -- Matt. 28:6.

IT NEED hardly be said that if Jesus had not been raised up from the dead we would have no basis for the preaching of the Gospel; for that message is, that by the grace of God, Jesus' death was the price of man's redemption; and because arrangement has thus been made for the payment of the penalty for the whole race of humanity, and because Jesus thus redeemed all from the sentence of death by His own death, therefore in due time, in God's appointed time, Adam and all His posterity are to be released from the sentence of death and come out of the tomb. Based upon this great fact, Christ as the great King is to establish His Kingdom upon earth and through it lift from mankind the burden, the penalty of death, and then all who are in the grave shall hear the voice of the Son of Man and come forth to the glorious opportunities of the Millennial Kingdom -- opportunities for reconciliation with God and relief from all the imperfections of the fall. To preach such a Gospel with the fact before us that Jesus had died and without any proof of His resurrection would be vain preaching, foolish preaching, deceiving the people. To believe such a Gospel under such circumstances would be to brand ourselves as foolish and fanatical; and to have any hope that our dead friends could ever be benefited by a dead Christ would be absurd. In this connection another has very ably and force fully summed up this matter:

"A dead Christ might have been a teacher and a wonder worker, and remembered and loved as such. But only a risen and living Christ could be the Savior, the life, and the life-giver -- and as such preach to all men. And of this most blessed truth we have the fullest and most unquestionable evidence. We can, therefore, implicitly yield ourselves to the impression of these narratives and still more to the realization of that most sacred and blessed fact. This is the foundation of the Church, the inscription on the banner of her armies, the strength and comfort of every Christian heart, and the grand hope of humanity: 'The Lord is risen indeed.'"

Seeing, then, the importance of the Lord's resurrection, and how every feature of the Gospel is dependent upon this great fact, we understand why it was that the Apostles, preaching forgiveness of sins and a future blessing, based everything upon the fact that Jesus not only died for our sins as our ransom price, but that He rose again for our justification, for our deliverance from the sentence, the guilt, the penalty, that is upon us as a human family-the death penalty. No wonder, then, that our, Heavenly Father arranged that we should have so explicit an account, so detailed a statement of everything pertaining to our Lord's resurrection; ago wonder that the evangelists recorded matters with such minuteness, no wonder that in all the preaching of the Apostles this great fundamental truth, which was the basis of their own faith toward God, was set before the Church as being all important. From this standpoint the resurrection theme must be of deep interest for all of the Lord's people for all time -- until the outward manifestations of the Kingdom shall attest the things which the household of faith must now accept by faith built upon this testimony.

He arose on the Third Day

We concur with the generally accepted -- and, we believe, well-attested view, that our Lord's crucifixion on the 14th of Nisan, Jewish time, corresponded to the sixth day of the week, which we now, call Friday. According to the

records, our Lord died at three o'clock in the afternoon. Calvary was but a short distance from the gate of Jerusalem, the temple and Pilate's residence. Hence, Nicodemus and Joseph, members of the Sanhedrin, evidently friendly to Jesus, but not sufficiently convinced of the truthfulness of His claims, or else not sufficiently courageous to lay down their lives with Him, had not far to go after noting His death to secure consent for His burial; and the tomb in which it is claimed He was buried is within a stone's throw of the supposed location of the cross. It has been presumed, therefore, that our Lord was buried about four o'clock on the afternoon of that day, corresponding to our Friday. The next day, which we call Saturday, and which the Jews called the seventh day or Sabbath, began -- Jewish time -- Friday evening at sundown, and ended on what we call Saturday at sundown, and our Lord's resurrection took place early in the morning of the first day of the week, which we now designate Sunday.

Thus our Lord arose from the dead on the "third day." He was in death from three o'clock until six on Friday, all of the night following, all of the next day, Saturday, all of the next night, which, according to Jewish reckoning, was the forepart of the first day of the week. This would not make three days and three nights full, complete-seventy-two hours -- but we believe it did constitute what the Lord meant when He declared that He would rise from the dead on the third day. Some, desirous of counting full three days and three nights have been led to claim that Our Lord was crucified on Thursday; but neither would this make three days and three nights-seventy-two hours. In order to have three full days and three full nights we would be obliged to suppose that the Lord was crucified on Wednesday. But all the testimony is against such a supposition and the weight of it decidedly in favor of Friday, and the counting of a part of each three days and nights as being what our Lord referred to. But if any one have a different view from ours, we will not contend with him; it is a trifling matter, of no importance whatever. Nothing was dependent upon the length of time our Lord would be dead. The important items were that He should actually die, that He should be dead long enough for it to be positively known that He was dead, and that He should rise from the dead.

Destroying the Temple and Raising It up

When our Lord, spoke in advance, saying, "Destroy this temple, and in three days I will raise it up" -- "He spake of the temple of His body." (John 2:21.) But of which body did He speak -- of the flesh? -- of the body which He took in order that He might be the sacrifice for sin, of the body which He consecrated to death? Was it that body that He meant would be raised on the third day? We answer that that body was not His temple, but merely His tabernacle. Our Lord's resurrection body was not the one which the Jews destroyed, but a spiritual body which they had never seen, but which was revealed to the Apostle Paul as "one born out of due time" when, on his way to Damascus, Jesus appeared unto him "shining above the brightness of the sun at noonday."

It is much more reasonable to suppose that our Lord spoke of His Body which is the Church and of which He was and is the Head. The Jews destroyed the Head, and all down through the Gospel Age the various members of the Body of Christ have been called upon to "suffer with Him," "to be dead with Him," "to lay down their lives for the brethren." The Body has been in process of destruction from Jesus' day until now, and very soon,

we believe, the last member will have proved himself "faithful unto death." Now, let us see how the Lord will raise up this temple of which He was the great foundation stone, and of which the Apostle Peter declares, each of His faithful disciples is a living stone. (1 Pet. 2:4.) Considering the time from the Lord's standpoint -- "A day with the Lord is as a thousand years" -- our Lord died approximately in the year 4142 -- after four days had passed and the fifth day had begun.

The destruction of the Temple of God, which is the Church, began there in the destruction of the chief corner stone and has progressed since -- during the remainder of the fifth day, all of the sixth, and we are now in the beginning of the seventh day -- "very early in the morning;" And the promise of the Lord is that the Church's resurrection shall be completed about this time -- "the Lord shall help her early in the morning." (Psa. 46.5.) Thus we view the matter, that the Lord was a part of the three days dead, and rose on the **third** day, early in the morning, and that likewise the First Resurrection will be completed -- the entire Body of Christ will be raised on the third day, early in the morn

Jesus Foretold He would Arise

Evidently the matter of the resurrection was beyond the mental grasp of the Apostles themselves at the time it occurred. Jesus had foretold that He would rise again on the third day, but they had not comprehended the meaning of His words. None of them for a moment thought of His resurrection, but merely of what they could do in the way of embalming His body, and showing to it, as His remains, the same sympathy and love which they would have shown to the remains of any dear friend or brother or sister. Thus it was that being hindered from coming to the sepulcher on the Sabbath day by the Jewish Law, which forbade labor of any kind on that day, the Lord's friends began to gather at the sepulcher; probably by previous appointment, about daybreak, after the Sabbath -- on the first day of the week. There were a number from Galilee, and probably they were lodged with other friends in different parts of the city, and possibly with some at Bethany; hence they went by different routes. The accounts vary, and are yet in perfect accord and all true. They are told from the different standpoints of each writer, and are all the more conclusive to us as evidences in that they show that there was no collusion between the writers of the Gospels -- no endeavor to state the matters in exactly the same terms, as there surely would have been had the account been a manufactured one, a concocted story.

Arguments against the Truth are Weak

Before the arrival of any of the disciples, while the Roman guard was still on duty at the tomb, an angel of the Lord appeared on the scene and a shock like that of an earthquake was experienced, and the guard, or "watch," became as dead men -- almost swooned or fainted -- but, recovering, hastened from the spot to make their report to the chief priests, at whose instance they had been appointed to this service. The chief priests induced them to circulate the report that the body had been stolen by His disciples while they slept, and this report was evidently current for quite a time subsequently, as we read, "the saying is commonly reported among the Jews until this day"-- up to the date of writing Matthew's Gospel, which is supposed to have been written some nine years after the event. Like all arguments against the truth, it was a weak one, but the best they could do. How foolish would be the testimony of men who would say what took place while they were asleep! A bribe was given to the guard as the price of this false statement, and they had the assurance of protection, security against the ordinary penalty for a Roman soldier sleeping while on duty; but then they were not on duty for the Roman government; they were merely a complimentary guard furnished in the interests of the priests and at their solicitation.

Meantime, while the guard was on its way to, the priests to report matters. the Lord's friends began to gather, with their love and spices, etc. The women of the company arrived first, and in so doing attested for all time the love and sympathy of their hearts, and honored, yea, glorified, their sex in so doing. The three mentioned in our lesson have since had noble mention by the poets of all nations.

During the forty days which began that morning, and which ended with our Lord's ascension, He appeared at most eleven times, sometimes to one and sometimes to another, and on one occasion to above five hundred brethren at once. It is quite probable that instead of eleven times there were only seven, and that the other four records were merely differences of description of four of the seven manifestations.

"He showed Himself by Infallible Proofs"

Our Lord's first appearance was to Mary Magdalene, out of whom He had cast seven demons, and who, thenceforth, became one of our Lord's most earnest followers. She had much forgiven her; she loved much, and her love had brought her early to the sepulcher. Apparently, Mary Magdalene was the first of the women to arrive at the sepulcher, and immediately on finding that Jesus was not in the tomb, she hastened to announce the fact to John and Peter. Returning to the sepulcher later, she apparently reached it after the other women had been there and had gone their way, and it was while she was still near the tomb that Jesus appeared to her first of all, as described by John 20:11-18.

Subsequently the Lord met the other women as they were en route to make known the news to the household of faith. He addressed them, "All hail!" which in the Greek was the usual salutation, practically signifying, Rejoice! They fell before Him, worshiping Him and grasping Him by the feet, and appeared afraid that anything henceforth should separate them from Him.

Our Lord's message was to tell the disciples that He would meet them again in Galilee. Thus it was that, after five or six appearances in the vicinity of

Jerusalem, our Lord did not further manifest Himself to His followers, and they returned to their home country, Galilee, where He met them, as He had engaged to do. We must remember that the most of our Lord's ministry was spent in Galilee and that the majority of the believers were Galileans. It was to be expected that all the household of faith should have some opportunity for witnessing to our Lord's resurrection, and so the Apostle Paul tells us that in one of these later manifestations in Galilee, "Our Lord was seen by above five hundred brethren at one time; of whom the greater part remain unto this present [the time the Apostle was writing], though some are fallen asleep." -- 1 Cor. 15:6.

Now the Lord of Glory

It is necessary that we should note carefully the two objects our Lord had in view in the various manifestations He gave His followers of the fact that He had risen from the dead. The first of these was a demonstration that He was no longer confined to earthly conditions, as they had known Him to be, during the previous years of acquaintance, but was now, like all spirit beings, able to go and come like the wind -- invisibly, secretly. Like all spirit beings He was now glorious. The Apostle explains the resurrection of the overcomers of the Church in 1 Cor. 15:51, 52, and the Scriptural assurance is that in our resurrection we shall be like the Lord, see Him as He is and share His glory. The Scriptures also assure us that our resurrection is really a part of His resurrection, a part of the First Resurrection -- that Jesus the Head of the glorious Christ was raised from the power of death. The exaltation came to Him in His resurrection change. It was true of Him then, as it will be true of all the members of His Body in due time, that He was sown in weakness, raised in power, sown a natural [animal, human] body, raised a spiritual body.

This spiritual body of our Lord was just as glorious in the moment of His resurrection as it was, at any time after or is now. It had all the powers properly granted to spirit beings in harmony with the Lord. He was not, as previously, merely the man Christ Jesus, but was now the Lord of glory. As such He was able to associate Himself with His disciples, either visibly or invisibly, or to appear as a flame of fire in the burning bush, or as a wayfaring man, as He appeared with others to Abraham, or in any manner He might see fit. He was the same glorious being who subsequently appeared to Saul of Tarsus, shining as the lightning, much as the angel appeared when the Roman guard was overcome and fled.

He that Descended is the Same that Ascended

Our Lord's last appearance to His Apostles was the one on the Mount of Olives at the time of His ascension. Apparently all the Apostles and perhaps others returned to Jerusalem and to the Mount of Olives, their instruction being to tarry at Jerusalem until they should be endued with power from on high. It was while they were present with Him receiving final instructions that He was parted from them; the form that they beheld gradually receding into the clouds was received out of their sight. In this arrangement the Lord did the best thing possible to be done for those who had not yet been begotten of the Spirit and who, therefore, could not understand spiritual things. He represented in the flesh the things which really transpired in the spirit. Then the Apostles could understand after they had been begotten of the

Spirit, and it is from the standpoint of the begetting and not from the standpoint, of the natural man that their records come down to us.

It was years after this that Paul wrote, "Last of all He was seen by me also, as of one born before the time." He was seen of the other Apostles as the gardener, as a stranger, as the Crucified One, etc., etc., but when Paul, the last of the Apostles saw Him it was not so, but as we shall see Him by and by when we are changed to His likeness -- he saw Him as one of premature birth. The Church of the Firstborn are at the resurrection changed to be like their Lord and see Him as He is. Any special revelation of the Lord might have been withheld from the Apostle Paul until the same time except that it was necessary that the Apostles should be "witnesses," testifiers to the fact that Christ had not only died but had also risen from the dead; and in order that Paul as an Apostle might thus testify, he was granted the vision of the glorified One: He saw Him as we shall see Him in that he saw Him in the brightness of His excellent glory and not as the others, veiled in the flesh. Thank God that the time is not far distant when, similar to those who have slept in Jesus and been changed to His image, we who are alive and remain shall also be changed, in a moment, in the twinkling of an eye, to be made like Him, to see Him as He is, to share His glory. Not all in the same moment, but each in his own moment, changed instantly -- until gradually, thus being changed by passing from death to life, the full number of the very elect shall be completed and the reign of glory shall begin.

The Firstfruits unto God

The very heart of the Gospel story is as expressed in the words, "Now is Christ risen from the dead, and become the firstfruits, of them that slept." Others have been awakened from the sleep of death temporarily merely to relapse into it again subsequently, but our Lord Jesus was the first "born from the dead," the "firstfruits of them that slept" -- as the Apostle declares, "He was the first that should rise from the dead." His resurrection was the life resurrection -- to perfection on the spirit plane. In that He was the firstfruits of them that slept; the implication is that the others slept similarly and are to come forth in the resurrection as spirit beings after the same manner. To be the firstfruits implies that the others will be of the same kind, for although our Lord was the firstfruits of all that slept in the sense that His resurrection preceded all other resurrections, in another sense -- He is the firstfruits of the Church, which is His Body. It is in a still larger sense that the Christ, Head and Body, is the firstfruits brought up to life of the whole world; as the Apostle James expresses the matter, "Of His own will began He us with the Word of Truth, that we should be a kind of firstfruits of His creatures." -- Jas. 1:18.

Thus we see a firstfruits in two senses of the word: as, for instance, we see that strawberries are the firstfruits in the sense of the word that they come before other fruits in the spring -- so the expression that the Church is the firstfruits unto God of His creatures does not imply that all will have the same nature. Then again we may speak of the first ripe strawberries as the firstfruits of the strawberries. It was in this latter sense that our Lord Jesus was the firstfruits of the Church; and since the Church is the firstfruits of the whole creation, it follows that Christ keeps this place of primacy, not only in the Church, but in respect to all who will ever be raised up fully out of death into the fullness and perfection of life.

CHRISTIAN MATURITY

Reaching the point of full acceptance with God and of being meet for His presence and for the crown of life, is presented to us in the Scriptures as a gradual process of growth and development -- the work of a lifetime. For this growth in the Christian character God supplies all that is needful in the way of nourishment, and it is our part to make use of all the help He sends. By study and meditation upon His Word of Truth, by prayer and communion with God, we partake more and more of His Spirit, and are led into a closer acquaintance both with the Lord Himself and also with His works and ways. And by exercise of the strength thus gained in active service of the Lord, we are prepared to receive more and more of the fullness of His grace, and to go on from grace to grace and from one degree of advancement to another, until the state of ripe fruitage appears. It is most interesting to know what are the signs of full maturity. Another has asked and answered this important question most satisfactorily:

"What are the distinguishing marks of a ripe character? One mark is beauty. Ripe fruit has its own perfect beauty. As the fruit ripens, the sun tints it with surpassing loveliness, and the colors deepen till the beauty of the fruit is equal to the beauty of the blossom, and in some respects superior. There is in ripe Christians the beauty of realized sanctification, which the Word of God knows by the name of 'beauty of holiness.'

"Another mark of ripe fruit is tenderness. The young, green fruit is hard and stone-like. The mature Christian is noted for tenderness of spirit.

"Another mark of ripeness is sweetness. The unripe fruit is sour. As we grow in grace we are sure to grow in charity, sympathy and love. We shall, as we ripen in grace, have greater sweetness toward our fellow-Christians. Bitter spirited Christians may know á great deal, but they are immature.

"Those who are quick to censure may be very acute in judgment, but they are as yet immature in heart: I know we who are young beginners in grace think ourselves qualified to reform the whole Christian Church. We drag her before us, and condemn her straightway; but when our virtues become more mature, I, trust we shall not be more tolerant of evil, but we shall be more tolerant of infirmity, more hopeful for the people of God, and certainly less arrogant in our criticisms. another and a very sure mark of ripeness is a loose hold of earth. Ripe fruit easily parts from the stem." -- SPURGEON.

A PRAYER OF MOSES THE MAN OF GOD

Psalm 90

IN THIS psalm we hear the voice of the ages. Its language is filled with the solemn stateliness of a remote antiquity, and every phrase comes to us freighted with the experience of generations. Week after week, through many centuries, it has been read over the graves of thousands of the children of men, and there is probably no one dwelling in a Christian land who has not heard it repeated so often that its very words have become familiar. Yet I suppose there are many of us who have never associated it in any vital way with the history of its author, and some of us, perhaps, who have never even thought who wrote it.

But, surely, there is something strangely significant in the, idea that this funeral psalm, antedates all the others, and that it was probably, the utterance of the greatest man of the Hebrew race, one of the most colossal and heroic personages of all history, the man who led the grandest pilgrimage that ever crossed the earth, and talked face to face with God, and at last died in mysterious solitude, and was buried without the presence of human witnesses or the touch of human hands to lay him in the grave. If any one ought to know the meaning of our mortal existence surely it is he. If any man is qualified to sum, in few and weighty words, that experience which is common to us all, and make the personal application of that great sermon which every death preaches, surely this is the man. And we ought to be glad that he has done it. We have something better than any funeral address in this inspired Prayer of Moses, the man of God.

By Faith Moses forsook Egypt

The story of his life divides itself into three parts, each about forty years long. The first part, beginning with the romantic incident of the ark of bulrushes and the Egyptian princess, was passed in the splendor and luxury of a royal court. He was born, according to the world's phrase, with a silver spoon in his mouth; and though he was a peasant's child, he enjoyed all the privileges that the most exalted rank and the most abundant wealth could give. But none of these things contented him. His soul was restless and ill at ease amid all the pomp and pleasures of Pharaoh's palace. He longed to be free from the golden chains of an alien luxury. He longed to do something for his oppressed and down-trodden people, who were groaning under the yoke of the same capricious despotism which had lifted him to princely dignity. In his fortieth year he broke away with violence from all the entanglements of royal favor, and entered upon the second part of his life, a sojourn of forty years in the wild country of Arabia. There he dwelt among the awful precipices and lonely valleys of Horeb, guarding the flocks of Jethro, his father-in-law, and communing in solitude with the Spirit of the living God. It was a life of self-conquest, and discipline, and profoundest meditation on the great truths of religion. But even this did not satisfy him; for out of it there came the secret, resistless call to return to Egypt to take up the burden of his people's shame and trouble. And so he entered the third part of his life. Armed with no other symbol of authority than the shepherd's staff upon which he had leaned, and with which he had directed his sheep in the desert, he went back to the royal court to defy and overcome the king, to gather the children of Israel and lead them out through the wilderness to a new country and a new life.

This was his great work, for which all the preceding years had been only a preparation. In this work he succeeded, and failed. He accomplished the Divine purpose, but he did not accomplish his own hope. He made the Israelites a nation, but he left them without a country. He led them to the border of the promised land, but he never set his foot within it. Only with his eyes did he behold its "sweet fields beyond the swelling flood," and then laid down his finished, uncompleted task, and sung his own funeral hymn. Forty years of almost superhuman labor as the uncrowned monarch of a great people; forty years of forbearance with the incredible folly and perversity of his followers; forty years of homeless wandering as in a maze through a desert which might have been crossed in forty days; forty years of trouble, in which he had seen all his companions, save two, fall and die by the way --

and now it is all ended, and Moses, lifted in the spirit far above the level of the thoughts of ordinary men, will tell us in this psalm what it all means.

Dwelling under the Shadow of the Almighty

1. "Lord, Thou hast been our dwelling-place in all generations." This is the first thought that comes into the mind of the venerable pilgrim. Solemn, majestic, tranquillizing, it rolls forth, like the deep music of a mighty organ, the truth of the eternal dwelling-place in God. It seems as if he must have been looking back into the far-distant past, retracing the line of his life through the labyrinth of the wilderness, and the terrors of Mount Sinai, and the waters of the Red Sea, and the struggle with the hard-hearted Pharaoh, and the lonely pastures of Horeb, and the perilous intrigues and uncongenial luxuries of the court, back to the time when he was cast out as a waif upon the waters, cradled only in the care of his Almighty Father, and remembering that through all these years his only, true home had been in God. But his thoughts must have gone back even beyond this to the lives of those who had gone before him

Joseph and Jacob and Isaac and Abraham and Noah and Enoch, and all the fathers of the faith -- these also had been strangers upon earth and dwellers in God. A tent for the wandering body, but an everlasting mansion for the soul -- this is what Moses saw; this is what we can see, when we take a long, true look at life. Wherever thou art, if thou believest in God, He is thy roof to shelter thee, He is thy hearth to warm thee, He is thy refuge and thy resting-place. If once thou hast found this home and entered it, thou canst not be defenseless or forlorn, for He who remains the same amid all uncertainties and changes, He whose goodness antedates creation and whose faithfulness outwears the mountains, He with whom there is no variableness nor shadow or turning, is thy habitation and thy God.

How this truth steadies and confirms the soul! It is like a great rock in the midst of hurrying floods; and from this standing-place we can look out serenely upon the mutabilities of life.

So Teach Us to Number Our Days

2. Thus Moses comes to his second thought; the strange contrast between the eternal God and His ephemeral creatures; the swift and shadowy course of mortal life under the changeless heavens. He had lived nearly twice as long as you and I can hope to live, and yet it all seemed to him like the flowing and ebbing of a rapid tide, the growth and withering of a field of grass; the imperceptible flight of a brief watch in the night. Doubtless there were peculiar facts in his own history which colored his impressions, and which we can trace in the different verses in the psalm. He had seen the hosts of Egypt carried away with a flood; he had seen the sons of Korah cut down in a moment and conslided; he had seen the thousands who had come out with him from Egypt laid in their desert graves, because they had incurred the anger of God by their perversity and chosen to pass away their days in His wrath. But still his view of life is the same that has been taken by all wise men.

Life is a dream. While we are in it, it seems to be long and full of matter. But when it draws to an end, we realize that it has passed while the clock was striking on the wall. "As I look back," says the old man, "it seems to me but yesterday that I first knew I was alive."

Life is a troubled dream. It does not flow smoothly. It has moments of distress and fear. And the cause of its disturbance is our secret sin which God sets in the light of His countenance. Our physical transgressions against the laws of our well-being, which bear their fruits in aches and pains and infirmities; our spiritual transgressions, the evil passions of anger and envy and lust, which we have harbored in our hearts until they have filled us with conflict and discontent; all those faults and follies of which we in our blindness were, ignorant, but which the All-wise God could not help seeing, have sown the seeds of trouble, and we have reaped the harvest of grief.

Life is an unfinished dream. Even when it is drawn out to its full length, even when an uncommon strength enables us to carry the burden on beyond the limit of three-score and ten, the thread is suddenly cut off, and we fly away in haste. Death, is always a surprise. Men are never quite ready for it. The will is left unwritten. The enterprise halts uncompleted. The good deed is not accomplished. The man who says, "I will devote my fortune now to the services of God and humanity," flies away suddenly, and his wealth is squandered by the spendthrift heir. The man who resolves to be reconciled to his enemy and die at peace with all mankind, is cut off in a moment and the words of repentance and forgiveness are never spoken. It is the old story. Moses, who lived one hundred and twenty years, died too soon, for he never entered the land of his pilgrimage, and his dream was left unfinished.

Life Worth While because God overrules

Well, then, life is a disappointment. But do, you not see that if you have learned this beforehand, it can never disappoint you? The mistake is, that we expect too much from the world. We find fault with it, and mourn over it, and berate it, because it is not heaven, but indeed it is a very good world, if we will only take it for what it is. It is a place of pilgrimage, and surely pilgrimage has its advantages and pleasures. It is a place of discipline, and surely adversity hath its sweet uses. It is a place where our years pass away like a tale that is told; but then remember that it is God who is telling the tale; and if we will only listen to Him in the right spirit, the progress of the story will be wonderfully interesting and its sequel wonderfully glorious. For this is the secret of it all, that life is not broken off short, but will be carried in another sphere; the one thing that we need to learn now is how to live so that the first volume shall be good and the second shall have the promise of being better.

Three Things for which Moses prayed

3. So Moses comes to his prayer, which is at once a petition to God and an instruction to men. It shows us what things we ought to desire and ask, in view of the shortness of life; and it urges us, by a logic which does not need words, to set ourselves earnestly to the attainment of these desires. For there is no good in praying for anything unless you will also try for it. All the sighs and supplications in the world will not bring wisdom to the heart that fills itself with folly every day, or mercy to the soul that sinks itself in sin, or usefulness and honor to the life that wastes itself in vanity and inanity.

There are three chief things here for which Moses prayed, and for which he labored, and which, by the favor of God, he received.

First, such a sense of the brevity of life as to lead to its utmost improvement. If your cup is small, fill it to the brim. Make the most of your opportunities

of honest work and pure pleasure. If we had twice as much time to spend, we could not afford to squander any of it on vain regrets, or anxious worriments, or idle reveries. The best thing that we can get is what the text calls "a heart of wisdom"; for such a heart is full of medicine for the day of sickness, and music for the day of sadness, and strength for the day of trial, and riches for eternity. Remember that what you possess in the world will be found at the day of your death to belong to some one else; **but what you are, will be yours forever.**

The second thing for which Moses prays is such an early sense of the mercy of God as will fill every day with joy. And the word "early" which is used here, means "in the morning," at the beginning of life. It is a great blessing to know God in childhood, so that not a single day need be passed in ignorance of His merciful kindness, not a single trial need be borne without His help, not a single pleasure need be enjoyed as if it were the careless gift of chance or the theft of our own cleverness. Moses had a life like this: he belonged to God in, the morning, and he rejoiced in His mercy until the evening. There are many who have had the same privilege, and some who have thoughtlessly thrown it away. Let us be sure that a whole life spent with God is better than half a life. There is no satisfaction in anything without His mercy; therefore seek it at once. It is better late than never, but it is far better early than late.

The third thing for which Moses prays is a share in the work and glory and beauty of God. The words in which he asks for this are magnificent and full of meaning. "Let Thy work appear unto Thy servants"; give us some knowledge of Thy great and holy purposes; let us see Thy beneficent activity in the world; and let the glorious accomplishment of Thy plans be manifest unto our children. Send Thy beauty upon us; order and harmonize our designs according to Thy great Wisdom; "and establish Thou the work of our hands"; build the little stones, which we can hew and polish, into Thy great cathedral, so that they shall endure forever; "yea, the work of our hands, establish Thou it."

Our Works of Faith and Love Abide Forever

This is the deepest prayer of every true man and woman. We cannot bear to think that all our hopes and labors must vanish into thin air as soon as we are gone. We long to leave something behind us which shall last, some influence of good which shall be transmitted through our children, some impress of character or action which shall endure and perpetuate itself. There is only one way in which we can do this, only one way in which our lives can receive any lasting beauty and dignity; and that is by being taken up into the great plan of God. Then the fragments of broken glass glow with an immortal meaning in the design of His grand Mosaic. Then our work is established, because it becomes part of His work.

And so the psalm ends with a large and hopeful look towards the future, as it began with a reverent and grateful look towards the past. It has been well said that it stands like the pillar of cloud and fire which followed Moses through the desert. One side is dark, the other side is bright. For when we look towards the earth, we see the shadow of death, and hear the voice which cries, "All flesh is grass," but when we look towards heaven, we see the light of God, and hear that other voice which says, "For they rest from their labors, and their works do follow them." -- SELECTED.

"FORGETTING AND REMEMBERING"

(Contributed)

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus:' -- Phil. 3:13, 14.

IN THIS connection the Apostle is briefly reviewing his experiences as a man, an Israelite. We notice from the record given us that he, like some of God's people in this day, had considerable natural advantages, many things to be grateful for, many things to treasure as a man. The Apostle was fully aware of this, and no doubt he was trained from his youth up to esteem them very highly. It is only reasonable to assume that he at one time looked forward to using these advantages to the full, and even increasing and extending them; it would be quite legitimate and proper so to do in following the ways and will of man. However any ambition he may at one time have held in this direction was completely submerged into the will of God, when this was made clear to him. He laid his all at Jesus' feet, and never from that moment would he countenance any suggestion that he had acted beyond reason. It meant no easy path for this noble soul, neither could there be any satisfaction for the flesh -- none whatever. As to those about him, some thought him mad, a fool, a riotous disturber of the peace; others felt him to be too extreme, too advanced, believing and teaching things hard to understand. Few of them appeared to realize that he was as human as the rest of them according to the flesh, and that it was only through constant determination and effort that he, like other disciples of the Lord, was enabled by God's grace to walk, not according to the flesh, but according to the Spirit, keeping his body under.

This One Thing I Do

When revealing His will to the Apostle, the Lord set before him an opportunity of which comparatively few of the human race have ever been permitted to know anything. The prospect made such a strong appeal to him that he was enabled to say from his heart, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him," and later proceeds to say -- "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind."

There were things which were calculated to hinder the Apostle in his race for the prize of the high calling of God in Christ Jesus, and he was determined to forget them, that he might make straight paths for his feet, and rid himself of every encumbrance calculated to interfere with his prospects of winning Christ, to be found in Him. It was a wise, a sane, thing to do, and showed the earnestness, the sincerity of the man. Doubtless he possessed a well-balanced mind, as well as an honest heart, and was enabled to discern quite clearly that things which are seen are temporal, fleeting, unsatisfactory, whereas things unseen by the natural eye are eternal in the heavens, and form more than the heart could wish for.

In verses 4 to 7 the Apostle refers to the things he meant to forget, to no longer set his heart upon nor take satisfaction in. They were things pertaining

to the flesh, harmless, even good in, themselves, yet they were not likely to help, but rather hinder him in the race he had now entered.

Circumcision has little importance for those not under the Mosaic Law; yet it was an ordinance of God, and meant much to the Jew. It was God's hall-mark for him, and was made incumbent upon him as part of the requirements of God's Law. (Gen. 17.) Quite naturally the Jew esteemed highly this ordinance, which marked him out. as more favored of God than other peoples. The Apostle must have shared these views at one time, for he was born under the Law, and was circumcised as he tells us himself. (Ver. 5.) Yet, as he could not keep the Law perfectly, circumcision was of no avail to him, or to others like him. (See Rom. 2:25-29.) So Paul counted this ordinance but loss and dross for Christ, and amongst those things he could well forget, even though others continued to set much store upon it.

By Burial with Christ

In the same connection the Apostle shows that consecration, circumcision of the heart, is the true circumcision, now incumbent upon all of God's specially favored people, Jew or Gentile. By circumcision of the heart, a true covenant of sacrifice with God, we become the spiritual seed of Abraham (Gal. 3:27-29) and are subject to the laws of the New Creation, which bring privilege, advantage, blessings, and it is a very necessary preliminary to the attaining of God's full favor. Yet, though this is so, we dare not rest in the ordinance; if we have been inclined to do so hitherto; to that extent we would better learn to forget.

When the Apostle speaks elsewhere of our being buried together with Christ in baptism, he does not refer to the act merely, but rather to that which immersion represents -- we must be dead to self, to this world, dead with Him, and must suffer with Him whilst thus dead. And this must be our daily experience to the end of our earthly career, for by no other means can we hope to gain the prize of the high calling of God in Christ Jesus.

The Apostle passes on to refer to his birth and station: "Of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the Law, a Pharisee." Applying the thought to ourselves, could not many of us say: Born of Christian parents, a people favored. greatly of God -- probably a loyal people as compared to others around us, greatly respecting God's law, schooled in the letter, as were the Pharisees of old. There is much to thank God for in all this; yet our future hope must not rest its confidence in such things. Doe's not the wooing by our Bridegroom suggest "Forget also thine own people; and thy Father's house; so shall the King greatly desire thy beauty: for He is thy Lord, and worship thou Him." The Apostle, after reciting the advantages of birth and station says: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Touching zeal : we must not forget to be zealous and to continue so to the end, or we will not be like Jesus, of whom it was correctly spoken -- "The zeal of Thine house bath consumed Me." We cannot have a true and deep love for God. and not be zealous, although it might express itself differently under different circumstances. But our confidence for the future must not be based upon zeal only. : In fact the same Apostle warns us against misdirected zeal. (See Rom. 10:1-3, 21.) It is worse than useless to put confidence in such

things, for by so doing we merely deceive ourselves. The Apostle's own experience shows that misdirected zeal may carry one to the length of persecuting brethren for whom Christ died, as he says, "Concerning zeal, persecuting the Church." Saul is not the only God-fearing man who has done that; it is a thing to be on our guard against. We may have enjoyed a considerable share in the Lord's harvest work, even to the extent of holding positions of responsibility in respect to same. We may have been enabled to do so without showing any bitterness towards others who differed from us. Yet it may be well, in the interests of our future, to forget these things, the better to press on. There are no flowery beds of ease for those pressing towards the mark for the prize of the high calling of God in Christ Jesus.

Blameless and Harmless the Sons of God

The Apostle next proceeds to show that he was outwardly blameless -- a most necessary thing for all of us -- "Giving no offense in anything; that the ministry be not blamed." Yet this is not everything. It may be that our refusing any longer to conform our lives to ways of the world has brought us into derision, and cost us much sacrifice, the loss of many advantages and opportunities of the present life, even the loss of many friendships, some near and dear; possibly the loss of all worldly possessions. As to this the Apostle says, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." -- 1 Cor. 13:3.

Therefore, forgetting the cost, let us continue to reach forth for that prize so nearly attained, counting those things that were one time gain to us, as loss for Christ, that we may be found in Him. So then, dear brethren, whilst setting our affections on higher things, whilst delighting to do our Father's will, under circumstances not the most congenial perhaps, whilst pressing on towards the mark for the prize of the high calling of God in Christ Jesus, let us forget -- that is, let us not count upon or rest in the advantages we have enjoyed in the past, any privileges which have been ours hitherto, even the work we have done in God's harvest field, and any loss we have sustained consequently. Let us not set too much store upon these things lest after all we are found resting our hope in them. Let us, instead, realize that the future days, the remainder of our days in the flesh are the most important ones to us all; far more important than all the experiences of the past. As the Apostle puts it "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Seeing, then, how important to us all is the present and the future, even all-important, do not let us dwell upon our troubles of the past, or talk about them; to do so will not help us either now or in the days to come. Rather let us forget them. "Forgetting those things which are behind" applies well here.

If Ye Suffer for Righteousness' Sake

Most of us, if not all of us, have been passing through trying experiences of late years; fiery trials perhaps. Now we find ourselves, at times, unnecessarily reciting our troubles to others. Is it wise, brethren? We know it does very little if any good, to others or to ourselves; and we surely know that it is really a very dangerous thing to do. Let us remind ourselves of the Apostle Peter's words -- "If ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled." So then, as long as our sufferings are for the sake of righteousness, they are something for us to be happy about, as new creatures in Christ Jesus. Is it because we are so very happy about our sufferings, that we are apt to talk about them? If not, then let us forget about them as quickly as possible. The remembrance of some things helps to make the Narrow Way more narrow, more difficult than it need be. If, for conscience sake, some tender ties have been broken, or happy relationships sadly interfered with, let us just leave it with the Lord, and try to forget -- not forget the loved ones of course, but love them still, yet try to forget what it has cost us to maintain our first love, acknowledging one Master, and one only. We cannot hope to "contend earnestly for the faith" at this time, without some signs of warfare. Let us ever remember that our privileges were purchased for us by the precious blood of Jesus. What are we prepared to suffer to retain our glorious heritage?

That We May Win Christ

Beloved brethren, let us be determined to count all our sufferings but "light afflictions" and, forgetting those things which are now in the past, press on.

Now let us proceed to remind ourselves of some things which we, as God's children, must remember, and not forget.

First, that we, by God's grace, have been purged from our old sins by the precious blood of Jesus. That we have been bought with a price, and must, therefore, glorify God in our body, which is His.

We must not forget to do good as we have opportunity. We must continue to publish the "glad tidings" of the coming Kingdom.

We must ever remember that we have been personally called, chosen of God, in the one hope of our calling. Let us remember that we have entered into a solemn compact with God -- a covenant of sacrifice. We must remember, and perform the precepts of God's Word. We must watch and pray, lest we enter into temptation. We must hold fast that which we have, that no man take our crown.

These are things which we must not forget. Let us then seek to be free from those things we may profitably forget, and cherish those things which we should never forget.

Let us run with patience the race set before us looking unto Jesus the author and finisher of our salvation, counting all things but loss and dross, that we may win Christ, and be found in Him.

ESTABLISHED IN THE TRUTH

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." -- Col. 2:6, 7.

THE QUALITIES of a well developed Christian character come gradually and in connection with patient and diligent endeavor through the various experiences of life. Progress may be hastened or retarded by our diligence or by a measure of indifference with regard to heeding the Divine instruction. The Word of Truth, the Word of God is assigned a very important place in connection with the work of the Spirit.

The Apostle Paul urged those to whom he wrote to continue in this faith, and not to try to combine earthly philosophy with this heavenly Message. As they had received Christ as God's Anointed and their sufficiency in all things -- the One "in whom are hidden all the treasures of wisdom and knowledge," in whom "dwelleth all the fullness of the Deity bodily" -- so they were to walk. As they had recognized Him as the heavenly Teacher, so they were to continue to make progress in the same way the path, that leads to glory, honor, and immortality. They were not to think for one moment that any human teaching could be mixed with the Divine Message; for any other doctrine would serve only to confuse the heavenly Message in the minds of the hearers.

Development of the Spiritual Plant

Having stated the matter in this way, the Apostle then uses a forceful illustration to show how we are to progress in Christ. Turning from the figure of a man walking in Christ as a member of His Body; St. Paul gives us the picture of a tree, the root of which goes downward and the trunk of which reaches upward, to obtain that nourishment which will give it strength and stability. As the roots of a tree push themselves downward and imbibe the nutriment of the soil, while at the same time the trunk and the branches reach up into the atmosphere to obtain through the leaves the necessary elements of growth, so the mentality of the Christian takes hold of the great and precious promises of the Word of God, while at the same time he is building character through his heart appreciation of these promises, in connection with the experiences of life. The roots of faith push down deep into the knowledge of the Divine Plan, while the tree of character grows higher and higher, developing and maturing the rich fruits of the Holy Spirit of God; for instruction is a form of construction.

While the Christian is thus growing up in character-likeness to our Redeemer, and his roots of faith are reaching deep down into the deep things of the Word of God, he is becoming established, settled. A tree that is well rooted in the earth is hard to uproot. It has a wonderful strength, a wonderful hold upon the earth, and requires years to die out. So it is with the Christian whose faith has been properly established; he should be so fixed, so established in the promises of God's Word, that no wind of doctrine could overturn his faith.

Whoever is continually looking around for something new is thus demonstrating the fact that he is not established in the faith. Having once made sure that the Divine Plan is the Plan of God, we should not permit ourselves to be moved away from that position. On all Christians who are thus rooted and grounded in the Scriptures the theories of our day -- Evolution, Christian Science, New Thought, etc., or any of the more recent

apostasies from the faith-have no effect whatever. No Christian growth will be developed nor spiritual life retained unless the soul becomes fixed and settled in the Truth as it is in Christ Jesus.

The Sunshine and the Rain

As a tree does not breathe the same element at all times, and as it is not always flooded with sunshine, but needs also the rains and storms for its development, so the child of God needs varied experiences and sometimes change of environment to best develop all the fruits of the Holy Spirit. The great Husbandman knows just what experiences and surroundings each one of His "trees" needs -- how much sunshine, how much rain, how much cold, how much heat, and how much pruning -- and He will supply just what is best adapted to each case. He knows how to vary these conditions, environments, etc., without disturbing the process of rooting and upbuilding, but developing it. This we do not know how to accomplish, but would bring upon ourselves spiritual disaster. So we need to keep ourselves continually under the care of the skilful Husbandman and earnestly co-operate with Him, that we may grow and become strong and immovable-firmly established.

Depth of Root shown in Vigor and Fruitage

The depth and the spread of the roots of a tree are shown by the vigor and the fruitage of the tree. A tree that is not deeply and firmly grounded can neither bring forth rich, luscious fruit nor furnish cool, refreshing shade to man. Depth of root is absolutely essential. So the Christian's faith must be deeply grounded in Christ; and thus shall we also grow up into Him, learning more and more what is the Divine will as expressed in Him. The rooting process is unseen, and can be judged only by its outward manifestations. When there is luxuriant foliage, there is good rooting. But the growth must not stop there; fruit must be borne. And so the spiritual life of the child of God will manifest itself more and more in its likeness to Christ. To vary the figure, the Christian will not only be a branch in the Vine, but will bear rich clusters of fruit, which should become more choice in quality and size year by year.

We sometimes see Christians who have little knowledge of worldly things and yet have deep spirituality, very deep rooting and grounding in Christ, a clear insight into the deep-things of God, and a rich Christian experience. Perhaps their knowledge of the usages of polite society is less than that of many others of their brethren; they may have had fewer opportunities to learn all these details; and yet their ripe attainments in Christ may shame some who are more outwardly correct according to the social standards of the world. How careful we should be that our standards of judgment and our estimates of character are fashioned after the pattern of the Master-that we look beneath the surface; that we note rather the real, the essential traits, than any outward peculiarities of the flesh, which in the sight of the Lord would have no weight in deciding the quality of the character or the place in the Kingdom.

Suggestions for Reflection

If we are to be the judges of the world in the next Age, how shall we be fitted for this position; if we do not learn now how to take the proper viewpoint, the Lord's viewpoint, in our estimates of our brethren? If our love and our esteem for them is gauged by trifles, yea, by matters even unworthy of notice in the eyes of the Lord, are we developing the qualities of character which will fit us to be the judges of the incoming Age? How are we growing up into Christ in all things? Let us judge ourselves rigidly along these lines, that we may indeed become like the Master and win His final approval.

The Apostle urges that we become established in the faith. This term refers to "the faith which was once delivered to the saints" -- the one faith. This is to hold at all costs. Satan will attempt to divert our minds into other channels, to draw our attention to some new thing. But the Plan of God, the Truth of God, as revealed in Jesus Christ our Lord, is but one. It is given us for our instruction in righteousness, "that the man of God may be perfect, thoroughly furnished unto every good work." (2 Tim. 3:17.) It is not the truth of geometry or trigonometry or geology or astronomy or any other science that we are to be diligent to study and be grounded and built up in, but God's Word. (John 17:17.) These other truths are very well in their way, but we have little time to study these now. We shall have all eternity in which to learn all the wonders of creation, but now we are to apply ourselves especially to the mastery of spiritual Truth, the deep things of the mystery of God, revealed to His saints for a specific purpose.

Importance of Self-Scrutiny

The Apostle's words in our text lead each child of God back to the time when he first made his own consecration. Under what conditions did we come into Christ? We recall that it required much humility on our part to acknowledge that we were sinners, utterly unable to save ourselves. Some seem to forget the way in which they started. They started with faith and humility and meekness, and with the desire to be truly built up into the Master's likeness. But they seem by degrees to lose sight of this, and begin to grow in another direction than straight upward into the fullness of Christ. They like to make some show before the world. They come to neglect the first principles of Christian development, while still talking about the doctrines, or making up doctrines of their own.

Thus gradually these get away from the doctrines and the Spirit of Christ. The Apostle puts us on guard against these dangers: Are we sure that we ever really received Christ? Are we sure that we ever actually made a full consecration to God and became New Creatures? We should know this. If we did, then we should make sure that we are progressing in His likeness. Without careful scrutiny, we might think we are progressing when we are not. The Narrow Way remains narrow unto the end of the journey; a mere profession of faith and a certain round of observances are not sufficient. Remember that we are to confess the Lord by our looks, by our manner, by all the acts and words of life.

Only by continual scrutiny of ourselves in the light of God's Word can we make real progress in the narrow way in which our Master walked. Truth is to become brighter and fuller and more luminous as we go onward. To this end, we must keep close to the Word and in line with His program. The Lord will not accept little, undeveloped sprouts for the Kingdom, but He wants

those that have grown and matured-strong, sturdy "trees of righteousness." -- Isa. 61 :3.

God's Word Alone Will Upbuild

Let us then delve into the promises of God more and more. As we do this, the roots of faith will draw up the nutriment and send it out into our life, and we will grow, just as a tree grows, because nourished, fed. Thus alone will we become established in the faith, and not in our imaginings nor the imaginings of others. Our faith is to grow stronger and more vigorous day by day. It is not to be a faith in ourselves or in anything apart from the Lord. Faith is what we started with in the beginning, and we shall need it in increasing measure as we go on in our upward way -- faith in God and in His sure Word.

LETTERS OF ENCOURAGEMENT

Dear Brethren:

Greetings in the name of our Heavenly Father and our Lord and Savior Jesus Christ. I cannot refrain from writing and acquainting you how delighted we are with the message as it comes to us through the "Herald," which some kind friend has subscribed for, to whom we are very grateful.

For many years we have been reading the Watch Tower, and for a long time it was looked for more than our natural food. Its message seemed to heal our every ailment. During those years we spent the happiest days of our lives, and we often wondered why the Heavenly Father so favored us by so opening our eyes to His most wonderful truths, while thousands far better learned and apparently more earnest than we had been, were still in darkness. But there came a time when the Watch Tower changed its policy, giving out conflicting ideas and using such oppressive methods as could not be identified with those of the Lord Jesus as given us in the New Testament. This entirely confused us.

We had been led from a position of absolute confidence to a condition of confusion and doubt. Yea, more than that, we had been lured away to a miserable condition of heart. Our minds had formerly been built up so high toward that "channel," that we were entirely disfellowshipped from all others. Our own family being Plymouth brethren had cast us off, and we were now being shunned by the majority of those with whom we formerly, fellowshipped, without a cause other than that we did not take an active part in selling books. We did not condemn the Tower, although we could not accept many of its new ideas which were giving us spiritual indigestion, in fact, entirely surfeited us with the emphasis placed on certain ideas which were highly speculative and without base.

We were hungering for that which is more wholesome and based on God's Word, while much that we were receiving from that channel was simply man's imagination: And while we were in that condition, Satan did not fail to take advantage of us; in fact, we have been passing through a very trying experience: on the farm, adversity on every side, and being forsaken by most of the friends of the I. B. S. A., it seemed we had to bear it all alone; for the Watch Tower has committed such as us to a place of disfavor with its God, and we have been led to wonder oftentimes while so confused whether it were true in our case.

But we thank our Heavenly Father from the depth of our hearts that He is again removing us from confusion and giving us full confidence in Him, permitting us to realize that we need not heed the condemnation of any fallible man-printed journal, for the Lord knoweth the hearts of every one. He knoweth them that are His. If our craving desire is to love, honor, and serve Him, and if we endeavor to do those things which are pleasing in His sight, He will not discard us, whether we sell books bearing the name of any one human being for not; for Him that cometh to Me I will in no wise cast out, and we may approach Him personally without the aid of pope or other man-made channel. Thank God we know the channel which He has always recognized; founded, upon Christ Jesus and the twelve Apostles of the Lamb, and in which we have absolute confidence, and read for ourselves His instructions given us in His own most precious book, the Bible.

We enjoyed the January 15th "Herald" very much, but the February 1st is absolutely sublime, every article: and paragraph being so brim full, giving us a real luxurious feast of fat things which took possession of our minds to such an extent that we gave up everything else: until we had carefully read it all, and in conclusion we. remarked, Isn't it simply beautiful.

No doubt our beloved friend sent you the subscriptions too late for the January 1st "Herald." We would be glad if you could send us that one, so that if it please our Heavenly Father that we be here at the end of 1930, we may have at least one full year's "Herald." While reading the February 1st issue I thought if I could get a few extra copies of that date I could place them where they may be appreciated, being so pure and free from any appearance of offense or provocation.

Sister S. joins me in these remarks, trusting that as we study and meditate upon the message as it comes, to us from time to time through the "Herald," both you. and we might be drawn together in that one bond of fellowship in our blessed Savior Jesus Christ, and thus continually grow into His likeness, until it shall please Him to take us home to be with Him and see Him face to face..

The grace of our Lord Jesus Christ be with you all.

Your brother by Divine favor,

W. H. S. -- Man.

Dear Brethren in Christ:

"It seems like old times to be sending a subscription, through you," a brother said to me yesterday, when I received his subscription to the "Herald" -- "it was through you that I subscribed to the Watch Tower, and now to the 'Herald.' O how I wish there were more to see the good things, that they might rejoice with us. . . .

It is remarkable how many strangers we are having of late at our meetings, not only from our former associates,. but from other places, and they are pleased to receive a "Herald" on leaving I am glad you have a tract such as you mention -- one which can be easily folded in an envelop. We are hoping you will remember us and: send a supply at your earliest convenience.

I wish we could all see our privilege in the Lord's service and send a "Herald" now and again to brethren with whom we formerly associated. It was through Heralds sent that the two subscriptions which I am enclosing

were gained. I think that the "door" is not yet closed-there is yet opportunity for service.

Praying the blessing of the Lord upon you all, I am

Your brother in Christ,

W. J. D. -- Mass:

Dear Brethren:

A brother mailed me a copy of the "Herald" and as a consequence I desire you to add my name as a subscriber. It indeed has revived my love, hope, and courage. Thanks to Him!

Yours by His grace,

E. H. K. -- Me.