

THE HERALD OF CHRIST'S KINGDOM

VOL. XXV March, 1942 No. 3

"This Do in Remembrance of Me"

"For as often as ye eat this Bread and drink this Cup, ye do show the Lord's death till He come." - 1 Cor. 11:26.

CHRIST OUR Passover is sacrificed for us therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (1 Cor. 5:7, 8.) Here, in one sentence, brief, but pregnant with meaning, the beloved Apostle Paul, writing as always under the guidance and in the power of the Holy Spirit, draws our attention to the great Antitype, the Lamb of God, who taketh away the sin of the world, of whom the Jewish Passover lamb was but a type.

How well. the type prefigured our Lord! To begin with, the lamb selected was to be without blemish, reminding us of the fact that our Lord Jesus had no blemish of sin in Himself, and that He did not contract any stain or spot of sin by His contacts with the world. As the Apostle Peter reminds us: "We were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." - 1 Pet. 1:19.

The blood of the typical lamb was sprinkled on the doorposts and lintels of the Israelite's **house**, but the blood of Jesus, the unforfeited life which was made available to us by the shedding of **His** blood, has been graciously applied to our hearts, removing from us the burden of unforgiven sin, setting us free from all consciousness of evil.

Again, in instituting the typical passover, we read in the 12th chapter of Exodus that the Lord said unto Moses: "This month shall be unto you the beginning of months: it shall be the first month of the year to *you*." How truly this feature is fulfilled in the experience of a consecrated believer of this Gospel Age! Everything in his life dates from the time when he came "under the blood." Before- that, all is darkness; before that, all is death. He does not care to even think of the darkness of his unconverted days, and when he does occasionally mention them, it is only that his Savior may be the more magnified in the hearts and minds of those to whom he speaks; and that the contrast of that past with his present happy state may awaken in him a still greater sense of gratitude and devotion.

First-fruits and After-fruits

Towards the close of his life, in a choice passage from his pen, our dear Brother Russell sought to stir up our pure minds by way of remembrance. We quote:

"Blessed are those whose eyes can see that Jesus was indeed 'the Lamb of God that taketh away the sin of the world'; that the cancellation of the world's sin is to be effected by the payment of man's penalty,, by the application of Jesus' sacrificial merit in due time for the sins of all mankind. Only the Church' have as yet received of the merit of Jesus' death. Greatly favored are those who can see that as the whole world lost divine favor and came under divine sentence of death, with its concomitants of sorrow and pain, so it was necessary that a satisfaction of justice should be made before this sentence, or curse, could be removed; and that therefore, as the Apostle declares, 'Christ died for our sins' -- 'The Just for the unjust' that He might bring us back to God. Thus He opened up a new way -- a way to life everlasting.

"The Scriptures call the Church of Christ, 'the Church of the First-borns,' 'a kind of First-fruits unto God of His creatures,' 'the First-fruits unto God and the Lamb.' (Hebrews 12:23; James 1:18; Rev. 14:4.) These expressions imply that ultimately there will be others of God's family later born; they imply after-fruits. Christian people in general seem to have overlooked these Scriptures, so far as making application of them is concerned, and have generally come to believe that only those are ever to be saved who are designated in the Bible as the First-fruits-that there will be no after-fruits.

"But the Passover type indicates that it was God's purpose to save all Israelites and that as a nation they represented all of mankind that will ever come into harmony. with God and be granted everlasting life in the Land of Promise. Let us note that there were two Passovers-the one in which only the first-borns were passed over; and another greater one at the Red Sea, when by divine power the whole nation of Israel was miraculously delivered and led across the channel of the Sea especially prepared for them by the accentuation of winds and tides. These passed over dryshod and were saved; while the hosts of Pharaoh, representing all who eventually will go into the Second Death, were overwhelmed in the Sea. The passover at the Red Sea pictures the ultimate deliverance from the power of sin and death of every creature of Adam's race who desires to come into accord with the Lord and to render Him worship, all who will ever become a part of Israel; for not one Israelite was left behind in Egyptian bondage.

Responsibility of the First-borns

"But this passover is not the one which we are about to celebrate. We are to celebrate the antitype of the passing over of the first-borns of Israel by the angel, in the land of Egypt. Only the firstborn ones of Israel were endangered on that night in Egypt, though the deliverance of the entire nation depended upon the salvation, the passing over, of those first-borns. So only the Firstborns of the sons of God from the human plane, the Church of Christ, are now being passed over during this night of the Gospel Age; only these are in danger of the destroying angel. These are all under the sprinkled blood.

"We see, in harmony with all the Scriptures, that the 'Little Flock,' 'the First-fruits unto God of His creatures,' 'the Church of the First-borns,' alone is being spared, passed over, during the present Age. We see that the remainder of mankind who may desire to follow the great antitypical Moses, when in the Age to follow this He shall lead the people forth from the bondage of sin and death, are not now in danger of eternal destruction -only the First-borns.

"The Church of the First-borns are those of mankind who, in advance of the remainder of the race, have had the eyes of their understanding opened to a realization of their condition of bondage and their need of deliverance and to God's willingness to fulfill to them all of His good promises. Furthermore, they are such as have responded to the grace of God, have made a full consecration of themselves to Him and His service, and in return have been begotten of the Holy Spirit. With these it is a matter of life or death whether or not they remain in the household of faith--behind the blood of sprinkling.

"For this class to go forth from under the blood would imply a disregard of divine mercy. It would signify that they were doing despite to divine goodness; and that, having enjoyed their share of the mercy of God as represented in the blood of the Lamb, they were not appreciative of it. For such, the Scriptures declare, 'There remaineth no more a sacrifice for sins'; 'Christ dieth no more.' They are to be esteemed as adversaries of God, whose fate was symbolized in the destruction of the firstborns of Egypt. The Church of the First-borns, through the begetting of the Holy Spirit and the greater knowledge and privileges which they enjoy in every way, have a far greater responsibility than has the world; for they are the only ones yet in danger of the Second Death. This is the lesson of the Passover type, and applies only to true Christians.

"By and by the night of sin and death will have passed away, the glorious Morn of deliverance will have come, and The Christ, the antitypical Moses, will lead forth, will deliver, all the people of God -- all who, when they shall come to know, will be glad to reverence, honor, and obey the will of God. That day of deliverance will be the entire Millennial Age, at the close of which all evil and evildoers, symbolized by the hosts of Egypt, will be utterly cut off in the Second Death -- destruction."

Jesus Our Passover Lamb

As the Jews fed on the literal lamb, so we are to feed on Christ; that is to say, we are to appropriate to ourselves, by faith, His merit, the value of His sacrifice. Not only so, but if we would be strong spiritually, and prepared for the deliverance in the morning of the new dispensation, we must eat of the unleavened bread of sincerity and truth. What is it to "eat" of the unleavened bread of sincerity and truth? Ah! this means much more than might at first be supposed. It involves not merely a belief in the truth concerning Christ and His atonement -- it goes beyond even a confession of that belief. It includes a loving surrender to this and related truths, so that they are grasped by the moral no less than by the intellectual side of our complex nature. Thus partaken of, the truth will accomplish our sanctification; day by day, the renewing of our minds with His precious Word will gradually transform us into His likeness.

In the typical arrangements bitter herbs were included, which aided and whetted the Israelites' appetite for the lamb and unleavened bread. Commenting on this feature Brother Russell has observed that instead of these, "we have bitter experiences and trials which the Lord prepares for us, and which help to wean our affections from earthly things and to give us increased appetite to feed upon the Lamb and the unleavened Bread of Truth. We, too, are to remember that we have here no continuing city; but as pilgrims, strangers, staff in hand, we are to gird ourselves for our journey to the Heavenly Canaan, to all the glorious things which God has in reservation for the Church of the First-borns, in association with our Redeemer, as kings and priests unto God."

On the night of His betrayal, just before His crucifixion, our Lord Jesus clearly identified Himself as the antitypical Passover Lamb. Peter and John had been sent ahead, and in the "upper room" to which they had been led, they had "made ready the passover. At the appointed time, "when the hour was come He gathered His Apostles round Him and said: "With desire have I desired to eat

this Passover with you before I suffer." "It was necessary that as Jews they should celebrate the Passover Supper on that night-the night of the anniversary of the slaying of the Passover lamb in Egypt, of the saving of the typical first-borns from the typical 'prince of this world' -- Pharaoh -- the same date on which the real Passover Lamb was to be slain. But as soon as the requirements of the type had been fulfilled, our Lord Jesus instituted a new Memorial upon the old foundation, saying, 'Do this in remembrance of Me.'" *

* In our January issue we noted that the appropriate time for Observing the Memorial this year will be after sundown in the evening of Tuesday, March 31.

"This Do in Remembrance of Me"

We recall the circumstances of the first Memorial -- the blessing of the Bread and the Cup, the fruit of the vine, and of our Lord's words in connection therewith. Year by year, as we "keep the feast," and the time of our departure draws nigh, the appropriateness of the symbols, and the humility and love of our Lord are more deeply impressed on our hearts, and the longing desire within us grows more earnest that we, too, though imperfect, may faithfully follow in His steps.

Quoting again from our dear Brother Russell:

"In presenting to the disciples the unleavened bread as a memorial, Jesus said, 'Take, eat; this is My body.' The evident meaning of His words is, This symbolizes, or represents, My body. The bread was not actually His body; for in no sense had His body yet been broken. In no sense would it then have been possible for them to have partaken of Him actually or antitypically, the sacrifice not being as yet finished. But the picture is complete when we recognize that the unleavened (pure, unfermented) bread represented our Lord's sinless flesh,-leaven being a symbol of sin under the Law, and especially commanded to be put away at the Passover season. On another occasion Jesus gave a lesson which interprets to us this symbol. He said, 'The Bread of God is He which cometh down from heaven, and giveth life unto the world.' 'I am the Bread of Life.' 'I am the living Bread which came down from heaven; if any man eat of this Bread, he shall live forever; and the Bread that I will give is My flesh, which I will give for the life of the world.' - John 6:33, 35, 51.

"In order to appreciate how we are to eat, or appropriate, this living Bread, it is necessary for us to understand just what the bread signifies. According to our Lord's explanation of the matter, it was His flesh which He sacrificed for us. It was not His prehuman existence as a spirit being that was sacrificed, although that was laid down and its glory laid aside, in order that He might take our human nature. It was the fact that our Lord Jesus was holy, harmless, undefiled and separate from sinners-without any contamination from Father Adam, and hence free from sin-that enabled Him to become the Redeemer of Adam and his race, that permitted Him to give His life 'a Ransom for all, to be testified in due time.' - 1 Tim. 2:3-6.

"When we see that it was the pure, spotless nature of our Lord Jesus that was laid down on behalf of sinners, we see what it is that we are privileged to appropriate. The very thing that He laid down for us we are to 'eat,' appropriate to ourselves; that is to say, His perfect human life was given to redeem all the race of man from condemnation to death, to enable them to return to human perfection and everlasting life, if they would; and we are to realize this and accept Him as our Savior from death."

The unforfeited life of Jesus, laid down in sacrifice for us in obedience to the Father's will, is thus seen to be that which alone has value in the Father's sight. As the Apostle declares: "The Man

Christ Jesus who gave Himself a ransom for all." (1 Tim. 2:6.) It is important to observe, however, that the work of recovering Adam and his race from the power of sin and death, while based on that ransom-price, goes beyond the mere provision of the ransom. While the provision was made now nearly two thousand years ago, it is manifest that the work of recovering Adam and his race from the power of sin and death has not yet been accomplished; indeed it has scarcely begun. The only disposition thus far of that Ransom has-been to make it available for the Church, and this only by faith. Only by faith has even the Church passed "from death unto life"; not even this little flock has been fully recovered from the power of sin and death; still less has the rest of the race. Manifestly, then, it will require a considerable time (the Scriptures indicate the entire thousand years of Messiah's Kingdom) to restore, to deliver, to set free, from the power of sin and death, Adam and his children. Evident it is that the work of restoration, for which the foundation was laid nearly two thousand years ago, is still to be accomplished. To quote once again from our Pastor "In order that any of the race of Adam might profit by the sacrifice of Jesus, it was necessary that He should rise from the tomb on the divine plane of life, that He should ascend to the Father and deposit the sacrificial merit of His death in the hands of justice, and receive from the Father 'all power in heaven and in earth.' As relates to the world, it was necessary also that in the Father's due time He should come again to earth a glorious divine Being, then to 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 wonderful privileges then to be offered."

This blessing, restoration to **human** perfection (not perfection on the spirit plane, but on the human plane) which will be the happy portion of the entire race (call the willing and obedient), the Church of this Gospel Age receive **now**, by faith; that is to say, **human** perfection is **reckoned to them** by God. And the partaking of the unleavened bread at the Memorial season means to us, primarily, the appropriation, by faith, of this right to perfect **human** life, with all its privileges, the blessing which, at the cost of His own life, our Lord procured for us. Likewise the fruit of the vine symbolizes our Savior's life given for us, His human life, His being, poured out unto death on our behalf; and the appropriation of this by us also signifies, primarily, our acceptance of Restitution rights and privileges secured by our Lord's sacrifice of these.

Two Additional Significations

In our showing forth the Lord's death in this, the way appointed (1 Cor. 11:26), we may not improperly associate in our minds two additional thoughts of great beauty and solemnity: (1) Our consecration to be "dead with Him" (Col. 2:20), even as we remember the Apostle's words, "if we be dead with Him, we shall also live with Him" (2 Tim. 2:12), and (2) the oneness of spirit which obtains between fellow-members of the Christ company.

The fruit of the vine fitly represents the life given by Jesus, the sacrifice -- the death -- "this is My blood (symbol of life given up in death) of the New Covenant, shed for many for the remission of sins": "Drink ye all of it." (Matt. 26:27, 28.) It is by the giving up of His life (as a ransom for the life of the Adamic race, which sin head forfeited, that a right to life comes to men. (Rom. 5:18, 19.) Jesus' shed blood is the "ransom for all"; and the dominant idea of our "feast" is this fact and the benefits which as consecrated believers we derive therefrom but in addition we may remember also and rejoice in the fact that we may (indeed we have covenanted, have we not? to) drink of His cup, even as (though beyond their understanding then) He spake to His close disciples: "Ye shall indeed drink of My cup." (Matt. 20:23.) Verily this is a "high calling" (Phil. 3:14), and well might we question our ability to drink (unaided) of His cup. But our sufficiency is of God, and so with the Apostle we too count all things loss, that we may know the power of His resurrection, the **fellowship of His sufferings** (Phil. 3:10), not repining, but all the more rejoicing

at any evidence which may come to us that the sufferings of Christ may be abounding in us. - 2 Cor. 1:5.

With regard to our second additional thought -- that of the oneness of spirit possessed by fellow members of "His Body," the Church (Eph. 1:23), how close to the heart of our Lord does this thought bring us when we recall that it was just about the time when He instituted this "remembrancer" that He offered that matchless intercessory prayer on our behalf that is recorded in the 17th chapter of John: "That they all may be one." (Not His close disciples only, but us also, who have since believed.) "As Thou, Father, art in Me, and I in Thee, that they also may be one in Us." (John 17:20, 21.) What thoughts are these, which just before His passion our Lord entertained with regard to His consecrated followers! What grand and noble hopes respecting the mutual love, the sympathy, affection, and interest which should prevail amongst the members of this "one Body" of our Lord!

Let us then, beloved in Christ, as we surround the table to commemorate our Lord's death, call to mind the meaning of what we do; and being invigorated with His life, and strengthened by the Living Bread, let us drink with Him into His death and be broken in feeding others. "For if we be dead with Him, we shall live with Him; if we suffer, we shall also reign with Him." - 2 Tim. 2:11, 12.

Dwelling upon this scene the words of another are appropriate here:

"We have tasted, through grace, the cleansing efficacy of the blood of Jesus; as such it is our privilege to feed upon His adorable Person and delight ourselves in His 'unsearchable riches'; to have fellowship in His sufferings and be made conformable to His death. Oh! let us, therefore, be seen with the unleavened bread and bitter herbs, the girded loins, the shoes and staff. In a word, let us be marked as a holy people, a crucified people, a watchful and diligent people -- a people manifestly 'on our way to God' -- on our way to glory bound for the Kingdom.' May God grant us to enter into the depth and power of all these things so that they may not be mere theories in our intellects -- mere principles of Scriptural knowledge and interpretation; but living, divine realities, known by experience, and exhibited in the life, to the glory of God."

Those Privileged to Partake

It is left over for each to decide for himself whether he has or has not the right to partake of this bread and this cup. "But let a man examine himself, says the Apostle, let him see to it that in partaking of the emblems he realizes them as symbolizing the ransom price of his life and privileges; and furthermore, that he by partaking of them is pledging himself to share in the sufferings of Christ and to be broken for others; else, otherwise, his act of commemoration will be a condemnation to daily life before his own conscience "condemnation to himself."

Through lack of proper appreciation of this remembrancer and the profound truths which it so beautifully symbolizes, the Apostle says, "Many are weak and sickly among you and many sleep." (1 Cor. 11:30.) The truth and logic of this remark are most obvious: a failure to appreciate and a losing sight of the sacred truths represented in the Supper are the cause of the weak, sickly and sleepy condition that is often to be observed in the Church. Nothing so fully awakens and strengthens the saints spiritually as a clear appreciation of what their Master has done for them, of His ransom sacrifice and of their share with their Lord in His sufferings and sacrificial experience. May we all then realize afresh the solemn import of the Apostle's admonition, "Let a man examine himself, and so let him eat of that bread and drink of that cup."

The Holy Spirit--the Vicar of Christ

"He that hath an ear, let him hear what the spirit saith unto the Churches." - Rev. 2:7.

[The following are the notes on Brother Streeter's last sermon, copied just as they were in his note book. We are presenting them here, believing our readers will find them instructive and upbuilding, either for Class or individual study.]

"Unto the angel of the Church of Ephesus write These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks."

The Lord alone makes His ministers. A church can neither make them or remove them. A church may remove one by its votes from serving it; but if that one is one that the Lord has made, He will find other service for him.

"I know thy works, and thy labor, and thy patience, and how thou canst not bear, them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars

"And hast borne, and hast patience, and for My name's sake hast labored, and hast not fainted.

"Nevertheless I have somewhat against thee, because thou hast left thy first love.

"Remember therefore from whence thou art fallen.; and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

"But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

"He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." - Rev. 2:1-7.

I. The importance of these Epistles.

II. The individuality of the application of text.

III. The peculiar significance of the expression "what the Spirit saith," etc.

IV. An examination of the meaning of "the churches."

V. A few of the commendable characteristics possessed by this Church.

VI. The one great evil that overshadowed these characteristics.

"Let any one who has an ear, listen to what the Spirit says to the Churches." - Rev. 2:7.

I. To any one who professes to be a follower of Christ, it would seem almost unnecessary to emphasize the importance of these epistles of our Savior. And yet, as we look around us and see how little they are read and studied, we are compelled to believe that it is necessary. In calling attention to a few things that prove them of more than special importance, we note:

1. They are among the very last words of Christ, given by Him to St. John sixty years after His disciples saw Him ascend to heaven.
2. The very searching exhortation of the text is repeated seven times.
3. Another thing that shows their importance is their wide application
 - a. To pastors or elders, the two words being synonymous. (It would seem to be one of the special duties of this class to read, to study, expound, and make forceful the lessons contained in these messages.)
 - b. To the Church of Christ in all generations.
 - c. To individuals especially.
4. Furthermore, when rightly understood, it is discovered that they depict the various stages of decline in both individual and church life.
5. And last, but not the least important, - they make known those things which must be overcome in order to at last inherit the Kingdom honors.

II. Let us pause to note briefly the individuality of this exhortation. "He that hath an -ear, let him, hear what the Spirit saith unto the churches."

1. Most naturally the inquiry is, Do not all have ears?

If, we view the words from the natural standpoint, our answer would be, Yes; that is to say, those whose physical hearing has not entirely gone. - But **all** of us know that the words are not to be understood in this way. It is not the physical ear that is referred to by the Savior.

People might hear these messages of Christ over and over again a hundred times and not hear in the sense that Christ means.

2. The Savior is addressing those who have come into possession of a peculiar condition of mind and heart:
 - a. Those who have come to recognize, acknowledge, that Christ is God's representative; who have heard and believed the Heavenly Father's words, "This is My beloved Son, hear ye Him."
 - b. Those who have in some way had implanted **in** them a great longing desire to hear all that Christ has to say to them.

c. Those who have come to realize that God has appointed His Son Jesus to be the great Judge of all men.

d. Those who have come to fully realize and keep it ever before their minds that we who are true Christians are "to appear without disguise before the tribunal of Christ, each to be required for **what he has** done with **his body, well or ill.**"

We know, that all through this earthly pilgrimage there is a sense in which it is true that we are standing pat the bar of our Lord's judgment; He is testing us, proving us, to see whether or not we love Him above all others, as well as whether we love the things which make for righteousness. He marks the degree of our love by the measure of our self-denials, and self-sacrifices for His sake.

3. However, while all this is true, the Apostle is not referring to this. He is rather referring to the final inspection.

The words are addressed to saints only, and the appearance at this seat of judgment is pressed upon all believers as the most urgent stimulus to fidelity and diligence in service for the glory of God.

All who appear at this tribunal will not come into judgment with the world. - Rom. 8:1; John 5:24.

a. There will undoubtedly be those who make profession of Christ, and who seem to be doing wonderful works who will not appear before this judgment at all. "Not every one that saith unto Me Lord, Lord," etc.

b. There will be others there who will not be able to stand this most searching inspection; they will lose altogether their reward-"be saved as it were, so as by fire."

c. In 1 Cor. 9:27 St. Paul urges the control and subjection of the body to the new mind, "lest that by any means I myself should be a castaway." The literal meaning of this Greek term is "**unable to stand the test,**" and the reference is to this test of his deeds at the judgment seat of Christ.

This judgment of the saints is not only an inspection of deeds, whether good or ill, but an inspection of the motives and intentions that influence us in our service and decisions here below. The one referred to in the text is the one who endeavors to keep before his or her mind these words of St. Paul in 2 Cor. 5:10.

Concerning himself the Apostle says: "I am prepared for this change by God, who has given me the Spirit, as its pledge and installment. Come what may, then, I am confident; I know that while I reside in the body, I am away from the Lord, (for I have to lead my life in faith, without seeing Him): and in this confidence I would fain get away from the body and reside with the Lord. Hence also I am eager to satisfy Him, whether in the body or away from it; for we have all to appear without disguise before the tribunal of Christ, each **to be** required for what he has done with his body, well **or** ill."

III. A thing about this exhortation that seems strange until closely examined is that while the words are those of Christ Himself, the exhortation is for the one who has an ear to hear what the Spirit says to the Churches.

1. There must be something peculiarly significant in this. We would naturally think that Christ's own words would be all sufficient. However, this exhortation is in perfect harmony with His own teaching contained in the promise, that He would send the Holy Spirit and that it would be a teacher, a guide, a counselor, and in this place He exhorts-may we not say-commands us to listen to this teacher.

2. How shall we explain this peculiar matter?

a. Not by thinking of the Holy Spirit as a person.

b. Neither by going to the other extreme and thinking of the Holy Spirit as simply any influence that may be exerted for good.

c. On the contrary this is a spirit that the world does not in any sense or degree possess.

It is called the Spirit of God; the Spirit of truth; the Spirit of holiness; the Spirit of wisdom, of counsel, of might.

Referring to the Holy Spirit as being given to Christ, the Prophet said: "It shall make Him of quick understanding in the sight of the Lord."

3. It certainly is a very pertinent inquiry to ask: In what manner does the Spirit speak?

Of one thing we are quite sure, that the Holy Spirit does not speak today in audible words; i. e., to the physical ear. Rather is it that the Holy Spirit speaks through the Word; gives life to that Word. He unfolds to one who has the "hearing ear" the great principles of justice and righteousness.

He speaks to the conscience, and shows how these principles are to be applied in the every-day affairs of life.

He reveals to those who have the ear, how to act in the various matters that come up for our decision; matters of which the Word of God does not speak, directly. The Holy Spirit reveals to us how to deal with our fellow-men.

The Holy Spirit speaks often through the preacher. However, it must be understood that it is the preacher who does not depend "upon the plausible arguments of human wisdom, but on the proof supplied by the Spirit and its power." - 1 Cor. 2:6-16.

Under such preaching the hearer often thinks that the preacher is singling him out, when he may have no such intent.

The Spirit moves upon the hearer, and points out some existing evil, perhaps, before forgotten; something in the life that is not right; some action towards another that was not right; some unrepented of sin; some sin that has not been confessed and of course is unforgiven. It will depend on the measure of the tenderness of the conscience-how firm is the determination to please, to obey the Master's words, no matter how humiliating it may be, or what may be the cost as to the measure the Spirit's voice is heard.

The Spirit may be grieved, the Spirit may be quenched, the Spirit may be resisted. We may say as did Felix, "Go thou thy way," etc.

This subject of the Holy Spirit and its place in the Church of God is one of such great importance that it cannot be emphasized, unfolded, and enforced too much.

May it not be that we have given so much attention and time in proving that the Holy Spirit is not a person that we have failed to see and unintentionally failed to recognize the Holy Spirit's place in the Church of God.

The best treatise that is in existence in proving the impersonality of the Spirit is "Scripture Studies," Vol. V; but the great object of that treatise is not so much to show the importance of the Spirit's work as it is to prove that the Holy Spirit is not a person.

Some of the best unfoldings we have ever seen of the divinely appointed work of the Holy Spirit, in the administration, in the affairs of the Church of God, have come from the pens of some of those who were not seeking in any measure or sense to prove or disprove the personality of the Spirit.

However, we do not need any human being to show us the great importance of this subject. The Scriptures themselves reveal to us the measure of emphasis that should be given to every truth. We find ourselves in perfect agreement with the words of another on this subject:

"God's Word, in God's order, with God's emphasis should be the watchword of every diligent student of its inspired pages. The Bible is not a book of hobbies. It never emphasizes one truth at the expense of another. Neither does it, deal in fragmentary truth. The book is a grand mosaic, divinely perfect in all its parts, and perfect in its divine completeness. The various truths contained in this wonderful book are set forth in the measure of their importance, and it behooves every careful student not only to study God's truth in God's order, but to observe closely the emphasis He places thereon."

Leaving out of our consideration the entirely different operation of the Holy Spirit in Old Testament times, and even those predictions that foretell a most remarkable outpouring of the same to come in the then future, we confine ourself to the New Testament.

John the Baptist first mentions it as coming upon Christ. He bore this testimony: "I saw the Spirit descend like a dove and rest on Him. I myself did not recognize Him; but He who sent me to baptize with water told me, He on whom you see the Spirit descending and resting, that is He who baptizes with the Holy Spirit."

The life of our blessed Master, in all its varied manifestations, was simply an exhibition of the almighty power of God, Which He received at this divine anointing. It was by the mighty power of God, imparted to Him at His baptism, that He performed all His mighty works. It was by the power conferred upon Him, at this time, that alone enabled Him to carry out His vow of consecration unto death. The Scripture states that "it was through the power of the eternal Spirit, that He offered Himself without spot to God."

He speaks of it as the indwelling of the Father, and says: "I can do nothing of Myself but the Father who dwelleth in Me, He doeth the works."

At different times in His ministry He spoke of this Holy Spirit, and of a time to come when His disciples would become recipients of this same divine power. In His closing words to the disciples just before His death He told them of the coming of this Holy Spirit upon them and in them

"If ye love Me keep My commandments. And I will pray the Father and He shall give you another Comforter [Helper] that He may abide with you forever; even the Spirit of truth whom the world cannot receive, . . .

"These things have I spoken unto you, being yet present with you. But the Comforter which is the Holy Spirit, whom the Father will send in My name, He shall teach you all things," etc.

"But now I go My way to Him that sent Me. . . But because I have said these things unto you, sorrow hath filled your heart.

"Nevertheless, I tell you the truth. It is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I depart, I will send Him unto you. . .

"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; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify Me; for He shall take of Mine and show it unto you.

And just before His ascension to heaven, forty days after His resurrection, we have Him instructing His disciples to "tarry in Jerusalem until ye be endued with power from on High."

When Christ entered upon His ministry on High, we are told over and over again that He sat down at the right hand of God.

It was when He thus assumed His official work in heaven that these many promises met their fulfillment, and the paracletos came down from on High and took Christ's place in the Church, the Temple of God, to rule and control in all the affairs of the Church.

It is difficult to realize that to the Holy Spirit the entire administration of all the Church's affairs is committed. And it is over and over again taught in the Scriptures and exemplified in the life of the early, primitive Church that the oversight of the Holy Spirit in the Church extends and comprehends even the slightest details connected with order in God's house, holding every believer responsible to be subject to the great Head, and directing in all the Church's affairs in harmony with the divine purpose.

How clearly is this taught in St. Paul's words in 1 Cor. 12:

"But I want you to understand about spiritual gifts brothers. There are varieties of talents, but the same Spirit; varieties of service, but the same Lord; varieties of effects, but the same God who affects everything in every one. Each receives his manifestation of the Spirit for the common good. One man is granted words of wisdom by the Spirit, another words of knowledge by the same Spirit; one man in the same Spirit has the gift of faith; another in the one Spirit has gifts of healing; one has prophecy, another the gifts of distinguishing spirits, another the gift of tongues in their variety; another the gift of interpreting tongues. But all these effects are produced by one and the same Spirit, apportioning them severally to each individual as He [the Holy Spirit] pleases."

Mr. Fenton's translation of these words is unique. His translation is called the Bible in Modern English:

"And to each man is given the manifestation of the Spirit for mutual benefit. For to this man through the Spirit is given philosophic reason; but to another by means of the same Spirit, comprehension of thought; and to a different person, faith by the same Spirit; while to another, gifts of healing by the same Spirit; and to another, genius for government; while to another, eloquence; to another, discernment of character; and to another, a genius for languages; and to another talent for translating languages.

"But the same Spirit energizes all these in the individual, distributing to each person as He considers best."

A noted Christian writer of the last century who usually has the habit of expressing cutting truths mildly, has said

"Whether the authority of this one ruling sovereign, the Holy Spirit, be recognized or ignored determines whether the Church shall be an anarchy or a unity, a synagogue of lawless ones or the temple of the living God."

What was the cause of the great Apostasy that came in the early centuries, and which at the present time covers the greater part of Christendom?

Was it not because of at first ignoring the Holy Spirit and then substituting a man to rule and exercise authority in place of the Holy Spirit?

Was it not in the servants in the Church assuming control, encroaching little by little on the prerogatives of the Head, till at last one man sets himself up as the administrator, and daringly usurps the name Vicar of Christ?

Who is the Vicar of Christ? Is it not the Holy Spirit that was appointed by Christ to fill His place?

The Apostle Paul pictures the culmination of rejecting the Holy Spirit. He pictures the culmination of usurpation, when writing by the Spirit of God he describes the one who has sat for long centuries in the city of Rome: "So that he as God sitteth in the temple of God, shewing himself that he is a god."

Do we ask, What is the temple of God, and who presides there?

"Ye are the temple of God, and the Spirit of God dwelleth in you."

"Ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded for an habitation of God through the Spirit."

How plain are these Scriptures that the Holy Spirit represents Christ in the Church; and a failure to recognize that Holy Spirit is the cause of all departures into backsliding and apostasy!

We may never be tempted by Papacy's pompous claims. We have had it demonstrated time and time again that the claims of that man who sits at Rome are false and absurd beyond degree.

We may say we can never be deceived by clericals -- an order of ecclesiastics -- archbishops or cardinals intruding into the sacred place, but, as the writer just quoted has said

"Let us remember that a [religious] democracy may be guilty of the same sin as a hierarchy, in settling solemn issues by a 'show of hands,' instead of prayerfully awaiting for the guidance of the Holy Spirit-in substituting the voice of a majority for the voice of the Spirit.

"Of course, in speaking thus we concede that the Holy Spirit makes known His will in the voice of believers, as also in the voice of Scripture. Only there must be such prayerful sanctifying of the one and such prayerful search of the other, that in reaching decisions in the Church there be the same declaration as in the first Christian council: 'It seemed good to the Holy Spirit and to us.'- Acts 15:28."

To each of the seven churches the voice of Christ is heard, staying: "He that hath an ear, let him hear what the Spirit says to the churches."

IV. Let us hear more particularly what the Word says concerning the Holy Spirit in its ministry and government of the Church of God

In St. Paul's exhortation to the elders of the Church at Ephesus, he says:

"Take heed unto yourselves, and to all the flock in the which the Holy Spirit hath made you bishops to feed the Church of God."

Nothing can be more plainly taught in the Scriptures than that in the beginning, bishops or pastors were given by the Spirit of God, not by the suffrages of the people.

The office itself as well as the one who filled it were alike divinely appointed. This is in perfect harmony with St. Paul's teaching in his letter to the Ephesians

"When He ascended up on High, He led captivity captive, and gave gifts unto men. And He gave some to be apostles; and some, pastors and teachers; and some to be prophets; and some to be evangelists; for the perfecting of the saints, unto the work of ministering, unto the building up of the Body of Christ."

The object of the ascent of the Lord and the descent of the Holy Spirit, are here shown in their necessary relation in the office each is to fill throughout the Gospel Age.

May it not be truthfully said that in the one event Christ assumed His position in heaven as "Head over all *things to His Church,*" and in the other the Holy Spirit came down to begin the great work of building up the Body of Christ.

Is it not true, then, that all the various offices to be used in carrying on this work are appointed by Christ; and those selected to fill them are chosen by the Holy Spirit.

Men have invented offices that are not mentioned in the inspired list, and by so doing have introduced confusion into the Church of God.

However, the history of the Church in every age has shown that it is possible to sacredly continue and maintain these ministering offices, which without question were established for the building

up of the Body of Christ, and yet for men to take it upon themselves to fill these according to their own preference and will.

This is not, we feel sure, pleasing to Christ, and is one way of grieving the Holy Spirit.

Even the Apostles and disciples of our Lord once made such a mistake and it doubtless was recorded for our instruction and admonition. Such an admonition, indeed may we not say, warning, we find recorded in the first chapter of Acts. We know that because of Judas' deflection a vacancy existed in the apostolic office.

Standing up in that upper room where the hundred and twenty were gathered, waiting for the coming of the Holy Spirit, Peter, after rehearsing the apostasy of Judas, boldly affirmed that this vacancy must be filled, and filled by one of those who had been with them all the time until the day Christ was taken from them. Of this number Peter said, "one must be ordained to be a witness with us of His resurrection." But Peter and the rest of the disciples had evidently forgotten that up to that time they had had no voice in choosing apostles. Our Lord Jesus has done this of His own sovereign will. "Have I not chosen you twelve?"

At this time our Lord had gone away from them into heaven; the Holy Spirit which was to be His Administrator had not yet arrived to enter upon His office work.

The divine arrangement was that when Christ ascended on High, He was "to give some apostles."

But in spite of this we have it stated that they brought forward two men, Joseph called Barsabas, and Matthias and they prayed, "O Lord, who readeest the hearts of all, single out from these two men him whom Thou hast chosen to fill in this apostolic ministry. . . Then they cast lots for them, and the lot fell upon Matthias who was assigned his position with the eleven Apostles."

There is not the slightest intimation anywhere that this choice was ever ratified by our Lord. On the contrary we hear no more of Matthias; his name passing into obscurity.

Some two years after this, however, the Lord called Saul of Tarsus; he is sealed with His Spirit, and he certified by such evident credentials of Divine appointment that he boldly introduces his letters:

"Paul, an apostle of Jesus Christ, not of man, neither by man, but by Jesus Christ and God the Father." - Gal 1:1.

The Holy Spirit, the Appointer of Elders

V. We believe that the apostolic office, in so far as its being filled by any living man, has passed away. The original. Twelve are still apostles in their testimony preserved to us; a witness of ' the Lord's resurrection being a thing impossible since the last witness died.

However, let it be impressed deeply on our minds that the office of pastor, elder, bishop, or teacher of the flock still remains.

And we cannot find anywhere in the Scriptures taught that the divine plan has changed. , As it was back there, so has it been always, and is at the present time, that the words of St. Paul are true "Take heed unto yourselves and to all the flock of God, in the which the Holy Spirit hath made you bishops to feed the Church of God."

How instructive then and solemn is the beautiful symbol of the one like a Son of Man, moving among the candlesticks. How wonderfully impressive is the symbol of His "holding the seven stars in His right hand."

While He holds them whom He has chosen by His Spirit, in His right hand, does He not require that we ask of Him alone for their bestowal? Surely He does. "Pray ye, therefore, the Lord of the harvest, that He should send forth laborers into the harvest."

If when He ascended on High, He gave some pastors and teachers, surely we should all show our appreciation of this promise, that we may have pastors and teachers of His choosing.

The Apostle Paul, years before our Lord addressed this epistle to Ephesus, had predicted that after his departure from them there would grievous wolves enter in among them not sparing the flock, and that of their own selves should men arise, speaking perverse things to draw away disciples after them.

And now our Lord, speaking to this same Church of Ephesus, this Church of which Paul said the elders had been chosen of the Holy Spirit, reveals Himself as the Chief Shepherd and Bishop, still the Appointer of elders, as seen in His holding the seven stars in His hand.

However, with all their other good qualities, a sad change had taken place. For some cause not stated He tells them they had left their first love.

When this is lost, the peril becomes imminent that the candlestick may be moved out of its place; and so He sounds the solemn warning: "He that heath an ear let him hear what the Spirit saith to the churches."

The Spirit not allowed to rule, to control in the church, the candlestick can shed no light, and the church loses its place of testimony.

Churches of this character, whose witness has been silenced, even though the lifeless form remains, are seen all about us.

And the only safeguard against such a condition is to "Quench not the spirit."

Our Lord's voice' must be heard in the Church, and, as we have seen, to the Holy Spirit alone has been committed the prerogative of communicating that voice.

In the language of a most noted Pastor, who years ago "fed the Church of God, over which the Holy Spirit had made him a bishop," not far from where I am now standing:

"Majorities are no more to be depended upon than minorities, if there is in both cases a neglect of patient and prolonged waiting upon the Lord to know His will,

"Of what value is a show of hands, unless His are stretched forth who holdeth the seven stars in His right hand?

"Of what use is a unanimous choice, except the living voice of Christ is heard by His Spirit?

"The Spirit is the breath of God in the Church, the Body of Christ. While the divine body survives and it must, multitudes of churches have so shut out the Spirit from rule (and authority and supremacy in the midst of them that the ascended Lord can only say to them

"Thou hast a name to live and art dead."

"Some trust in creeds, and some in ordinances; some suppose that the Church's security lies in a sound theology; and others locate it in a primitive simplicity of government and worship."

"However, so vital and indispensable is the ministry of the Spirit that without it, nothing else will avail."

"He that hath an ear, let him hear what the Spirit saith unto the churches."

The Letter to the Colossians

Col. 1:28, 29

*"Whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every **man** perfect in Christ; whereunto I labor also, striving according to His working, which worketh in me mightily." - Col. 1:28, 29, R. V.*

IN THE verses preceding the ones we are to consider, Paul alludes to "sacred secrets," as Rotherham renders the word which the King James Version less exactly translates "mysteries." Religious societies and celebrations, called "mysterion" in the Greek language, seem to have been common in many nations of his time, and were certainly "celebrated in every considerable city of Greece. . . . Lobeck opposes the common notion that the mysteries were revelations of a profound religious secret: they certainly were always secret, but all Greeks without distinction of rank or education, nay, perhaps even slaves, might be initiated, and in later times foreigners." (Liddell and Scott.) At one time Paul, as other Jews, had taken joy in the thought that his nation's possession of certain "sacred secrets" made them a people peculiarly the Lord's. How ineffably greater was his joy now to "publicly proclaim" the "sacred secrets" (mysteria) of the new secret society -- heralded from Mars Hill, in the synagogues, by river sides; but still sacred secrets "made manifest [only] to His saints."

"The false teachers at Colosse had a great deal to say about a higher wisdom reserved for the initiated. They apparently treated the Apostolic teaching as trivial rudiments, which might be good for the vulgar crowd, but were known by the possessors of this higher truth to be only a veil for it. They had their initiated class, to whom their mysteries were entrusted in whispers."

"Such absurdities excited Paul's special abhorrence. His whole soul rejoiced in a gospel for all men. He had broken with Judaism on the very ground that it sought to enforce a ceremonial exclusiveness, and demanded circumcision and ritual observances along with faith. That was, in Paul's estimate, to destroy the Gospel. These Eastern dreamers at Colosse were trying to enforce an intellectual exclusiveness quite as much opposed to the Gospel. Paul fights with all his might against that error. Its presence in the Church colors this context, where he uses the very phrases of the false teachers in order to assert the great principles which he opposes to their teaching. 'Mystery,' 'perfect' or initiated, 'wisdom'-these are the keywords of the system which he is combating; and here he presses them into the service of the principle that the Gospel is for all men, and the most recondite secrets of its deepest truth the property of every single soul that wills to receive them," the "saints and faithful brethren in Christ" (Col. 1:2), "to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles." - Col. 1:27, R. V.

Royally Commissioned Priests

The new secret society has no whispered teachings; no sanctum closed to all except the initiated; no muttering priests seeking to mystify the ignorant with impressive ceremonies and phrases; no sacred secrets that cannot be publicly proclaimed. The teaching of these: secrets to the newly initiated is not a privilege reserved to somber-robed priests; but every worshiper introduced to these secrets may join in publicly proclaiming even the most profound, the most precious of their secrets-the central figure of all, the One "in whom are hid all the treasures of wisdom and knowledge," "even Christ," "whom **we** preach," Paul says.

The "we" of this verse is not the editorial "we," for it is used in contrast with the "I" of the next verse. Everywhere and at all times Christ was Paul's message, as the message of all true teachers. (Acts 4:2; 8:5, 35; 9:20; 10:36; 17:3; 1 Cor. 1:23; 2 Cor. 4:5.) This is the true knowledge that God has commissioned the shepherds of the flock to proclaim in this Age. Only by the proclaiming of "Jesus Christ and Him crucified can the flock be fed (John 21:17; Acts 20:28; 1 Pet. 5:2); and then only because there is a chief Shepherd super wising the feeding of the lambs and sheep and making effective this dispensing of food. (Ezek. 34:23.) Since Jesus "gave Himself a ransom **for all**," those who are divinely commissioned to preach Christ can now at last have as their message "that the Gentiles should be fellow-heirs, and of the same Body [with the Jews] and partakers [Diaglott: co-partners] of His promise in Christ by the Gospel." (Eph. 3:6.) But it is not possession of the oratory of Apollos nor the logic of Paul that commissions one to preach Christ; but (Eph. 3:7) "the gift of the grace of God, given . . . by the effectual working of **His power**." (Psa. 62:11, 12; 115:3; 135:6; Matt. 10:5-7, 27; Mark .16:15; Luke 9:2, 60; Acts 5:20; Rom. 16:25-27; 2 Tim. 2:4.) By no other arrangement Could this secret society be a company in which every member is a priest, commissioned to sound forth the sacred secret.

There is this characteristic of the teaching of Jesus in which it is different from that of all others -- one cannot separate the teachings from the teacher, taking the one and leaving the other. Any other teacher one may have as a friend without accepting his teachings; or his teachings may be accepted without making a friend of the teacher.

Not so with Jesus. He and His teachings are indissolubly associated. If we would show ourselves a friend to Him in any way (for instance, seek to serve Him), it can be only by following His teachings. If one accepts His teachings, he will find that He alone is "the Way, the Truth, the Life" (John 14:6), and that He therefore must be "followed" in the sense that His thoughts, His mind, His works, His ways, His spirit, will become ours. Truly, "if any man be in Christ Jesus, he is-a **new** creature." (2 Cor. 5:17.) The failures of many, doubtless, will be explained by this fact. Though the desire to serve should consume all of one's time and talent, though all his energy go into that service, all that he has being given to the preaching of a theory or a system, or even of "Jesus Christ and Him crucified," unless that individual has learned that the primary requirement of service to this Master is, "If any man [will] serve Me, let him follow Me," the only verdict possible will be, "I never knew you." - John 12:26; Matt. 7:23.

"He that Hath Seen Me Hath Seen the Father"

"Whom we preach" does not limit Paul's teaching to the person and work of Jesus. Even the stronger statement of the companion passage in his letter to the Corinthian brethren (2:2) need suggest no narrower limits to his preaching than that he is determined not to be drawn into the discussion of traditions and theories, philosophizings of which the Greeks were fond. Architecture that has never since been rivaled, poetry whose beauty is still the model of what we style perfection, could have served as inspiration for many discourses, but not for Paul. The Christian's difficulty is never in finding something worth while to talk about or some suitable occupation for consecrated time; but to determine which of the many things from which he has to

choose will please His heavenly Father most. Traditions? Who would presume to claim for them any large percentage of reliability? Theories and philosophies of the so called "wise" -- shall he preach those? Probably long ago he had learned how dogmatic error can be, how unreliable is mere conviction. Nothing in which was even the possibility of error could give full satisfaction to one whose love is for truth. Great peace had come from turning from the traditions of the elders to the "sure Word of prophecy," finding there One whose perfection and faithfulness made Him the delight of the Father, the express image of whose person He now was. Here is a safe theme that will mean no disappointments, no retractions. Of Jesus' pre-eminence Paul has told us in Col. 1:16-20; of the completeness of His work, even reaching out and laying hold of the Gentiles, he tells in the verses that follow. What folly to descend to lesser themes in view of the fact that he has been "made a servant, according to the -dispensation of God" of this very secret, "Christ in you, the hope of glory," -- the Christ "whom we preach."

Glancing through the first letter to the Corinthians, in which Paul says he is determined to know nothing except Jesus Christ and Him crucified, one is surprised at the variety of subjects discussed, from the loftiest to one so common as a Grecian race. With consummate mastery, however, Paul uses all this as contributory to his lifework of preaching Christ. This mastery comes not so much from having sat at the feet of Gamaliel as from having enthroned Christ in his heart. Paul's "college education." contributed to the success of his great work, but it might have kept him out of the Kingdom. Instead, having consecrated his all to the great work of living and preaching Christ, all the training he had received was consecrated to this supreme mission of preaching Christ. No one knew better than Paul both the folly and the danger of lesser themes, too often appropriated by the flesh as an excuse for boasting. "If any man among you seemeth to be wise in this world, let him become a fool [disassociating himself from this world and its wisdom], that he may be wise. (1 Cor. 3:18; 8:2; Gal. 6:3; Rom. 12:16.) "It is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? bath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.." - 1 Cor. 1:19-25, R. V.

To preach the Christ that lived or the Christ that died, or even Him that "died for our sins" -- these are "the word of the beginning of Christ" (Heb. 6:1, margin)-is not to preach Christ in the fulness in which Paul preached Him, the Christ in whoa all truth converged, the Creator of all things and therefore the One, some traces of whom may yet be found even in imperfect things. Skilfully, subtle reasonings of the flesh lay hold on such a truth as that as an excuse to preach the creature instead of the Creator. Purity of thought is not to be arrived at by thinking on the things that are imperfect, impure; or perfection by meditating on imperfection; therefore we preach Christ, "warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

Paul clearly implies that he permits no schisms in the Church he serves. His warning is for "every man"; his teaching for "every man." "Admonishing," or even "exhorting," the words that several translators use instead of the "warning" of the King James Version, probably nearly express the thought the Apostle wished to convey by using this word that means literally, "putting in mind." His great ambition was not that he might always come before them with something new, but rather he was content to "put them in remembrance." The thought is not that of warning against evil, but of exhorting to that which is good. But this great exhorter did at times find it advisable to

give warnings to his hearers even as his Master before him had done, and with the same objective, to "present every man perfect in Christ Jesus."

"Be Ye Perfect"

The first stage of the perfection sought is a reckoned one-justification. The primary lesson therefore that Paul teaches "every man" is his need, convincing him that he is a sinner, and that there is salvation in "none other name." Next is the lesson of consecration, the privilege of all the "called." This, together with the hope for the world, is "the simplicity of the Gospel." But how many things there are "hard to be understood" for those who, having taken these steps, would "go on to perfection." Paul stands ready to be the teacher for all who are interested enough in the subject to apply themselves diligently to his instruction until they are ready for the final presentation, actually "perfect."

Not long since, a father, desiring that his son should become a minister in his denomination, inquired of the heads of several theological seminaries and of many prominent ministers as to the advisability of recommending that life mission to his son. He was astounded at the unanimity of the replies. All of whom he inquired assured him that his son would be honored in his community, get a good education free, make a good living, and have a life of ease. Not one word of even "doing good unto all men," nor a hint of service pleasing to his Master. What a contrast with Paul's "preaching, . . . exhorting, . . . teaching, that we may present every man perfect in Christ Jesus: whereunto I labor, striving according to His working, which worketh in me mightily."

If the pupils in the school of Christ had perfect brains, repetition would be unnecessary. Paul well knew that he as well as those who learned of him must "give earnest heed to the things which we have heard, lest at any time we should let them slip." (Heb. 2:1.) But in this very necessity there is temptation to dereliction on the part of both teacher and pupil. The work of "the teacher is to teach, and perhaps even help the pupil some with his "review work; but never to forsake his teaching to do the pupil's work for him. Without review work probably every pupil in the school would fail; but the result will be identical if they and the teacher content themselves with the indolence of continual repetition of familiar phrases. To attain the perfection for which Paul strives, God hath set various members in the Body, who, if they would work effectively must advise as intelligently as he: "dismissing the elementary discourse concerning the Christ unto maturity let us be tending" (Rotherham), or "Having left the word of the beginning of the Christ, unto the perfection we may advance." (Young.) - Heb. 6:1; Job 17:9; Psa. 84:7; 92:12; Prov. 4:18; Matt. 5:48; 19:21; 2 Cor. 13:11; Eph. 4:13; Phil. 3:15; Col. 1:28; 3:14; 1 Tim. 4:15; 2 Tim. 3:17; Heb. 13:21 James 1:4; 1 Pet. 2:2; 5:10; 2 Pet. 1:5-8; 3:14, 18; 1 John 2:5; 4:12; 2 Thess. 1:3.

"That we may present every man perfect in Christ Jesus" does not have reference to physical or mental completion, as is evidenced by the fuller explanation of verse twenty-two. There he explains in detail his purpose that they may be presented "holy and unblamable and unprovable in His sight." Whether we think of this as our present standing in the sight of our Father or as applying to that day when we shall stand "directly before His face," evidently the point of paramount importance is that truth shall do its sanctifying work. This does not mean mere passivity. Those who stand in His presence must actively build with "gold and silver and precious stones," laid on the one foundation. Let no teacher forget that it is to these things he must inspire his hearers, or confess' his labor a failure. Let no pupil accept as a teacher any one merely because he is "sound in the doctrine." Neither teacher nor scholar can afford to forget this great essential: the "end of the commandment [near message], love out- of a pure heart, and a good conscience, and an undissembled faith." - 1 Tim. 1:5.

"Present You Holy"

Perfection implies the entire removal of all defects, or their being considered as removed because covered by the merit of Christ. It also implies the possession of all virtues, or their imputation. To be satisfied to continue eternally, or longer than necessary, even in such a blessed state as that of imputed righteousness would indicate an absence of true love for righteousness. Those who do appreciate the holiness of our God, and truly reverence Him, can never be satisfied until they awake in His likeness. Therefore they can never be contented with a one-sided growth, but will "be like a tree planted by the rivers of water." (Psa. 1:3.) A life of separation gives room for a full rounding out of the tree to perfection, and there is no lopping off of branches to meet human requirements. There is fruitage there as well as leaves of profession. He "bringeth forth his fruit in his season; his leaf also shall not wither." "No branch broken or twisted, no leaf worm-eaten or wind torn, no fruit blighted or fallen, no gap in the clouds of foliage, no bend in the straight stem -- a green and growing completeness. This absolute completeness is attainable 'in Christ,' by union with Him of that vital sort brought about by faith, which will pour His Spirit into our spirits. The preaching of Christ is therefore plainly the direct way to bring about this perfecting. That is the Christian . . . way."

"Wherefore, Giving All Diligence"

"To this end, like an earnest wrestler, I exert all my strength in reliance upon the power of Him who is mightily at work within me." This translation which Weymouth offers may not be technically exact, but it does forcefully convey an idea of the zeal of the Apostle in his endeavor and his realization at all times that it was not his ability but God's power that gave the increase. - 1 Cor. 3:6, 7.

The figure Paul uses, that of a contestant in the games, is a favorite one with him. As one striving for an immortal wreath, he allowed nothing to take his attention from the struggle in which he was engaged. Nor dust, nor heat, nor jeering crowds could turn him aside. Our word "agonize" comes from the same root as the word he uses. And its thought could well be incorporated in our earnest striving to help our brethren. This would really be laying down our lives for our brethren, loving even as He loved.

By only one means can this high state of usefulness be attained. In each faithful servant there is a manifestation of the power of God in fulfillment of Paul's prayer of Ephesians 3:16, "that He would grant you according to the riches of His glory, to be strengthened with might by His spirit in the inner man." This is the all-important consideration for every Christian-that the God of all power shall be "working in me mightily. This is what it means to be a member of the Body of Christ and therefore, under the guidance of our divine Head, "bringing into captivity every thought to the obedience of Christ." These alone are commissioned to "preach the Word," for they alone can "preach the Gospel with the Holy Spirit sent down from heaven. Nothing of themselves, as the organ pipe is of no use without the wind that blows through it; filled with the Holy Spirit they become the mighty chorus of Revelation 1.4: the little handful on this side the veil having their part in it just as acceptably as those on the other side. What wonders can be wrought by His Spirit if permitted to work in us mightily, our speech "not with enticing words of man's wisdom, but in demonstration of the **Spirit and of power.**" (1 Cor. 2:4.) This means not only to **use the Holy Spirit** in all we do and think and say; but to be so given over to the service of the Father that the Holy Spirit can, without interference on the part of our wills, **use us.**

But is there some way by which we may know that it is the Holy Spirit that is working in us? Jesus has given us a simple test. "It shall testify of Me." (John 15:26.) If He and those things that

relate to Him are not our message, we may well wonder whether the Holy Spirit is our guide. Only when that Spirit is within, is it proper for the preacher to say: "Our Gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance." (1 Thess. 1:5.) Of course only those who are "dead with Him," "crucified with Him," can preach a crucified Lord "in a crucified style," not seeking self praise, but His glory; not desiring applause, but that the Word may be received with the "joy of the Holy Spirit." (1 Thess. 1:6.) There can be no holding back of anything for self. But he who would have the all powerful God working in Him mightily must, like the Apostle, "like an earnest wrestler," exert all his strength in whatever the Father gives him to do.

Have we drunk in "the rain which cometh oft upon" us, without "bringing forth herbs meet for" the blessing of those He would have us serve? "Do with thy might whatsoever thy hand findeth to do," and though it is only a rod in our hand, or five small stones from the brook, a handful of meal and a little oil, or a cloud the size of a man's hand, let us "also labor, striving according to His working, which worketh in us mightily," that there may be a hastening of the day when the last member of the little company shall be presented perfect in the heavenly courts. "Let your endurance have mature work."-James 1:4, Rotherham.

Encouraging Words

Dear Brethren:

Thank you for your letter of January 27, also the two volumes which you sent me -- "Daniel the Beloved of Jehovah," and "The Revelation of Jesus Christ," Vol. I. If you ever have the second volume in stock again I would like to have my name listed to receive one. It would please me very much to borrow a copy after I have read the first volume. I will communicate with you again on this matter.

I am very glad to have the book on Daniel. It is a wonderful work and I have been richly blessed in reading it. I had a borrowed copy and am now glad to own one.

A friend of ours wants one copy each of "Daniel the Beloved of Jehovah" and "The Revelation of Jesus Christ" -- first volume. Therefore, a money order for \$2.00 is enclosed-one dollar to pay for my two books and the other dollar for hers. Please send one of each to Mrs. T ----- . I have added an extra ten cents as a contribution to the postage.

I note you are to send me samples of your monthly magazine, "The Herald of Christ's Kingdom." I shall be glad to receive it.

May God bless your ministry.

Yours in His service,
A. M. B. -- Me.

Recently Deceased

Mrs. Martha Pettibone, Portland, Ore - (January)
Mr. Allan H., Anderson, Baltimore, Md. - (February)
Mr. Charles S. Cathon, Pittsburgh, Pa - (February)
Mr. Bertrand A. Parkes, Philadelphia, Pa - (February)
Mr. E. Carl Thomson, Dayton, Ohio - (February)