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Where There Is No Vision the People Perish

Seeking After God

DURING THE long reign of sin and death, and while spiritual darkness has rested heavily upon the earth, humanity have not been in a condition of heart to seek after the true God; but to the contrary, they have been largely worshipers of mammon-wealth, riches, honor, such as this world has to offer; and as the Apostle states, the god of this world has blinded the minds of them that believe not. Such has been the situation all along the stream of time during which the curse has rested upon the earth, while God has been choosing out of the world the Bride of Christ, to share in the work of the coming Kingdom.

But a great change is to come, soon we believe, when everything will be different -- when the true and living God is to be revealed and the darkness of ignorance and superstition scattered. Believing we are at the threshold of such a great and desirable change, we should be prepared to look for signs not only in the affairs of mankind, but indications amongst men of a change of attitude and of a readiness to accept the true solution of all their problems, when it is clearly revealed to them.

As a hint along this line we publish below an Editorial taken from the Minneapolis "Journal," of April 23, 1933, which is strongly suggestive of how in due time men will recognize that their source of strength and deliverance is in God alone, and "the desire of all nations shall come."

"TWO PICTURES"

In a beginning God created the heaven and the earth, and the earth was without form and void and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters and God said, "Let there be light," and there was light.

"Thus, the pen of inspiration in poetic language introduces us to 'a beginning' of order in a world which was 'without form and void.' How long ago that was, no man knoweth, but the original text leaves the question open to whatever adjustment facts may require. The indefinite article is used, in 'a beginning,' not in 'the beginning.' Science has confirmed this poetic representation, for it is now generally conceded that before the creative mind moved upon the face of the waters, there

was disorder, confusion, chaos. The essential fact is that the Spirit of God became the agency that gave us an orderly and dependable universe. This is in perfect accord with one of the most modern definitions of God, in which he is characterized as 'the integrating process at work in the universe.'

"Montague Norman, Governor of the Bank of England, one of the master minds of our generation, holds the most powerful position in 'the banking world. In all his career he had previously made but one public speech. Viscount Snowden endorsed the statement that although Mr. Norman has never been a politician, he is undoubtedly the first statesman in Great Britain since the War. Speaking at the Lord Mayor's banquet in London, recently, Mr. Norman said:

"The difficulties of the world situation are so vast and so unlimited that I approach the subject not only in ignorance but in humility. It is too much for me. I wonder if there is anyone in the world who can really direct the affairs of the world or of his country with an assurance of the result his action will have. The confused affairs of the world have brought about a series of events and a general tendency which have appeared to me at this time as being outside the control of any man and any government and any country. I believe, if every country and every government could get together, it would be different, but we do not seem to be able to get together.'

"How remarkably this description of the moral and spiritual conditions of our day parallel the chaotic material conditions described in the early verses of Genesis! Surely, if these modern years have demonstrated anything, they have demonstrated that the problem of human life is too big for solution by human resources. Again and again and again, as we face the terrific conditions of a world like this in a day like ours, we find ourselves crying out in despair, 'Who is sufficient for these things?'

"Is it not apparent, then, that we must look to the same organizing principle in the higher realm as that which gave us an orderly universe governed by law? The Spirit of God is the organizer of civilization, of orderly life among communities, commonwealth, nations and the whole world. Most of our troubles come from forgetfulness of this great fact. That same Spirit of God, which moved upon the material chaos, stands ready to move upon the face of the disorderly and chaotic life of the world, when human conditions become receptive of his leadership and make it possible 'for him to accomplish his beneficent purpose.

"Michelangelo had this great saying:

"The fables men have made
Have filched away
The time I had
For thinking about God.'

"In a larger and deeper sense than: we have been doing, we must turn to God. Our hope is in him., Our help is in him. Upon him we are absolutely, dependent. He it is, and he alone, who can give us the vision, and show us the way to a better world. 'Where there is no vision, the people perish.'

The foregoing is reprinted, by request, from the "Herald" for July 1933, page 99. Today (Feb. 4, 1950) nearly seventeen years later, the newspapers report: "Lord Norman, long time governor of the Bank of England and a powerful man of mystery in the world of finance, died in his sleep early today at his London home. He was 78 years old."

Norman was known as "the sphinx of Threadneedle Street"; and again, as "the man who thought in millions and spoke in monosyllables." He rarely talked. He refused interviews, scrupulously avoided publicity. Yet he hobnobbed with many of the key figures of international finance. Moreover, successive British Chancellors of the Exchequer listened closely to his every word on finance because of his vast knowledge and oft-proved ability to safeguard British interests.

The years which have elapsed since we quoted Montague Norman in these pages have produced no solution to the problems which were then baffling such statesmen. Indeed those problems have multiplied in number and intensity, and seem altogether without solution. As the reader who suggested this *Reprint* comments: "It surely does not seem as if world affairs can go on another sixteen years in the same way-the climax *Must* be near." Let us then, as we see these things, lift up our heads, and our hearts, knowing that our deliverance is at hand, and the Kingdom, for which we have so long prayed, even at the door.

- Ed. Com.

The Resurrection of the Dead

"I am called in question." - Acts 23:6.

THE true Christian religion-of the Lord and the Apostles-and Judaism as taught in the Old Testament, are unique among the religions of the world in 'their doctrine of the Resurrection of the dead. However, both of 'these religions have been so corrupted from extraneous sources that many of their professed adherents and exponents use the term without realizing the meaning of the word or the Scripture teaching regarding it.

The more than sixty references in the Old and the New Testaments to death as *a sleep* are obviously intended to make perfectly clear the nature of death. Normal man sleeps a portion of every twenty four hours, hence well knows that sleep is a condition of inactivity and unconsciousness. Correspondingly the Scriptures uniformly teach, as stated by King Solomon, Ecclesiastes 9:5: "The living know that -they shall die; but the dead know not anything. Job said: "Man dieth and is laid low: Yea, man giveth up the ghost [the preceding four words are used to translate the Hebrew word *gava*, which simply means 'to breathe out ... expire' (Strong)] and where is he?

So man lieth down and riseth not: Till the heavens be no more, 'they shall not awake, nor be roused out of 'their sleep." And the Patriarch prays that he might be hidden in sheol, elsewhere translated "hell," but meaning simply *the grave*, "until thy wrath be past." *Then* "thou shalt call, and I will answer thee" -a clear reference to the future resurrection. - Job 14:10-15.

In view of many such plain statements of the Scriptures held by Christians to be the revelation of truth by God the Creator, how scan they believe and teach the inherent immortality -- deathlessness -- of the human soul? Alas, it takes much "Dogmatic Theology" and many years study of men's theorizing to obscure and distort the fundamental Scripture teaching concerning life, death, and the resurrection.

The prevalent uncertainty and bewilderment of professional Christian religious teachers is illustrated by an incident that occurred some years ago. A Christian woman who had lost a little son in death, went to her pastor with a question of much importance to her and to all thinking Christians: "What is the reason son for a resurrection if the good go to heaven when they die, and

the evil to a place of torment?" The good man at least deserves credit for the candor of his reply: "I do not *know*, (but I *guess* it is that they (the dead) may get bones" (!)

"All vision is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed; and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned" - Isaiah 29:9-12 et seq.

The Book is not sealed to those who can "become as little children," and laying aside their grand fathers' spectacles, accept the simple statements of the divine revelation.

But one may reasonably ask, If the truth is so clearly set forth in the Scriptures, how has its understanding become so completely and generally corrupted?

The Greek philosopher Plato asserted that "the soul is immortal." As he defined all that is self moving as immortal, including ideas, it is doubtful whether he had the modern conception of immortality. But his philosophy had a profound influence on the development of the systematic theology of the nominally Christian Church, despite the fact that the Bible claimed to (be the source of all Christian doctrine, repeatedly and definitely denies the Platonic dictum, declaring that God "only hath immortality, dwelling in light unapproachable, whom no man hath seer, nor' can see." Only by a change of nature in the first resurrection can any one who has been a member of the human race achieve immortality; as it is written: "For this corruptible must put on incorruption, and this mortal must put on immortality . . . then shall come to pass the saying that is written, Death its swallowed *up* in victory." - 1 Timothy 6:6; 1 Corinthians 15:53, 54.

The Lord pointed to the originator of this great false doctrine which has so disastrously influenced the thinking, not only of Christians, but also of many other branches of the race. Jesus said of certain false religious teachers of his day: "Ye are of your father, the devil, and the lusts of your father it is your will to do." He brought about the death of Adam and all his descendants, through the falsehood he told Mother Eve. "He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. He is a liar, and the father thereof." What was the lie that was the basis of so terrible an indictment by our Lord? It was Satan's false statement of man's immortality: "Ye shall not surely die . . . ye shall be as gods" -- when God had said that if they disobeyed they should surely die. "The wages of sin is death" - John 8:44; Genesis 3:1-5; Romans 6:23.

It maybe asked, Why is it so serious an error to believe that the Christian, by reason of immortality, passes to his future reward at death, instead of believing that he waits for continued life on a future resurrection? At least three reasons may be given: (a) Because it detracts from the believer's faith in and reliance on God, and hence robs God of the glory due his name; (b) because it magnifies man's opinion of himself, hence increases pride at the expense of humility; and, (c) perhaps most serious of all, it logically necessitates the invention of a theory of a place of eternal torment in which to confine the souls of the ignorant and incorrigible-a place which the theologians have named "hell." This theory is clothed with, *all* the hideous imagery of heathen and medieval psychopaths, and is a blasphemous libel on the good name of a just and loving Creator.

The criterion of true Christian orthodoxy is still that stated by St. Paul before the Jewish Council:

"Touching the hope and resurrection of the dead I am called in question." "The resurrection of *the dead*" can *only* be the resurrection of those actually dead -- out of existence -- in the condition

opposite to or absent from *life* in any kind or degree. "I know," said Martha at the tomb of Lazarus, "that he shall rise again in the resurrection at the last day."

So, beside the graves of our loved ones, "we sorrow not as they who have no hope." We hail with joy the revival of nature in the springtime, *as* we see in it a picture of the resurgence of human life in the promised resurrection of all "men of good will." For Jesus said: "Marvel not at this; for the hour cometh, *in* which all that are in the tombs shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they' that have *done* evil, unto the resurrection of judgment." - John 5:29.

As a tired mother when the day is o'er
Leads by the hand her little child to bed
Half willing, half reluctant to be led,
And leaves his broken playthings on the floor,
Still gazing at them through the open door,
Not wholly reassured and comforted
By promises of others in their stead,
Which, though more splendid, may not please him more;
Just so God deals with us, and takes away
Our playthings one by one, and by the band
Leads us to rest so gently that we go
Scarce knowing if we wish to go or stay,
Being too full of sleep to understand
How far the unknown transcends the what we know. - *Longfellow*.

- *H. E. Hollister*.

The above article will soon be available in tract form to be supplied free in any quantity, but, as always, it will be much appreciated if the brethren ordering them will state the exact number desired. We have no way of estimating their opportunities of service. This is not to limit your ordering but to guard against our burdening *you* with an over supply.

Items of Interest

"It must be allowed to be strange that the word sleep should so often be applied to the condition of the departed if they are in a state of as lively consciousness and sensibility as before death, and in actual perception of more unmixed pleasure or pain."

- *Archbishop Whateley*.

"My mind fails to conceive a grosser misrepresentation of language than when the five or six strongest words which the Greek tongue possesses, signifying 'destroy' or 'destruction,' are explained to mean maintaining an, everlasting but wretched existence."

- *Dr. Weymouth* (Translator of the New Testament, in Modern Speech)

Recently Deceased

Mr. Berry, Southampton, Eng.

Mr. Wilbur Brown, Royal Oak, Mich. - (Jan.).

Mrs. Cecile Brust, Guilderland, N. Y. - (Dec.).

Mrs. E. G. Hume, Lane, Kans. - (Dec.).

Mrs. C. C. Larson, Santa Cruz, .Cal. - (Feb.).

Miss Florence Owens, Philadelphia, Pa. - (March).

Mr. H. Clay-Rockwell, Brooklyn, N. Y. - (Feb.).

Miss Myra G. Ward, Baltimore, M'd. - (March).

The Mystery of Christ

"The mystery . . . which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit." - Ephesians 3:3,5.

(By an unknown writer.)

IN THE third Chapter of Ephesians, verses 3-11, we find our subject expressed under four headings:

1. The Mystery;
2. A knowledge in the Mystery;
3. The fellowship of the Mystery;
4. The unsearchable riches of Christ; or, as we have it in Col. 1:27, the glorious wealth of the Mystery. - Diaglott.

1. The word Christ, as we know, means Anointed, and carries with it the thought of office; for in olden times when one was anointed of God, as was Aaron or David, it was to occupy the office of Priest or King, and as such to do a certain work.

The Old Testament by type and prophecy pointed forward to the coming of a great anointed One, "Testifying beforehand the sufferings of Christ and the glory that should follow. The Jews, who were looking for this great Messiah, or Christ, to come, neither understood his character nor the nature of the work he was destined to accomplish. To them it was an undivulged secret, "which none of the princes of this world knew, for had they known, they would not have crucified the Lord of Glory." The Lord Jesus himself, in his testimony that the Son of Man must suffer, and in his wonderful picture of the Vine, sought to prepare the minds of his disciples for that illumination which would follow their quickening by the spirit at Pentecost, when the spirit would bring all things to their remembrance; but it remained for the Apostle Paul, as the Lord's messenger, to declare the Mystery of Christ in all its fulness, revealing that this great Anointed was a crucified Christ composed not of one but many members.

The Mystery of Christ, then, is twofold: first, as concerns his mission, and, secondly, as concerns himself.

What is the mission of Christ? To reveal the Father; in other words, to glorify the Father, by manifesting his life. Of this Mission of the Christ we read in 1 Tim. 6:15, 16, "Which in his times he shall show who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen; nor can see: to whom be honor and power everlasting." Now, there are two ways it is suggested, in which God, the Eternal and Invisible One, might reveal himself to man. He might himself become incarnated in a body of flesh and tabernacle among men, or else he might bring forth a Son in human conditions, and by his spirit express in and through that Son his divine life. The first course, unreasonable though it be, is the one attributed to the Eternal God by the creeds; the second course, reasonable and beautiful in its godlike simplicity, is the one affirmed in the Word; "God sent forth his Son." "The Logos was made flesh, and dwelt among us, and we beheld

his glory, the glory as of the only begotten of the Father, full of grace and truth." "No man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, he hath declared him." Surely a wonderful mission. this, to declare the Father, to manifest the life of God! A mystery indeed to the natural man; as Paul says, "Great is the mystery of godliness: God manifest in the flesh."

Jesus was anointed for this work at Jordan. Two qualifications were necessary: First, he must be perfect. God could not dwell in anything sinful. Secondly, he must be fully surrendered. These conditions were fulfilled in Jesus; He was "holy, harmless, undefiled and separate from sinners;" and at Jordan he came saying, "Lo I come to do thy will -- I delight to do thy will, O my God." There he was anointed with the holy spirit and with power as the Christ of God; that divine power took control of his fully surrendered being and began to accomplish in that perfect earthen vessel the divine will-to express the divine life. How completely the life of God was manifest in him is evidenced by His own words: "He that hath seen me hath seen the Father. Believest thou not that I am in the Father and the Father in me? The words which I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works.

Of course, the life of the Father in that earthen vessel meant suffering. The image of the divine may dwell in the human as a reflected light, but the divine itself only as a consuming fire. That energizing spirit consumed him. Because it was the spirit of divine love it exhausted his sensitive, sympathetic nature in the service of humanity; as we read, "He was moved with compassion." Because it was the spirit of divine holiness, it prompted him to magnify the law and make it honorable, exemplifying the spotless righteousness of God in the midst of a crooked and perverse generation, as we read, "The zeal of thine house hath eaten me up." Because it was the spirit of divine truth, it impelled him to declare the Father's name under the shadow of the Cross, as we read again, "To this end was I born and for this cause came I unto the world, to bear witness to the truth." In the power of the spirit he "poured out his soul unto death," as we read, "Who through the eternal spirit offered himself without spot unto God." That holy spirit controlling him, 'and to which he was wholly and joyfully surrendered, 'constrained him to this daily course of sacrifice, that from the altar of sacrifice the divine life might shine forth pure and clear. Adapting the words of the hymn, "He laid in dust, earth's glory dead, and from the ground there blossomed red, life that shall endless be." That divine life was perfected in its expression through suffering.

Surely Jesus, then, fulfilled his Mission in so far as it could be fulfilled on earth; as he himself declared to the Father, "I have glorified thee in the earth, having finished the work thou gavest me to do; and now, O Father, glorify thou me with thine own self." God glorified him with himself when he raised him "far above angels, principalities and powers, and gave him to be head over all things to the Church, which is his Body, the full development of him that filleth all in all."

What does the Apostle mean by the Church which is his Body? That brings us to the second aspect of the Mystery, not concerning Christ's Mission, but the Mystery concerning Christ; that the great Anointed One of Jehovah is composed not of one but of many members, "For as the body is one, and hath many members, and all the members being many are one body, so also is Christ," and that Jesus is the Head in whom resides all the perfections of the Church, which is his Body, for "it pleased the Father that in him should all the fulness dwell." God desires that his divine life should be manifest in an anointed company, and as he cannot dwell in anything sinful, he has made this wonderful provision of accepting us, "in the Beloved," anointing Jesus as the recipient of all the fulness of his life and grace, and dwelling in us only as we abide in Christ, recognizing our humanity as members of Christ's humanity, to whom it indeed belongs, "For ye are not your own, ye are bought with a price." We are bought by Christ, that belonging to him, we might be accepted in him and receive of his anointing to the end that that same spirit which

animated his mind and controlled his earthen vessel might possess us and manifest in us that same divine life. Paul says, "Know ye not that your bodies are the members of Christ?" and if God sees our bodies as the members of Christ's humanity, it must be that he is seeking to dwell in us as he dwelt in Christ, and so Paul says again, "Know ye not that your body is the temple of the holy spirit which you have from God?" Oh, what a wonderful thought the Apostle here gives us; what a glorious divine truth, that "he that is joined to the Lord is one spirit, walking no more the individual self-life, "For ye died," Paul says, "and your life is hid with Christ in God," one great spiritual creation -- the Christ of God, anointed to manifest the one life -- the life of God.

2. Now, it is one thing to talk of this mystery of Christ, but it is a different matter to experience its reality in the life. And so the second point for consideration is that conveyed in the Apostle's words: "My knowledge in the Mystery." Notice the Apostle does not merely speak of his knowledge of the mystery, but his knowledge in the mystery, which would seem to convey a deeper *thought* than mere outside intellectual knowledge of the doctrine that Christ is many members, suggesting rather that inner heart knowledge, emanating from an experience of its operation. To illustrate, in another place Paul's prayer is: "That ye may know the love of Christ which passeth knowledge," knowing, through experiencing in the life, that which passes any theoretical understanding. And, indeed, it is only those *who* are, in Christ, enjoying; that mystical oneness which the figure of the human body is intended to convey, who can be said to have a knowledge in the mystery, to know God as he is manifest in Christ Jesus.

There are two essentials to a knowledge in the mystery. Paul mentions them in the First and Second Chapters of First Corinthians. The first is: Identity with Jesus Christ crucified -- "The world by wisdom knew not God, but we preach Jesus Christ crucified." The second is: "Revelation by the spirit" -- "God hath revealed . . . by his spirit."

The first work of the spirit is to crucify, and only as we are crucified with Christ is the spirit free to reveal in us the Mystery of Christ, thus giving us a knowledge in the Mystery. And so Paul declares: "I am determined to know nothing among you save Jesus Christ and him crucified."

What does the Apostle mean-Jesus Christ crucified? Jesus' crucifixion began at Jordan. There he surrendered his human will to be crossed by the divine will. God accepted that surrender, manifesting his acceptance by the giving of his spirit, which, taking control of our Lord's mind, began to express in that earthen vessel the divine will to the effectual crossing or crucifixion of the human will. Time and again throughout the Lord's ministry, we get glimpses of this continued crucifixion. We have the incident, for example, recorded in John 12, when certain of the Greeks came saying, "We would see Jesus." According to certain writers, the desire of these Greeks was that Jesus should visit their country with his Gospel, they being always out for something new and novel. What a wonderful vista opened up to our Lord here; what scope for propaganda-and without the Cross! But the will of God was Calvary. Jesus said, "Now is my soul troubled, and what shall I say? Father, save me from this hour [this dark hour so near at hand]. But for this cause came I unto this hour. Father, glorify thy name." In Gethsemane we have it revealed again, and the victory of the spirit -- "Nevertheless not my will, but Thine be done" -- crucifixion.

Now all this was a new experience for Jesus, He had never known crucifixion before. His will, of course, had always been entirely subject to God's will, but in the past, God's will had never been crossed with his own perfect, natural desires: But now the will of God for him was something vastly different -- the manifesting of the divine life, a manifestation which could only be at the expense of the human life. It was a continual crucifixion. But what a glorious outcome! Day by day the holy spirit was enabled to enhance his knowledge of the Father, because day by day the Father was being revealed in his life. Only thus can God be known; not to our senses because

God is a spirit: nor to our mental faculties, for (Job 11:7) "Canst thou by searching find out God?" but known by indwelling. This is the only knowledge: in the ultimate that counts, the knowledge of God within, a knowledge of which the world knows nothing: "O righteous Father, the world hath not known thee, but I have known thee." Such a knowledge of God means Eternal Life, because it is the realization, of the divine life within, that constitutes a knowledge of the Father. "This its life eternal, that they might know thee; the only true God, and Jesus Christ, whom thou hast sent." Can we wonder, then, that Paul, with such a glorious incentive is inspired to declare, "I am determined to know nothing among you; save Jesus Christ and him crucified!" For only thus could he come to know God, by being crucified with Christ.

And how can we become crucified with Christ: Accepting by faith the fact that we have been bought *by* Christ, we manifest "the obedience of faith," by believing into him, yielding ourselves to him, and in Christ our wills become subject to the same will to which Christ is subject, for as "The head of the Church is Christ, the head of Christ is God." Now, ere we can become living members of Christ, that thus the holy spirit in Christ may begin to express in us God's will to the crucifixion of our old fleshly will -- our "old man" -- the power of God must operate. Crucifixion with Christ necessitates more than the surrender of our wills. Not that we can do more than that. Our heart's desire is:

"Take my will and make it Thine, It shall be no longer mine; Take my heart, it is Thine own, Thus in me Thyself enthrone."

But crucifixion involves more than surrender. God himself must accept the surrender, and by a direct operation of his spirit quicken us as members of Christ, thus bringing us within the scope of the divine will for Christ, that, like as the hand is controlled by the will of the head by being virtually connected with the body and dominated by the one spirit, so the one spirit animating us may be the energizing power for the expression in us of the divine will, to the crucifixion of the human will. As Paul says, "By the one spirit we were all immersed into the one Body, and were all made to drink into that one spirit." We have been begotten of God, and the holy spirit now finds in our life a field for its activities, day by day seeking to accomplish in us that divine will which it accomplished in our Head, that the life which was manifest in Jesus might also be manifest in us. And, of course, immediately, crucifixion begins.

In every avenue of life the old will with its natural inclinations begins to find itself crossed and thwarted; and day by day the test becomes more severe. Will we continue to bow to the dictates of the spirit in all of life's affairs? In our business, in our home, in our study of the Word, and in our fellowship with the brethren the holy spirit is gradually intensifying to the surrendered soul the will of God, and exposing much as proceeding from the will of the flesh, which we had thought good and in harmony with the divine will. The true saint of God invites this exposure. In the words of the Psalmist, his desire is: "Search me, O God, and know my heart, try me and know my thoughts, and see if there be any grievous way in me, and lead me in the way everlasting." He desires that nothing shall obscure the pure transparency of his heart in which the Father is seeking to be reflected, and day by day lays himself bare to the "X-rays" of Jehovah's searching gaze, praying that God by his spirit may remove all those earthly hindrances which the holy spirit reveals. And just as surely as the holy spirit reveals God's will each day, so surely will it accomplish it if in our continued unqualified surrender to God we yield ourselves up to be crucified with Christ.

The holy spirit will be the power enabling us to scrutinize our every thought, word and action more closely that we may be the better enabled to glorify God. Of course, it means suffering. Crucifixion is a very painful process. The natural will desires that the natural life abound. The

divine will is that the divine life -- the Christ life -- reigns. And these two are so diametrically opposed that, as with Christ, so with his members, crucifixion resolves itself into a process 'of death-death to the human, As Paul testified: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body; the dying of the Lord Jesus, that the life also of Jesus (the divine life) might be made manifest in our mortal flesh." If we would have a knowledge in the mystery, if we would know 'Christ, we must know him first as Jesus Christ crucified. But what a glorious privilege! In the words of Madam Guyon:

"Thy choice and mine shall be the same,
Inspirer of that holy flame,
Which must forever blaze.
To take the cross and follow Thee,
Where love and duty lead, shall be
My portion and my praise."

And in union with Jesus Christ crucified, "God by revelation makes known unto us the mystery of Christ, doctrinally also of course, by finding a lodgement in the head through the avenue of the heart. Day by day the holy spirit is free to -reveal Christ in the life, more and more untrammelled in its operation by any cross-grained will of the flesh. I have been crucified with Christ," Paul says, "nevertheless I live, yet not I, but Christ liveth in me."

Obviously, our knowledge in the mystery is a progressive knowledge. We can only know Christ, as the divine life which constitutes that knowledge is more .and more revealed in us. It is thus that we find Paul, even when well advanced in knowledge, yearning for a closer intimacy with Christ, a, fuller and deeper realization of the Christ life -- His prayer is: "That I might know him and the power of his resurrection and the fellowship of his sufferings, being made conformable unto His death."

"That I might know him!" What a wealth of desire these words convey, rising from the depths of a heart thrilled, by what it already knows, and longing for a fuller knowledge of him who is altogether lovely! "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ." Paul knew something of Christ, but tasting the sweets of such wonderful knowledge only served to create in that opened receptive heart a yearning desire for more. "That I might know him." And who that has drunk at this glorious well of salvation does not long for a fuller revelation of knowledge? Surely the Apostle's prayer on our behalf finds an echo in our own hearts: "That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the full knowledge (Diaglott) of him, the eyes of your heart having been enlightened; and that ye may know what is the hope of his calling, what the glorious wealth of his inheritance in the saints."

Our third point is "The Fellowship of the Mystery." We began to know Christ by being baptized into the one body and being made to drink that one spirit, gradually revealing in us that one life -- the life of the Father, -- so being enabled to enter into the fellowship of the Mystery.

There is a wonderful fellowship existing in the human body amongst its members. It is (a) a fellowship of sympathy, and it is (b) a fellowship of administration. It is a fellowship of sympathy prompting the members to have "the same care one for another, and where one member suffers, all the members suffer with it, and where one member be honored, all the members rejoice with it," and it is a fellowship of administration, because of the performances of the functions of the

body, "one member cannot say to another, I have no need of thee," not even the head to the feet. "Nay, much more those members that seem to be feeble are necessary."

In the Body of Christ this same fellowship exists: "Now ye are the Body of Christ and members in particular."

(To be continued)

The above article is the first installment of a booklet dealing with this inspiring subject in a helpful manner, a publication of the Berean Bible Institute of Australia. We can supply the booklets at eight cents each, two for fifteen cents.

Unity Convention

FIRST UNITY CONVENTION OF BIBLE STUDENTS JULY 30TH THROUGH AUGUST 5TH

"Why this Convention was planned:

"For a number of years, the Cicero Ecclesia, in common with other groups of consecrated Christians, has arranged its local Convention or Bible Conferences, which the Lord has graciously blessed to our spiritual edification. However, with the passage of time and an increasingly painful consciousness of the scattered condition amongst Bible Students today, our attention has been concentrated more and more upon the possibility, God willing, of arranging a yearly gathering-for a week-in some ideal vacation spot, which would attract a large number of the Lord's people; who though differing in "head," but united in "heart," might thus satisfy their hunger for fellowship with others of their brethren.

"We are very fortunate in obtaining the YELLOW BANKS HOTEL, in North Webster, Indiana, on the shores of beautiful Lake Webster. The rate for room and meals, for adults staying the full week, \$30.00 per person, and the rate for those that stay less than the full week, \$5.00 per day. Rate for children under 10 years of age, \$2.50 per day. The auditorium is in the building.

"The Cicero Ecclesia is reserving the time and place, but the success of the Convention is dependent upon you and your cooperation. Send in your suggestions and criticisms. A Convention of this kind has been longed for by many Bible Students for many years. Has your heart longed for fellowship in a gathering of this kind? If it has, then take steps now to attend this Convention.

"A pamphlet 'WHY THIS CONVENTION WAS PLANNED,' has been sent to many brethren. If you have not received your copy, let us know and we will be more than happy to send you a copy. For more information and details, write:

"BEREAN BIBLE STUDENTS CONVENTION COMMITTEE, Post Office Box 125, Cicero 50, Ill,"

Cotton Mather Letter

Religious Tolerance

Seventeenth Century Style

In the Year of Our Lord 1682.

To Ye Aged and Beloved, Mr. John Higginson:

There be now at sea a ship called Welcome, which has on board 100 or more of the heretics and malignants called Quakers, with W. Penn, who is the chief scamp, at the head of them. The General Court has accordingly given sacred orders to Master Malachi Huscott, of the brig Porpoise, to waylay the said Welcome slyly- as near the Cape of Cod as may be, and make captive the said Penn and his ungodly crew, so that the Lord may be glorified and not mocked on the soil of this new country with the heathen worship of these people. Much spoil can be made of selling the whole lot to Barbadoes, where slaves fetch good prices in rum and sugar, and we shall not only do the Lord great good by punishing the wicked, but .we shall make great good for His Minister and people.

Yours in the bowels of Christ,

- *Cotton Mather.*

The Question Box

Question:

John 12:31, 32 (King James Version) reads:

"Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me."

According to at least seven translations, verse 32 reads "when I am lifted up," in place of the words "if I be lifted up," and the best Greek texts show that the word "men" is not in the original Greek.

May we not understand by this that the drawing was consummated by the cross and that it involved not merely men but the drawing of *all things* to himself--to his possession (Psalm 2:8, Matt. 11:27); an Adamic world purchase -- dispossessing Satan of his possession (Matt. 4:9), rather than as a drawing to salvation which is the exclusive work of the Father during the Gospel Age (John 6:44)? Jesus well said with the cross in view "Now is there a judging (crisis or decisive moment) of this world." "Now the prince (or ruler) of this world shall he cast out." (Cast out by the judgment or decision of the cross as to who is the rightful ruler-who shall possess this world.)

Answer:

In their translations we find that some scholars retain "if" and some "when." Weymouth, who retains "if" in the text, gives "when" in the margin. It is the same word as in John 14:3 ("If I go and prepare a place for you, I will come again"). Here also Weymouth retains "if" in the text and "when" in the margin. However, in a footnote he points out that "the 'if' does not indicate any uncertainty."

Again, as all may see for themselves, the word "men" is shown, in the King James Version, in italics which indicates that there is no corresponding word in the Greek. It has been supplied by the English translators.

We would agree, then, that there could be no valid objection to a translation reading: "I, when I am lifted up from the earth, will draw all to myself."

Next we inquire: Does the word "all" refer to mankind, or to things, or to both mankind and things? We reply: According to our understanding of the passage it refers to mankind. It is mankind who are to be *drawn*. This word "drawn" could hardly be used, appropriately, of inanimate things. Inanimate things might be drawn, indeed, by a rope, or by a steam engine -- never by the cords of love.

However, it is true that when the whole race of mankind has been drawn to Christ and fully restored, such restitution will be accompanied by the "restitution of all things." The whole earth will then be as was the Garden of Eden. - Acts 3:21; Eph. 1:14; Isa. 60:13; Isa. 66:1; Isa. 51:3.

Again, in the question, reference is made to John 6:44 and the point made that the drawing of men to salvation during the Gospel Age is the exclusive work of the Father. With this we agree. However, we think the drawing, by Jesus, mentioned in John 12:32 relates not to the Gospel Age but to the Millennial Age.

It is a rewarding study to note the relationship which this text (bears to its context. It is part of a brief summary of the Gospel which our Lord gave his disciples just two days before his crucifixion, immediately following his interview with certain well disposed Greeks (John 12:20).

This Gospel summary continued with *a parable* about a corn of wheat which, unless it die, must abide alone, but which, if it were to die, would bring forth much fruit; -- a parable which, he well knew, could find its fulfillment and which he was determined should find its fulfillment only in himself (John 12:24).

It included also *a paradox* about losing one's life to save it, which his disciples were to understand was to apply to them, as well as to him, if after Pentecost they would, in very truth, be his followers (John 12:25).

This Gospel summary continued with *a promise* -- nay, a double promise: Part (1) "If any man serve me, let him follow me; and where I am *there shall also my servant be*"; Part (2) "If any man serve me, *him will my rather honor*" (John 12:26).

And then, to parable, paradox and promise he adds the remarkable *prediction* found in the two verses quoted at the head of this "Question Box" (John 12:31,32). These verses form, moreover, not a single prophecy but a four-fold prediction.

(1) The words predict, first of all, his death on the cross, as St. John himself observes: "This he [Jesus] said, signifying by what manner of death' he should die" (verse 33)

(2) Nor was it only his crucifixion the words foretold. Behind and beyond that shameful elevation he saw a glorious ascension into heaven. Literally rendered, his words would read, not when I am lifted up "from" the earth, but when I am lifted up "out of or "above" the earth. The Diaglott renders the words: "And I, if I be raised on high from the earth, will draw all to myself;" and in this peculiar phrase, whatever its first intention may have been, most expositors find a reference to his resurrection from the dead and his ascension to the right hand of God, as well as to the special manner of the death by which he was to glorify God.

(3) Next our Lord proceeds to tell the results of his death and of his triumph over death, the results of his being lifted up "from" the earth and of his being lifted up "but of" and beyond the earth.

One result, he tells us, will be that he will draw all men unto himself -- all men, that is to say, without distinction of race -- both the Jews who had rejected him and the Gentiles who are ignorant of him. And what could have seemed more improbable, more incredible than that? Who but he could have seen that his crucifixion would start a religious revolution which would spread throughout the world and lift and bind its scattered and hostile races into one new and perfect manhood? For two thousand years the whole course of history had been against any such idea. Through all those centuries God had had an elect people to whom, and to whom exclusively, he had confined the direct and immediate disclosures of his will. Was this divine (procedure to be changed all in a moment? Could it be that the unique grace so long shown to the Jews was now to be extended to all mankind? True, God had elected Israel only that Israel might 'be his minister to mankind, but in the pride of its election Israel had long forgotten the end for which it was elected.

Well, the divine procedure was, indeed, to be changed, although not all in a moment. First would come the call of the Church, which would occupy a brief space (two thousand years as we count time but only a couple of days from God's standpoint) During that period the Father would draw

to Jesus those who would constitute his Bride. Then, with her at his side, Jesus would proceed, through the Millennial Age, to draw all men to himself.

(4) Even yet, however, we have not exhausted this marvelous prediction-have not followed it out to its full scope. For, just as behind the death of the cross Jesus saw the resurrection and ascension into heaven, so behind and beyond the call of the Gospel Age Church, and after his own "drawing" power had been exercised during the Millennial Age, he foresaw and foretold the final triumph of good over evil.

Part of our question may be condensed, as follows: May we not understand that Satan, the prince or ruler of this world, is to be cast out, as the result of the judgment or decision of the cross; that is to say, cast out from such rulership? To this we reply: Yes, that is the proper thought; that is precisely what we are to understand from this passage.

In this connection, notice especially the force of solemn and picturesque phrase: "The prince of this world shall be *cast out*." Our Lord who before had seen Satan fall like, lightning from *heaven* now predicts that he is to be cast out from the *earth*. And this phrase "cast out" is every suggestive, for it is the technical phrase for excommunication, for the solemn and formal expulsion of one who has sinned against the light of a synagogue, a temple of any holy place or community. To affirm, therefore, that Satan is to be cast out of the world implies that he has no right in it. *It implies that the world is (or is to become) a holy place* -- (may God hasten the day), a place sanctified by the divine presence, and therefore a place for which Satan is unfit, in which his presence is a usurpation and an offence, from which he is to be solemnly and forever expelled.

As yet, indeed, we see not that he has been expelled from the world or even from the Church. But he who came to destroy the works of the devil, he who is able to measure all spiritual forces with a precision to, which we cannot pretend, and to calculate the issue between good and evil with an infallible prescience-he it is who here assures us that as the result of his coming into the world, his death for the world's sin, and his judgment or rule of the world, the power of evil is to be broken, that the supreme representative of evil is, to be overcome, dethroned, driven out. He pronounces the issue certain, however long the conflict, the campaign, may last. He affirms that the temple of the world (God give us faith to believe that this world is yet to be a temple) is to be purged from whatsoever offendeth, or loveth or maketh a lie. The prince of this world has been judged, self judged and self-condemned, in that he stirred up men to reject their wisest and best, set himself and tempted- them to set themselves against the supreme revelation of the righteousness and love of God. Sentence has gone forth against him, and in due time that sentence will infallibly be carried out. Oh! it is a great promise, alive with the inspirations of courage and hope, and may well nerve us to carry on the conflict with evil in ourselves and in the world around us, which often looks so hopeless that we grow weary and faint in our, minds. Failure is impossible, however imminent it may seem. Victory is certain, however improbable it may appear, however distant it may be.

But though he is to displace the prince of this world, our Lord will not be, as the Jews expected him to be, only another and a better prince of this world. He is to be lifted up, lifted out of and above the world. To him the elevation of the cross, the throne of love, is but an emblem of his elevation to heaven, the throne of power. From thence he will *draw* men -- draw them by the sweet and healthful influences, by the gentle compulsions of the love he has shown for them and revealed to them, until at last they shall all come to him -- all, that is to say, who do not willfully resist him, and be changed into his image, clothed with righteousness, crowned with the glory and honor of perfection; some, the Church, to share even in his nature and throne; all to partake of eternal life, made possible through his sacrifice.

The scope, then, of this prediction is very wide. It is charged with the music of a hope that reaches beyond this present life. It presses on through century after century, unfulfilled or fulfilled only in part, and will never tire nor rest until it shall close in the complete fulfillment of a redeemed race, dwelling in an earth from which the curse has been removed. It conducts us from the travail of the cross to that supreme moment when, seated on the throne of universal dominion, Christ shall see of the travail of his soul and be satisfied, when, having subdued all things unto himself, he shall deliver up the Kingdom to God even the Father, that God may be all in all.

- P. L. Read

The Elect

"Elect according to the foreknowledge of God the Father, in sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ." - 1 Peter 1:1,2.

ONE has very wisely written: "Election should be considered, not so much as a dogma to be believed, as a fact to be felt and rejoiced in." The preciousness of the thought that we are elected lies in -the fact that ours is an election "according to the foreknowledge of God." The possibility of our attaining the thing to which we are elected, the ultimate goal, is guaranteed by his wisdom and foreknowledge. It is not a thing to be wondered at that a subject so inspiring and of such great importance should have been frequently discussed, nor that with so little told us on the subject in the Scriptures there should be divergence of opinion regarding some points in connection with it. It will not be our purpose to discover the truths that are not revealed, but rather 'to come as near as we can to understanding the inspired statements relating to this subject.

To prepare our minds for a proper understanding of our subject, let us first of all disabuse them of the thought that one elected can never fall from grace. On the contrary, we are told that there are certain conditions under which, if one does fall, it is "impossible to renew him again unto repentance." All are familiar with the Scriptures that tell us of those who are going to fail to "make their calling and election sure." "Ye knowing beforehand beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." Satan would like to make us believe we do not have to put forth any effort because God has predestinated us. And he has "predestinated" us, but the Greek dictionary says the word means merely to "mark out beforehand, to limit in advance." What he marked out beforehand is that all who make their calling and election sure must, to do so, be "conformed to the image of his dear Son." Whatever conclusion we reach as regards the meaning of our text, it must be one in harmony with such plain statements as these. We cannot afford to risk our own eternal welfare or that of any that might attend to our word, by shutting our eyes to any sanctifying truth of God's holy Word, whether the flesh deems it to be pleasant or unpleasant. - Heb. 6:4-6.

Many precious hours have been devoted to controversies as to whether it is the individual that is "elect" or the community of saints. That point we will not go into further than to remark that since Brother Peter has addressed his general Epistle to the elect sojourners of the dispersion," evidently he was not intending to imply that the whole company of the sojourners of the dispersion is elected to any position, but that there were individuals among the people of that description who have been so honored.

As long as one is ignorant regarding the meanings -of words, he can be led into a great variety of errors.

Our first consideration therefore will be the consultation of those who are authorities regarding words in the Greek language. There are three words we must understand in order to have a clear knowledge of our subject. Each of these words has given Christian students some, trouble, and all because of our inclination to bring God down to our own level. It is impossible, for instance, to fully understand God's foreknowledge from a merely human standpoint. Faith alone can accept the extent of either his knowledge or his foreknowledge.

HUMAN FOREKNOWLEDGE

We have a great deal of experience with human foreknowledge and show no surprise when men foreknow certain things. There is a text which says that we all have a certain kind of foreknowledge: "Seeing ye know these things before." Our knowledge in this instance is because we have been informed by the One who does know. Much also of our foreknowledge is, however, the result of experience, and this kind is one of the very common things. Any housewife can tell you that certain items combined and properly 'baked will turn out to be bread, while with slight variations cake or some other delicacy for the table will result. We are not -at all surprised to find she has this foreknowledge. Should we suppose then that our heavenly Father cannot put six thousand years together and positively know what the result will be? - 2 Peter 3:17.

"Known unto God are all his works since the foundation of the world." (Acts 15:1,8.) Though we are told this is not to be accepted as the best reading of the text, we can safely assume that he who numbers the hairs, of our head, knows equally well every experience of his children and what the result will be for those who "learn" by their experiences. Undoubtedly he even knows which ones are going to have the patience necessary to learn the required lesson, and how long it will take that patience to do its perfect work. This means that he knows all the combinations of circumstances that will come into our lives and what the effect of each combination will be. How else could he be "working all things after the counsel of his own will"? His ways are too wonderful for us to comprehend, but faith, laying hold on that text, can "take pleasure in weaknesses, in injuries, in necessities, in distresses, *for Christ's sake.*" These are the tools that do the work of preparing the Christian unto the day of that "eternal weight of glory:" "We have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God. And not only so, but we also rejoice in our tribulations: knowing that [we are not merely elected to the high station he has planned for us, but that it will be attained -through the] tribulation [that] *worketh* steadfastness; . . . approvedness, . . . hope." "If ye endure chastening, God dealeth with you as with sons," sons for whom he has predestinated sanctification. But the process requires enduring to the end. Those who so endure are the overcomers, and only such can truly say with the Apostle, "Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?" The overcomers are such only because they have the same inspiration that he had: "As it is written, For *thy sake* we are killed all the day long; we are accounted as sheep for the slaughter." But, for some, these things- cause discouragement, stumbling, and even a final falling out of the race. Therefore, 'we cask, May this not come even to some who have of Paul's spirit? "Nay, *in all these things* we are more than conquerors *through him that loved us.*" That he could love such as we, and love us so, is indeed knowledge too wonderful for us: Eph. 1:11; 2 Cor. 12:10; 4:17; Rom. 5:2; 8:35; Heb. 12:7.

Two thousand years ago the Father knew the "day and the hour" when the Son could and would return for the Bride that had made herself ready. Therefore it is evident he knew just how long it would take too work into each individual all those characteristics that would have his approval,

just how long it would take for patience to do her perfect work, leaving us each "perfect and entire, lacking nothing." -Matt. 24:36.

Perhaps few of us can complete our course without very severe experiences, trials of the flesh, the world, or the Adversary, since the ways of the flesh are firmly established in us, and we are very slow to give the human nature the necessary pummeling, a "browbeating" such as that to which the Apostle subjected his. For those, however, who are of a more sympathetic nature there may be the privilege of escaping much, by being "companions of them that were so used." - Heb. 10:33.

WISDOM, FOREKNOWLEDGE, AND PREDESTINATION

Stupid conceited flesh would take itself as the standard and expect all other called ones to correspond to it as the pattern, forgetting that if there is a transforming work going on, each day should find a somewhat different manifestation from that of the previous day.

Perhaps it is not quite so strange that some should think that all the glorified saints will be exactly like themselves when the work of transformation into the likeness of our heavenly pattern shall be complete. Or even that the contrary view should be held, that different types of individuals have been chosen in the present time so that they will be able to deal with the different types that will "be represented in humanity when the restoration begins. According to 2 Timothy 2:21 every purged one will be "a vessel unto honor, sanctified, meet for the Master's use, *prepared unto every good work.*" If applying this only to the present time, as some think the context indicates, the writer would still feel justified in concluding that the divine wisdom that makes so universally useful in the present life would be no less generous regarding that time when we will be "presented faultless in his glorious presence."

That there are great differences in our abilities in the present life there can be no doubt, as our own experience and those of the early church indicate. (1 Cor. 12:4-6.) It is evident, too, that the same will be true in the future as regards their duties (Luke 19:15-19) and also their glory. (1 Cor. 15:41.) But we can have no doubt that divine wisdom and power will combine to prepare the golden vessels so that throughout eternity they may be used in whatever sway God shall have planned. As he alone is wise enough to predetermine what the works of eternity shall be, so he alone foreknows what characteristics are necessary to his eternal (purposes. Thus predetermination and foreknowledge, though different, are closely related. As evidence that they are different note the use of the two thoughts, in Acts 2:23: "Him being delivered up by the determinate counsel and foreknowledge of God." This definitely differentiates them. The scientist that predicts an eclipse at a certain second neither caused nor, foreordained anything. He foreknew. No one would be foolish enough to argue to the contrary on that point.

God's foreknowledge has not failed because we made some mistakes in the past. Our errors are not based on God's statements, but on our interpretation of them. By these we were in fact proving the foreknowledge which inspired the prophecy that in the last day there would be some headiness, some leaning to our own understanding instead of waiting on the Lord, some arriving at conclusions by inference instead of by the inspired Word. Yes, evidently he knew 2,000 years ago the mistakes we would make, just as he foreknew the faithlessness of Israel in the wilderness, and therefore led them into that experience to humble and to prove them. Let us not fall under the same example of unbelief. Let us look, rather, to the God of foreknowledge for our guidance, not trusting our guesses as to what the future will be, or when the end; but be absolutely sure that every link in our chains is forged in the faultless workshop of him who is too wise to infer. Ours must indeed be the last days, for it is a time marked by much speculation that is called Bible

study, "headiness" instead of the "beheaded" condition, even plain instructions of teachers sometimes being interpreted instead of heeded.

"Called us . . . according to his own purpose and grace," and "elect according to the foreknowledge of God"! What courage should come to those who, read these phrases. Face the enemy, and know that victory lies ahead, if we can just remember that God could not make the mistake of inviting into the race one who was incapable of victory. It is according to the foreknowledge of God we are called. March on to victory in that phrase. We came not of ourselves but because he called us; and he knew that we could be not only overcomers, but more than overcomers through Christ Jesus who loved us and strengtheneth us. - 2 Tim. 1:9; Rom. 8:37.

Inspiration uses the potter and his workmanship as illustrations of the Lord's work with the Church. As to the blending of colors in the design there is much of chance; but this is not a feature the Bible uses as its illustration. The Bible illustration has to do with the form of the vessel and therefore the use for which it shall be fitted. These are not a matter of chance. The form and the use are entirely determined by the Potter's skill; and he knows, too, the exact heat and time required to burn into the clay permanently the delicate lines his hand has traced, lines conforming to his own character. When the work is done, the image of the heavenly artist will be eternally impressed there.

ELECTION IN HARMONY WITH FREE WILL

Conforming to the character of the Father and the Son is a long, long process for those who had so little to start with. That state of complete conformity, however, has to be reached if we are to reign with his Son; but, thank God, it is his own hand that traces every line of that image. Only he who made the original can reproduce that likeness in those he has elected, or chosen, as eligible. The (basis of that choice is one of the secret things that belong to him. - Deut. 29:29.

In the Greek, "elect" is formed of two words. The first, meaning "out of," denotes exit or emission out of a place of origin, and then a separation from that place. This thing which comes out must have been *in* something or in close connection with something before. This portion of the word indicates that even for the initial step of our Christianity we are indebted to God. It is by his election that we are delivered out of the world and its influence, mentally and spiritually separated from it by the cross of Christ, crucified to the world and the world crucified to us. The other portion of the word means "to lay forth; lay aside; lay out *together*; cause to lie down; collect; [arid then finally] to pick out." Of course when he invites and the called ones have but little desire to respond, or if the desire is short lived, God is not one to force his choice on any. Only when we have joined the general assembly of the saints will we know what a wonderful "Collector" our heavenly Father is, and what havoc we (would have wrought if we had been permitted to do any of the choosing. - Gal. 6:14.

As an example of election: There are contests where musical young people in a community come together to perform before judges, and the one in that state who averages the highest in his marks is elected to a national contest. Then from all engaged in that national contest just one makes "his calling and election sure." Thousands who were favored with a call have failed; but "one receiveth the prize." The election is not an assurance of receiving anything, but is merely an invitation to "run for the mark of the prize of the high calling," and success awaits only those who so "run as to obtain." So it is in our contest. Each must give all he has to the running, "giving all diligence," not "entangling himself with the affairs of this life," but saying with the Apostle, "This one thing I do." The poorest and the best of the runners will give all the glory to God, for "It is

not of him that willeth nor of him that runneth, but of God that sheweth mercy." - Phil. 3: 13, 14; 1 Pet. 1:5; Rom. 9:16.

"Speaking strictly, there is no foreknowledge, no more than after knowledge with God; but all things are known to him as present, from eternity to eternity. Election in the Scriptural sense is God's doing anything that our merit or power has *no* part in. The true predestination *is*, first, he that believeth shall be saved from the guilt and power of sin; second, he that endureth to the end shall be saved eternally; third, they who have received the precious gift of faith thereby become the sons of God to walk as Christ walked. Promise and duty go hand in hand. All is free gift, depending, in the final issue, upon our future obedience-to the heavenly call." - John Wesley.

How many of us if we had lived in the eighteenth century could have expressed so much truth on those subjects? Even if we had known John Wesley personally, we could, not have judged whether he well enough lived the truths he expressed in the above to be classed as an overcomer. We do have a little fear for the one who feels capable of making rules that 'would shut out of the Kingdom one of that or any other century. If we have faith enough to let our heavenly judge decide the matter, and love enough to accept Brother John if the Father declares him faithful unto death," we too will have a chance of being with him there. We would suggest that if we have decided for some that they cannot gain an entrance into the Kingdom, it would be well to carefully examine our reasons to make sure they are not of human origin; for if they are, they may shut ourselves out instead of the one we judged. The fact that our brains are not able to discover anything wrong with our reasoning gives us not the slightest evidence we are right.

If God had asked us to elect ancestors for Jesus, we would not have elected the murderer of Uriah, or Rahab, to even run for such a position, nor the wholesale murderer of Philistines to be an "Ancient Worthy." Nor would we do any better selecting the membership of the Bride Class. In fact, we cannot even think -of any reason why we ourselves should be among the invited -ones. How then could we possibly have the wisdom to pass on the availability of any one else? If one has heard the call, it is not for *him* to argue with the Lord over that, but have the faith to start at once in the race. Some are afraid to make a consecration to their God. All kinds of excuses are made. "Elect according -to the foreknowledge of God" settles them all-since he never issues an invitation to one who cannot make a success as a runner. He knows not only the runners, but also the race course.

Perhaps the poorest excuse ever offered is, "I am not good enough." No one is. Those who think they are, have much to learn before they can run successfully. The "chiefest of sinners" and 143,999 like minded ones are those who will find the "crown of righteousness" awaiting them. - 1 Tim. 1:15; 2 Tim. 4:8.

But is there nothing to it except elect according to the foreknowledge of God? Oh no, it is not quite so simple as that. According to the Diaglott, Peter says this election is "in sanctification of spirit." We must "so run *as* to obtain," and that will mean using the truth *as it was intended to be used-that* we may be "sanctified through the truth." Some would try an easier way: the collection basket, belief of the right set of doctrines, tract distribution, preaching the truth, etc. - Phil. 2:16; 1 Cor. 9:24; John 17:17.

Peter's phrase is not too strong. When one gets *in* anything he is completely surrounded, submerged. Water baptism can be taken as a *good* picture of the condition of those *who* have the spirit to become overcomers. Truth for such is no longer something to argue about, but something by which one may be transformed, re-formed, formed over into his likeness. The whole life becomes just one thing, sanctification. All the other good and necessary things are made to work

toward it. That individual lives the truth, and lives for more truth, that it may have the more sanctifying power for him.

Later *in* the chapter Peter writes about "purifying your souls," and associates this process also with "the truth but it is not by just knowing the truth, but "in obeying the truth through 'the spirit.'" It is the "spirit of the truth" that will get us into the Kingdom. That is a precious and very important phrase that was often on the lips of our Master. He evidently realized that the temptation would be to be satisfied with ourselves just because we know some things. Perhaps the many testimonies about how long we have *known* the truth, and the absolute silence as to how long we have *lived* the truth, indicates that still more needs to be known about the necessity of having and demonstrating the "spirit of the truth."

Does it seem incomprehensible that some would turn down an invitation from our heavenly Father to run for "the mark of the prize of the high calling," to receive, if successful, by far the highest reward that ever will be offered? It is a thousand times more incomprehensible that anyone would fritter away time with the foolish things of this world after "having tasted of the heavenly gift." Still greater is the folly of using sanctifying truth for any such degraded purpose as to pamper pride -- to win out in some argument. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things [the problems in addition he has just outlined], ye *shall* never fall: *for so* an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. Wherefore I will not be negligent to put *you* always in remembrance of these things, though ye know them, and be established in the present truth." - 2 Peter 1: 10-12.

- P. E. Thomson.

Annual Meeting of the Institute

Members of the Pastoral Bible Institute are hereby reminded of the privilege which is theirs of nominating in the pages of this journal the brethren they wish to elect as directors for the fiscal year 1950-51. While the attention of new members is especially drawn to this matter, we desire to emphasize in the minds of old members also, not only the privilege, but also the responsibility which = continued association with this ministry brings.

All should be aware of the fact that the affairs of this Institute are in the hands of seven brethren who are elected from the Institute's membership to serve for a period of one year or until their successors are elected. The next annual meeting *will* be held Saturday, June 3, 1950, at 2 p.m., in the parlors of the Institute, 177 Prospect Place, Brooklyn, N. Y.

The brethren whose term of service will expire are:

B. F. HOLLISTER
H. E. HOLLISTER
J. C. JORDAN
J. T. READ
P. L. READ
W. J. SIEKMAN
P. E. THOMSON

The brethren named above are pleased to report that a spirit of Christian love and harmony exists in their midst; and they have reason to believe that the Lord has seen fit to bless their association in this ministry. They realize, however, that those carrying on any work often fail to see opportunities for improvement and expansion apparent to others not charged with such responsibility. For this reason changes in office not infrequently have beneficial effects. They desire above all things that the work of the Lord (for the furtherance of which this Institute was formed) be prosecuted with the greatest possible efficiency, and to this end are ready cheerfully to step aside for others whom the membership believe to be fitted for the work. They therefore urge upon all the members of our Institute that they make this a special occasion of prayer, and they also earnestly pray that our Father's will may be expressed in the vote of the members.

If after prayerful meditation any are led of the Lord to nominate brethren, and will forward the names and addresses of such brethren so as to reach this office on or before April 3, 1950, such names will be published in the May issue of the "Herald," that all members may have an opportunity of voting for them.

Encouraging Messages

Dear Brethren in Christ:

Greetings and brotherly love in the name of our dear Savior. With this I want to pay my subscription price for the "Herald" for 1949 and 1950.

I want to tell you that we appreciate very much the spirit of your periodical, as well as the precious contents and articles. From time to time, as space permits, I am publishing a translation from the "Herald" in the "Burning Lamp" ("Brennende Lampe") and I am convinced and know from the brethren's remarks that they are appreciated very much by our readers. Recently I translated the three parts of the splendid article "Acceptable Sacrifices" with which I feel in full harmony. The translation will be published in the next or second-next issue of our Monthly. I felt compelled to shorten a little the introductory part which does not touch the very essence of the article. It is because I wish to publish the whole article in a single " issue of our periodical. I find that the above-named article is very comforting and confirming for the consecrated ones.

I hope that you are continuing your blessed work with the Lord's help, and wish you his *rich* benediction.

Yours *in* his blessed service,
W. H. -- Sweden.

Dear Brethren:

Rejoice in the Lord always: and again I say, Rejoice. *The Lord is present.*

By the grace of our Father of glory and the protection of our Lord Jesus Christ, we pass over the year 1949. The Lord has kept us under his mighty hand, and by his grace *we* are able to rise above all our trials and the circumstances of our lives. Let the holy name of the Everlasting God be glorified. As we enter into this new year, let *us all* make a firmer resolution to serve the Lord and his people in love. He who has kept us in his holy truth to this day, will keep us in this present year. In him we will be secure until the end of our lives. God be with you.

All the brethren of Athens send to you all, Christian love and best wishes for the year. *Also I*, with my wife and sister, send you our love in Christ, with best wishes for the year 1950, and ask that you continue to send the "Herald."

Your brother in the one hope and faith,
D. C. -- Greece.

Dear Friends:

I received my books sometime ago and have read and studied them with much comfort and peace of mind for they came to me at a time when was indeed in great sorrow, having found my dear husband a few months past in the sleep of death, from which I just cannot, get over. The shock was so great that nothing can heal the wound it left in my heart. We have one child who was eighteen yesterday (a Valentine) and he is very much interested in the Bible and prayer and God.

He has been asking me questions since his father's death that I cannot answer so I am coming to you and trust you will help me with this matter.... Every morning I read some from the Bible and every night we pray together before we go to sleep. Our boy has been praying since he was one year old and I trust you dear friends will pray for us, for I believe there is nothing in this world more powerful than an earnest prayer to the Almighty God. He has surely answered many, many prayers for me and my blessings are beyond counting.

I am going to pass my books, Divine Plan. of the Ages and Daniel the Beloved of Jehovah, on to my friend to read, and I should be glad to receive six more copies of each of the tracts for friends and neighbors.

Thanking you so very much for everything, I am
Your sincere friend in the Lord,
Mrs. M. K. -- Pa.

My very dear Brother in Christ:

The time being so short, surely it could be no harm to speak occasionally, if not "often one to another." I cannot tell you in words, dear Brother, how much benefit I feel from the privilege of meeting you face to face, and sharing thus of your serving. I trust you continue to be "greatly blessed" in the same, as you have mentioned on past occasions.

Today, the word of Truth appears to me as a great scroll opened crosswise and arranged as a great puzzle. What has been unrolled of the two ends seems easy to understand and to fit in, but in the center lies the very obscure and difficult part. A very great company have gathered around' to solve the puzzle. Many have looked carelessly into it and so feel it is all very simple, and not necessarily a whole life's work. A small number, however, have been more diligent and so discovered that there was, hidden in its midst, a very deep secret which makes a complete whole in perfect harmony. Should I suggest (as a Brother and myself at least have agreed) this secret to be "If any man have not the Spirit of Christ he is none of His." Of this number also the greater majority have set about with much zeal and zest to solve. Some will say its solution is "Give all my goods to feed the poor," others "Give my body to be burned," etc.; but the very few have learned that "The secret of the Lord is with them that fear him, and he will show them his covenant," so they humbly set about to make the most of all the daily experiences of life, considering these as so many opportunities of buying "oil," or the Holy Spirit.

I trust you will pardon this letter, *as* it's just the thoughts of the last few days and nights put in very crude form. We may never meet again in the flesh, but we can be one in spirit. Indeed, I feel we may not long have opportunity to converse in print or writing, and this is what prompted me to do so.

Lovingly, your sister by mercy and grace,
E. B. - Ireland.