

THE HERALD OF CHRIST'S KINGDOM

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Annual Report of the Institute

Since we have again arrived at the end of the fiscal year for the Institute, it is incumbent upon us to render a report of its activities during, the past year to its members.

As we look back over the year and its accomplishments, it is not one in which we can take much satisfaction or self-approval, but as Jesus, as recorded by Luke, Said, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants." We trust, however, that through the intercession of our Advocate it may be acceptable to the righteous Judge.

There are two things that each consecrated member should always remember: First, "This is the will of God [concerning you] even your sanctification"; and second, "Preach the Gospel to all nations as a witness." 'So each member of the Institute should realize that its service can be fully effective only when each member cooperates in that service, and as it is prospered by the Lord.

PILGRIM SERVICE

This service has been carried on as extensively as possible with the brethren available and has included extensive trips through the United States, also in Canada and Great Britain. Speakers have been supplied to serve many conventions arranged by the friends.

Miles traveled	80,565
Meetings held	585
Attendance:	15,300

CORRESPONDENCE

An effort is made to answer as fully as possible all letters received, but due to limited office personnel answers cannot always be as complete as we might desire. Many letters have been

received from our brethren in Europe and some have been published to let the readers of the "Herald" know and share in the knowledge of their many trying as well as joyous experiences. All communications offering suggestions or constructive criticism are appreciated and referred to the Board of Directors or to the Editorial Committee.

Letters received	3,920
Letters sent out	5,088

OTHER FIELDS

The publication of the "Herald," as well as the Revelation and the Daniel Volumes has met with general appreciation by the brethren.

Public meetings have been arranged as opportunity afforded and an effort made to preach "the Glad Tidings of Great Joy to all people." There are also numerous tracts provided for judicious use in spreading the message.

There is still opportunity to send food and clothing to those in need of them in Europe, as a result of the war, and some funds have been sent to the Institute for such use, and much appreciation expressed by those receiving assistance therefrom.

In conclusion, we can only say, it is our desire, "Thy will be done, Oh Lord."

JAMES C. JORDAN, *Chairman.*

"With quivering heart and trembling will
The word hath passed thy lips,
Within the shadow, cold and still,
Of some fair joy's eclipse.
'Thy will be done!' Thy God hath heard,
And He will crown that faith-framed word.

"Thy prayer shall be fulfilled - but how?
His thoughts are not as thine;
While thou wouldst only weep and bow,
He saith, 'Arise and shine!'
Thy thoughts were all of grief and night,
But His of boundless joy and light.

"Thy Father reigns supreme above;
The glory of His name
Is Grace and Wisdom, Truth and Love,
His will must be the same.
And thou hast asked all joys in one,
In whispering forth, 'Thy will be done!'"

Report of Annual Meeting

The Chairman of the Board, after opening the meeting with a hymn and prayer, stated the purpose of the gathering and called in turn for nomination of brethren for permanent chairman and secretary of the meeting. Brothers J. C. Jordan and P. E. Thomson were elected to these posts. The minutes of June 4, 1949 having been read and approved, Brother Jordan read the report of the Board, which also was approved as read. Certain statistics not being at the time available it was voted to dispense with those and await their publication in the "Herald."

The treasurer, Brother P. L. Read, next gave his report verbally, stressing our chief asset as the Lord's favor and the good will of the brethren. His report in detail, with that of the auditors, approved with thanks, is appended herewith.

Following the reading of the lists of new and deceased members, the Chair appointed Brothers T. P. Tillema, L. Newman, and C. M. Glass as tellers for the counting of the votes and ballots. During their absence an opportunity was given for the making of suggestions that might lead to more effective and larger service for the Institute, and opportunity also for praise and testimony. There followed an intermission for fellowship, lasting until the return of the tellers, who reported the re-election of the old Board: Brothers B. F. Hollister, H. E. Hollister, J. C. Jordan, J. T. Read, P. L. Read, W. J. Siekman, and P. E. Thomson. The Chair thanked the tellers for their work; and having stated the procedure of recent years, it was voted to leave the ballots in the hands of the Secretary to be destroyed at the end of six months. A vote of thanks to the tellers for their work was moved and unanimously approved.

Motion to adjourn being approved, the meeting closed with a hymn and prayer.

The meeting of the new Board which immediately followed, elected as officers: Brothers J. C. Jordan, Chairman; J. T. Read, Vice-chairman; P. L. Read, Treasurer; P. E. Thomson, Secretary; J. T. Read, Acting Secretary. As Editorial Committee: Brothers B. F. Hollister, H. E. Hollister, J. T. Read, W. J. Siekman, and J. B. Webster. Brothers elected for full time pilgrim service are Brothers H. E. Hollister, J. T. Read, and P. E. Thomson; part time: Brothers Roy Benedict, C. Czohara, J. E. Dawson, F. A. Essler, C. M. Glass, A. Gonczewski, E. W. Hinz, B. F. Hollister, A. Jarmola, J. C. Jordan, W. Lankheim, C. Loucky, G. Oberg, W. H. Peck, F. W. Petran, P. L. Read, C. G. Reynolds, W. C. Roberts, W. J. Siekman, T. G. Smith, T. P. Tillema, W. Urban, A. L. Vining, J. B. Webster, E. D. Worcester, and J. Wyndelts.

Treasurer's Report

Inventory and Sale of Books

	Inventory	Sales
Pocket Edition, Divine Plan	627	162
Revelation Exposition, Volume I	753	43
Daniel Exposition	807	41
Hell Booklet	1,064	242
"Our Lord's Return" Booklet	1,002	210

Balance Sheet April 30, 1950

Assets

Cash-On hand and in bank		\$11,297.67
Accounts Receivable		54.34
Inventory of Books, etc.		
Pocket Edition-Divine Plan	\$231.99	
Revelation Exposition-Vol. I	376.50	
Daniel Exposition	403.50	
Hell Booklet, "Our Lord's Return,"		
Booklet, Tabernacle Shadows, etc	<u>212.71</u>	
Total Inventory		1,224.70
Annuities Receivable		7,725.30
Property at 177 Prospect Place, Brooklyn, N. Y		12,000.00
Total Assets		<u>\$32,302.01</u>
Less: Liabilities		<u>none .</u>
Net Worth (as per statement below)		<u>\$32,302.01</u>

Statement of Income and Expense and Analysis of Net Worth May 1, 1949 to April 30, 1950

Income

Contributions-General Purpose		\$ 6,065.31
"Herald" Subscriptions		1,204.43
Gain on Sale of Books, etc.		46.83
Rental Income		<u>569.00</u>
Total Income		<u>\$ 7,885.57</u>

Expenses

Pilgrim Expense	\$3,166.94	
Printing and Mailing "Herald"	2,142.81	
Allowances to Office Staff	2,796.78	
Allowances to Pilgrims	none	
Free Literature	66.83	
Maintenance of Property, including taxes, gas, electricity, insurance, and repairs	1,049.20	
Comfort Committee Expense	574.36	
Office Expense	<u>299.82</u>	
Total Expense		<u>10,096.74</u>
Net Expense for fiscal year		<u>2,211.17</u>
Net Worth, May 1, 1949		<u>34,513.18</u>
Net Worth, April 30, 1950 (as per Balance Sheet above)		<u>\$32,302.01</u>

Statement of Auditors

The books of account and record of the Pastoral Bible Institute, Inc., were examined by us, covering the fiscal period from May 1, 1949 to April 30, 1950, and in our opinion and to the best of our knowledge and belief they show the correct historical record of the above mentioned year. The foregoing financial statements are in agreement with the said books of account.

THOMAS P. TILLEMA, FREDERICK A. LANGE, LOUIS NEWMAN

The Christian's Heritage of Peace and Joy

"Rejoice in the Lord always: and again I say, Rejoice. Let your forbearance be known unto all men. The Lord is at hand, . . . And the peace of God, which passeth understanding, shall guard your hearts and your thoughts in Christ Jesus." - Phil. 4:4, 7.

IN ORDER to get the full import of these texts, it is necessary to note the circumstances which led Paul to write them. In two preceding texts he has mentioned the names of two seemingly capable sisters in the assembly at Philippi, who have been estranged over some unmentioned controversy, and he has asked the assistance of some brother whom he affectionately styles, "true yoke-fellow," soliciting his aid in bringing about a reconciliation. The nature of the appeal made to these two women, Euodia and Syntyche, suggests that their characters as well as their services were a real asset to the Philippian Church, "for," he writes, "they labored with me in the Gospel." We may think of them then as sincere, warm hearted characters, both of them revealing a spirit of true devotion to the Lord and his cause, and quite possibly it was this energetic spirit which caused the rift that had temporarily disrupted what we may believe had been a congenial and happy fellowship. But the disagreement had not been managed as well as it might have been, had a more tolerant and moderate view been taken by both. This is the import of the Apostle's words, "Let your forbearance be known unto all men"; or as the Authorized Version gives it, "Let your moderation be known unto all."

it is evident that from the very beginning of the Church's history, it has been difficult for all, even the most sincere of heart among God's people, to see eye to eye on every point of faith and practice. And alas, on far too many such occasions, self has come in, coloring and deepening the disagreement until the breach is made permanent. No wonder that Paul, observing the havoc these misunderstandings can create, so tenderly entreated the Ephesian brethren to "grieve not the Holy Spirit of God," whereby they had been "sealed up to the day of redemption." And to this end he urges them to "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." - Eph. 4:30-32.

WHAT RECORD ARE WE LEAVING?

What the question or issue was that brought about this disagreement between Euodia and Syntyche we are not told, and it is not important that we should know. Paul *its* not concerned with the question itself, but holds both sisters wrong in letting it be a cause of estrangement, and so addresses his entreaty to them, both in the same terms, namely, to "be of the same mind in the Lord," in other words, to agree in Christ and be *done with* their disputings. We should be glad to know that two such splendid characters as these women evidently, were, received this advice of Paul, and thereafter found that they could have a true unity of the Spirit, though perhaps of the same opinion still on the matter *which* nearly parted them one from the other. We cannot but wonder what their reactions would have been had they been told at that time that the only thing concerning them to go into the records of Philippian Church history, to be read by future members of the Church of Christ, would be this quarrel between them over some matter unworthy of mention in the record. Surely they would have deprecated the fact that such was the occasion for placing their names before the entire Church of all the Age.

How then will it be with ourselves? Will our record be less regrettable? Will we have made the largest impress on pages being written today, by our unwise magnifying of matters relatively unimportant, or will we have made that largest impression by living so in the spirit of the truth

that the record will be one no read with joy and gratitude? Well indeed may we pray, "So let our daily lives express the beauties of true holiness," and earnestly desire to live and "speak and act aright," that future days may never be saddened by recollections of a failure to rise above inevitable differences of thought among even those of whom an Apostle could write, "they labored with me in the Gospel."

CHRISTIAN LIFE RISES ABOVE THE LESSER THINGS

This incident conies to our attention immediately following one of the most be beautiful of Paul's declarations of his own concentration on the things that are really vital. Turning to the previous chapter we find him telling of his own rejoicing in Christ, and expressing the firmness of *this* purpose to press on until he has laid hold of all than *for* which the Lord has laid hold on hilt. To know Christ and the power of his resurrection is, he declares, his determined objective. And this vision of thee great realities of his high calling in Christ was habitual with our beloved Brother Paul. In the preceding epistle, Ephesians, we see him lifted up in *spirit* with this same elevating perspective, rejoiced in heart by the very greatness of *God's* grace toward the sanctified in Christ Jesus. In Chapter 1 alone he uses the words "we" and "us" no less than nine times in eight verses, and in every one of these texts he is drawing attention to revelations of 'the matured Christian's heritage in Christ which, if rightly apprehended, will elevate our spirits and "guard our hearts and our thoughts in Christ Jesus" against all the distracting influences whereby the things that matter most may be so easily eclipsed.

With such a vision of the true facts of Christian life, Paul could never be occupied with relatively unimportant things. Having seen the vastness of our intended inheritance yin Christ, how inconceivable it would be to find 'him content to live within the limited boundaries which, were far too often the limits of vision and attainment of some in his day, even as it is in ours. In contrast then, to this spiritual perception which well qualified Paul to distinguish between greater and lesser things, we have in the case of Euodia and Syntyche an illustration of the commonest kind, showing how, when the mind of the Lord is not active in us, comparatively trifling things will- assume a magnitude that does not belong to them. The remedy Paul offers for this impaired spiritual vision is still the same: Call to mind your heritage, and "Rejoice in the Lord alway: and again I say, Rejoice."

CHRIST THE CENTER OF UNITY AND FELLOWSHIP

Turning back the pages of Israel's history where much has been preserved for our edification on whom the ends of the ages have come, we find a record of fluctuating revivals and backslidings among that favored nation. This history of Nehemiah contains the story of one of these times when the presence of God became again a power in their midst. There we find the antecedent of Paul's confidence in the power of joy to give people a realization of inward strength against all outward circumstances. Te Israel the word was, "The joy of the Lord is your strength." (Neh. 8:10.) Who that knows anything of real Christian life will dispute the fact that the joy of the Lord still retains all its invigorating power and that when joy rules the heart it minimizes the difficulties and gives peace. Does not Church history bear testimony to this same fact, revealing that the high spots in' its power and effective testimony were those all too few occasions when by some providential leading of the Lord, there was a lifting up out of confining and vitiating circumstances, into higher conceptions of Christ's power and presence, which found expression in grateful song: "O how happy are we who in Jesus agree." The dark regrettable pages of Church history are there because 'it was not agreement in Jesus that held the highest place, but agreement in matters of very much less importance. Where this love for Jesus is strong in the individual or in

the assembly, there we will find the 'happiest people, the deepest spiritual characters, and the beautiful verification of our Savior's words, "Ye shall know the truth, and the truth shall make you free. If the Son therefore shall intake you free, ye shall be free indeed." - John 8:32, 36.

Seeing then how consistent and effective for good this rejoicing in the Lord is, we may properly inquire as to what Paul would mean by his emphasized statement, entreating us to thus rejoice. We know him too well to think of him as suggesting anything vague and impractical. It is the glorious practical possibilities he invariably emphasized. In every epistle he wrote, there is a reference in one form or another to the abundant favors he has himself received, and for which he is supremely grateful. Frequently he looks backward, calling to mind the revelations and dispensations of special grace he has experienced, and if ever eyes of faith could look beyond the horizon of things seen and temporal, "and see the glories of eternity," such were the eyes of Paul. So we find him in all circumstances sustained by the joy and peace he urged upon his brethren as their possible present inheritance. And should it not be thus with us? Who, more than we., can say, "The Lord *hath done* great things for us, whereof we are glad"? Who, therefore, more than we, should be steadfastly offering up "the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name," praising him for what he has already done, and for the great and unending blessings yet to be.

To be specific, let us consider some special reasons why this rejoicing should never be absent from our hearts. Noting these, it will surely reveal that this joy is not to be considered incompatible with outward circumstances, or incapable of producing the "peace of God" regardless of environments such as the Apostle outlines as being his own experience, when he was "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." - 2 Cor. 4:8.

WORTHY THE LAMB!

If there should be any doubt as to what should take first place in this rejoicing in the Lord, such uncertainty will surely vanish if we "lift the parting veil" and in vision see the redeemed Church as in the presence of God. When that veil is lifted by the spirit in the Word, do we not invariably catch this outstanding note in all their praise, "Thou art worthy. . . for thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation"? "The Lamb that was slain" is the song of a Bride saved by grace, as it is to be the theme of a universal chorus when "every creature which is in heaven, and on the earth," will hail the Lamb once slain, "and crown hi-in Lord of all." And let us then, while that veil is lifted, listen with the deepest interest, for we will hear not one single note in which there is any mention of what those once sinners "saved by grace," have done for God and the Lamb. We will hear no strain of competitive worthiness being sung, no discordant voice raised to mar the tribute of praise due "unto him that sitteth upon the throne, and unto the Lamb for ever and ever." "Salvation! O the joyful sound," is thus the keynote of heaven's song. Let it then be ours also.

The great songs of the Bible are songs of deliverance. Commemoration of great occasions when God wrought in power on behalf of his people, mark the high spots in Israel's history. So from the day of their song on being saved from the sea and from Egypt's host, until John leaves us listening to all creation singing a hallelujah chorus, it is the same great gladdening and unifying theme centered in the same great attribute of God-his abounding goodness.

And is there power *in* praise to sanctify and unite? Indeed there is! Can we let imagination play long enough to bring the power of that hallelujah chorus into our spirits, and reveal its potency for good? Let us then imagine ourselves as one of, say as few as one hundred thousand of the

redeemed of earth soon to experience deliverance from sin and death. Every one of that number we will think of as living in the consciousness of a full redemption from condemnation and the power of death, and all fully awake to the place the sacrifice of Jesus had in securing that deliverance for them. Imagine, *if we can*, every grateful heart in that vast gathering overflowing with the joys of salvation, and voicing their gratitude in the words of that grand old *hymn*, "Bring forth the royal diadem, and crown him, Lord of all." What would it mean? Ah, it would mean that the power of that heartfelt song rising from *a* sense of adoring devotion to the person of God's beloved Son, would sweep away all littleness, all meanness, all selfishness and lovelessness, all wrong perspectives, like the frost of night before the rising sun. Is it any wonder that Paul tells us to "Rejoice in the Lord always"? Is it strange that he recommended this antidote *for* the broken fellowship and consequent loss of power at Philippi?

Then, beloved, let our songs abound. Let us sing his worthy praise, and truly rejoice in his salvation. Surely our song can henceforth oftener be, "Hear what the Lord hath done for me," and thus we can strike a higher key in the sacrifice of praise. Let us sing more about redeeming grace, more about the majestic sweetness enthroned upon the Savior's brow, more about his all-embracing love, and prove the health-giving merits of the remedy so fervently urged upon two of our sisters long ago. And let us not forget that Paul prescribed large repeated quantities: "Rejoice, and again I say, Rejoice."

RELATIONSHIP WITH CHRIST A JOY

Another very special cause for *rejoicing* is the extraordinary heritage we have in our relationship to the Lord Jesus Christ. For though the greatness of our redemption from sin and condemnation represents a marvelous display of divine love, it by no means exhausts the heritage into which forgiving grace has brought us. But where shall we begin to enumerate our blessings in this grace wherein we stand? Before the multitude of his benefits what can we say more than,

"When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love, and praise."

Paul is equally transported and lost, *as* he attempts to appraise his inheritance in Christ. He comes to the end of his powers of calculation several times, when -Le goes as far as thought and word will carry him, and he can only point to unlimited possibilities "exceeding abundantly *above* all we ask or think." He has, however, mentioned so many of the great features of this inheritance of joy in Christ, that we may gather these before our minds and ask ourselves, "O, how can words with equal warmth the gratitude declare"?

Suppose then we choose but seven of the outstanding things Paul was intensely interested in, and unspeakably grateful for, as revealed in his letters. Many more might well be mentioned, but these seven are sufficiently comprehensive to suffice: First, being made a favored recipient of the unmerited grace that is *in* Christ Jesus, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. 1:7.) A little meditation on verses 3 to 11 of this chapter must serve to bring home to one's heart the extraordinary nature of the grace we have had bestowed upon us. Surely it is "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us" in his marvelous love. Here we have mentioned, all spiritual blessings in the heavenlies, adoption into the family of God, chosen by *him* for this signal honor long before the foundations of the world were laid. We are made acceptable through the beloved Son, being made the righteousness of God in him. The riches of God's grace is our

estate, and we are privileged to know the hidden things of his will; and all this inheritance is made secure to us according to his eternal purpose. What a heritage in grace! Will such sublime possibilities trot fill us with abounding joy, humble and mellow us, and produce a maturity in spirit and vision lifting us far above lesser things? Surely so. These weighty and vital facts accomplished much in making Paul mature in spirit and understanding, and so they will do for all of us, if we "think on these things."

Second, being transferred out of Adam into a new life in Christ -- "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God." (Gal. 2:20.) What emphasis the Apostle put upon this feature of Christian life and privilege! How very definite and decidedly important are his statements, "If any man be *in Christ* he is a new creature," and "If any man have not the spirit of Christ he is none of his." This resurrection life with its standing of "no condemnation" and its atmosphere of separation from the old self-life filled Paul's zealous heart with overflowing joy. And to know that in this new life there is the realization of a supernatural power, such as raised Christ from the dead, was of such absorbing interest to Paul, that he was no mere theoretical exponent of doctrinal tenets, but occupied both himself and others with the practical possession of *the experience* of the spirit's power. Immaturity can, and often does grasp the theory, but fails utterly to experience the power of the Word. The usual result of truth without this power is contention and disunion, but truth received and loved for its power to make all things new, brings "peace and joy in the holy spirit," giving clearness of vision regarding the facts of vital importance, and producing stability of true Christian character.

Third, the inestimable privilege of being counted worthy to suffer with and for Christ's sake: "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (Phil. 1:29.) Over and over again we find Paul rejoicing in the privilege he had of being thus identified with Christ. He could count such things all joy, and "reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:18.) Who that sees the grandeur of, such a privilege with its future results of closest association with Jesus, could not say, "Gladly will I toil and suffer, only let me walk with thee." Again, it is the fact and not the possible ramifications of the theory with which our mature Apostle is occupied habitually. Thank God this is still, as it has always been throughout the present Age, the important Let. The statement is beautifully clear: "If we suffer with him, we shall also reign with him." There is no intimation that any elaborated philosophy must be understood before the suffering has merit in the sight of our great and wise, loving and impartial God.

THAT I MAY BE FOUND IN HIM

Fourth, and Fifth-to be made like Christ, and to have Christ formed in us. Both are blessed possibilities! "Put ye on the Lord Jesus Christ," and so put on, that having him formed in us, we will then be "unto God a sweet savour of Christ." - Rom. 13:14; 2 Coy. 2:15.

As a sixth feature of Paul's great principles and causes for rejoicing, we cannot do better than let him express it in his, own words, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, . . . And be found in him, not having mine own righteousness which is of the law [of works] but that which is through the faith of Christ, the righteousness which is of *God by faith*." (Phil. 3:8, 9.) What a maturity of spiritual vision! What a concentration of life at the true and vital center! How well he knew that it was not doctrines about Christ that saved him, but Christ himself-that no means to an end could ever be substituted for the end itself. To stop short of this standard would have hem to approach life's consummation clothed in the rags of self-

commendation, to say, Lord, Lord, behold what we have done! Such objectives can never bring to any one the inward joy Paul experienced, and which he advocates as being so consistent a habit with the Christian. To sing of what *we* have done has no music for the ears of those about us, much less has it any charm for the ears of God. But when the knowledge of Christ Jesus becomes the magnetic influence in a life growing in grace and knowledge, then there is a joy otherwise impossible, and a song of what great things *God has done*, which is contagious and inspiring.

Seventh -- to reign with Christ in the future was a hope of real importance to Paul.. It could not be otherwise with one who possessed so much of the love and sympathy of Christ. It was a joy set before him that gave strength to endure steadfastly to the end of an unusually strenuous life.

How wonderful are these seven possibilities! Surely if they are comprehended by us as they should be they will continue to be an increasingly sanctifying and elevating influence in our lives, and because of their very greatness give us a larger measure of the mind of Christ. Is it not these very things kept in their proper ratio of importance with other matters, that will bring to us today the same results Paul had in mind when long ago he urged two sisters "that they be of the same mind in the Lord"? Would it not be just such all-comprehensive facts as these that he believed sufficient to dispel a misunderstanding, and start them to rejoicing and doubly rejoicing in the Lord? We think so!

- J. J. Blackburn.

"The Prince of This World"

"The prince of this world cometh, and hath nothing in me." - John 14:30.

OUR LORD'S reference here' is to the great Adversary of God and deceiver of men, who for six thousand years past has pursued a course of systematic opposition to, and defiance of, the Almighty Jehovah, the great Emperor of the universe. He is elsewhere called the prince of the power of the air, and that old serpent which is the Devil and Satan. He is also called Beelzebub, the prince of devils. Matt. 12:24.

Every reference to him represents him as an intelligent being of great power and influence, and an ambitious leader. Yet in the beginning of his existence he was pure and perfect, an intelligent creature of God, created through the agency of his only begotten Son, without whom nothing was made that was made. (John 1:3.) Previous to his fall into sin he is spoken of as Lucifer, a morning star (a glorious being of creation's early morning).

Referring to his fall, the Lord, who declares that he has no pleasure in the death of him that falls into sin and the consequent condemnation to death, says, "How art thou fallen *from heaven*, O Lucifer, *son of the morning!*" Then he shows that undue ambition was the cause of his fall, saying, "For thou hast said in thine heart, Into heaven [the position of power] will I ascend; above the stars of God [other sons of the morning] will I exalt my throne; and I will sit also upon the mount of the assembly in the farthest end of the north [universal dominion]; I will ascend above the heights of the clouds; I will be equal to the Most High." (Isa. 14:12-14.) (That this language applies also, symbolically, to Papacy is entirely proper; for Papacy is Satan's own work in his own likeness.)

Thus, instead of humbly and thankfully appreciating the favor of God which brought him into existence and crowned him with glory and honor as a bright star of creation's early morning, and instead of returning due filial reverence, love, and submission to his Creator's righteous will, Satan cultivated a spirit of pride; until his rising ambition aspired first to be a leader and chief of the other stars of the morning (the position already filled by the only begotten Son of God - John 1:1-3; Col. 1:16-17) and finally to rival the Most High himself, as king of the universe.

How different was the course of him who was actually above the morning stars, the angelic sons of creation's morning -- the *only begotten* Son of the Father, his honored agent in the creation of all things not only of all the physical universe, but of all intelligences as well. Of him we read that, "though being in a form of God [a mighty one], yet he did not meditate a usurpation, but [on the contrary] divested himself [of his glory], taking a bondman's form, and was made in the likeness of men. And, being found in fashion as a man, he humbled himself [yet more], and became obedient unto death, even the death of the cross.

"Wherefore," says the Apostle [because of his humility and obedience], "God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, both of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:6-11 - *Diaglott.*) Thus, in accordance with a principle which God has laid down, that he will abase the proud and exalt the humble (Matt. 23:12; James 4:6) we see our Lord Jesus now exalted to the very position to which Satan through pride and ambition aspired, while Satan has been degraded, "out down [or limited] to the earth" (Isa. 14:12) , and sentenced to final destruction.

Satan evidently had no faith in God's power, or perhaps in his willingness, to destroy him. Reasoning from the fact of his long continued existence, and his unimpaired powers without any evidence of approaching dissolution, he concluded that his life could not be terminated. Consequently his schemes for power and dominion were deep laid and far reaching, having, as he supposed, ample time for full development.

His ambitious policy seems to have begun to take shape immediately after the creation of man, through whose posterity, as they should multiply and attain the grand possibilities which he saw before them, he thought he saw his opportunity for the gratification of his hopes -- for laying the foundation of his future dominion. And when he realized the restraint placed upon him, which limited the sphere of his influence to the earth, he seems to have determined to make the most of his opportunities among men.

From the promise of deliverance to mankind through the coming Deliverer, he learned that a plan was already formed, the intended outcome of which was to be the triumph of the Son of God, whom he regarded with jealous hatred as a mighty rival.

It surely was no part of his original policy to prostrate the human race in death; and when to Eve he contradicted the threat of Jehovah, and declared, "Ye shall not surely die," he probably believed the lie, having first deceived himself, as most deceivers do. His object, seemingly, was to transfer man's allegiance from God to himself. He would represent God as a tyrant, curtailing the pleasures and powers of his creatures that he might have no rivals. And hence he said to Eve, "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods." Thus too, Satan would pose as benefactor and liberator of men as he has often done since. And Satan's perverted heart may have reached that conclusion-that God was an ambitious tyrant and lie, Satan, the true friend of liberty and progress. At all events, the death *penalty* pronounced and executed upon the race was, we believe, an unlooked for frustration of his plans. With this

thought in mind, we see a continuation of the same line of *policy*, and an effort on the part of Satan, to outwit the Almighty, in the introduction *of* a new element among men, when some of the angels, under his seductive influence, were induced to leave their first estate and to assume and retain the human form and take to themselves wives of the daughters of men (Gen. 6:1, 2, 4; Jude 6, 7), thus *imparting* a new life principle to the Adamic stock, the result of which was a race of "mighty men of renown," who, presumably, might live forever. *This* was a desperate and masterly stroke of policy; but again God put forth his power and frustrated the scheme, destroying with a flood the whole mongrel race, and preserving only Noah with his family, who was "perfect in his generation"; i.e., of pure, unmixed Adamic stock. - Gen. 6:9.

But, nothing daunted, Satan, the defiant rebel, began his work after the flood among the sons of Noah, and with varying success has since pursued his policy among the kingdoms of this world. And God has not specially interfered, and will not, until the end of this present evil world, when his time will have come for the setting up of Christ's Kingdom. Then, he declares, Satan shall be firmly fettered and imprisoned for a thousand years. His policy during the period termed "this present evil world" - from the flood to the dawn of the Millennium-has been on the same line of scheming for power. Ever working in the hearts of the children of disobedience, he has always kept *in'* power a majority who were not, lovers of God and righteousness, as the pages of history fully attest; and, working through the ambitions and selfishness of men, he has overturned kingdoms and revolutionized society with reckless indifference to miseries of men, in establishing his own dominion as "the prince of this world."

To this our Lord referred when, just previous to his crucifixion, he said to his disciples, "Hereafter I will not talk much with you; for the Prince of this world cometh, and hath nothing in me." All along he had been in the world, and had been plotting and scheming and manipulating the affairs of men; but soon he was to come *in* the power of his kingdom, which we have seen to be the counterfeit kingdom of Christ, which was actually set up in the year 800 of the Christian era under the name of "The Holy Roman Empire. "Hereafter" -- after his death and resurrection -- earth's rightful Prince would have little to say; he would not interfere with the workings of the mystery of iniquity; he *would* permit the Prince of this world to plot and scheme and develop his plans for setting up his counterfeit kingdom and doing what he could to frustrate the plan of Jehovah for the establishment of Christ's Kingdom.

From the pages of history we see how his kingdom was set up *on* a foundation of error, and how it was established on the basest principles of unrighteousness, with fire and fagot and sword and every device of tort are wherewith to crush out truth and righteousness. And on the other hand, we see with what cunning craft he has endeavored to ensnare, entrap, and lead astray, or, failing in this, to persecute the embryo Kingdom of God, the Christian Church, both the Head, Christ Jesus, and all the members of his Body. But when God's time for the establishment of Christ's Kingdom comes, Satan's kingdom will be brought to naught as effectually as was his former purpose at the time of the flood.

And even after the Millennial reign of Christ,-notwithstanding the manifest futility of all his *past* endeavors, Satan's ambition, even then, will lead to an attempt to establish some measure of authority and influence among men. When, under the reign of Christ, the resurrection of the dead and the blessing of all the families of the earth has been accomplished, Satan will be loosed. It will be for only a little season (Rev. 20:7, 3); for, his heart remaining unchanged, he will soon see *a* new avenue to the success of his long-cherished ambition, and be inspired with a fresh hope that his original purpose may yet be accomplished, and that victory may very shortly be his. Then he will see not merely a perfect human pair with power to produce a mighty race destined to live forever, but a race restored to life and vigor. His thought will be, If I can win this mighty race to my standard, *my* triumph and exaltation will be speedily accomplished. Again, therefore, he will

figure as a leader, though, as now, unrecognized by men. Doubtless the temptation will again rest upon his old doctrine -- that they shall not surely die, even if they do disregard and oppose the will of God. And those among men in whom the goodness of God has not wrought the spirit of humility and filial submission to his acknowledged superior wisdom, but, on the contrary, in whom pride has asserted itself, will easily be deceived and led into this error of believing that God either cannot or will not destroy them in a second death. God will permit Satan to work for a little season; and no doubt he will work with all the zeal which a hope of speedy victory' would naturally inspire. But he shall not succeed beyond the point which God permits for the final testing of mankind, to prove who are worthy and who are unworthy of everlasting life. When this is accomplished, then will take place the destruction of Satan and all *who* follow his leading.

Thus discerning the general policy of our great Adversary, we are enabled the better to understand his various devices and to discover his secret workings; and hence we should *be* the better guarded against his influence. In *all* his plottings and workings we see the evidence of an intellectuality which, though like the human, is far superior to it in power and scope, and with resources upon which to draw which are beyond the range of the human powers. Before the mind's eye, as represented in the Word of God, he stands out as a great intellectual giant, with an accumulation of more than six thousand years of knowledge and experience. What a mighty foe for poor fallen humanity to combat, with our present brief experience of three-score years and ten, and that in a degenerating and dying condition!

He is full of ambition for self-exaltation, puffed up with arrogant pride which so over-estimates his own greatness that he considers himself worthy of the honor, power, and glory of God who gave him being, and is moved with merciless and continuous envy and hatred of the Son of God, as well as of the Heavenly Father who exalted him; and his whole career is untiringly devoted to his own ambitions and to frustration of the divine plans, which he vainly presumes to accomplish. In the pursuance of his policy he is utterly reckless of its cost to humanity. Men in whose hearts he can work are so many tools in his hand, whom he uses to oppose the principles of righteousness and truth. (Eph. 2:2.) For the accomplishment of his purposes there is no measure of hypocrisy which he would spurn (2 Cor. 11:14), no depth of iniquity to which he would not descend (John 13:27; 2 Thess. 2:9, 10), no measure of cruelty that he would spare, and no height of folly to which he would not lead his deluded victims. He is a hypocrite, a deceiver, a tyrant and a merciless enemy of all who stand in the way of his ambitions. Look out for him! He will dog your steps; he will blind your eyes; he will stop your ears; he will fetter and hand-cuff and mentally chain you to his chariot wheels, if you beware not of him. He it is who now "has the dominion of death" whose power is manifest throughout the earth among those under condemnation to death. Here he goes about as a roaring lion, seeking whom he may devour. (1 Pet. 5:8.) In the great Papal system, the most complete representative of his policy, his lion like strength has most fully appeared, and his lion like jaws have greedily devoured every interest of his deluded victims, while with the fires of persecution he has sought to devour in another sense the faithful few, who, despite his roaring anathemas, have bravely withstood his power. But, nevertheless, his days are numbered and his end is sure; for it is written that God will destroy him "holding the dominion of death [not the eternal dominion and glory and power to which he aspired, but an ignominious dominion amid sin and death, over poor fallen humanity], that is, the devil." - Heb. 2:14 - Rotherham; Rom. 16:20; Rev. 20:10.

A clear distinction, however, should be borne in mind, as between Satan and those angels that "kept not their first estate." Satan has sinned willfully against so great light, and has so persisted in his evil course, that infinite wisdom finds no place to do more for him.

As children of God, therefore, in the midst of Satan's dominion and in opposition to his power, let us beware "lest Satan should get an advantage of us [through one or another of the numerous snares he has set for our feet]; for we are not ignorant of his devices." (2 Cor. 2:11.) "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil; for we wrestle 'not against flesh and blood [There are mighty invisible powers under the leadership of the prince of this world plotting to accomplish the stumbling of the "feet" of the Body of Christ, and flesh and blood are only used as tools for that purpose, by the great Adversary], but [we wrestle] against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places [in places of authority and power]." (Eph. 6:11, 12, *margin*.) Yet, if well armed with the whole armor which God supplies, and following our Captain's leading, we are safe; for greater is he that is for us than all that are against us.

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Interesting Selections

God's Love Changeless

Most of us have times when we can say, "Oh, I know that God loves me now; but the feeling is transient, and soon passes away. Tomorrow we are doubting and fearing as before, and the joy has gone out of our heart. Does God's love, then, change? Did he love me yesterday, and does he not love me today? Has the divine heart unclasped its hold upon me? No; the love of God is changeless and eternal. Heaven and earth may pass away, but the kindness of the Lord shall never depart from any of his children. Let us try to grasp this truth. Then, come what may, joy or sorrow, prosperity or adversity, we shall know always that the love of God abides unchanging-that we are held in its clasp with a hold that never can be torn loose.

Brotherly Love

There is no true love to Christ which does not also kindle in our hearts a corresponding love to men. He that loveth not his brother whom he hath seen cannot love God whom he hath not seen. Brotherly love is the very proof and badge of Christian discipleship. This love is not in name merely, but is real. It is a love that protects and helps; a love that keeps sacred watch over the good name of a brother, and by a strong arm averts the descending blow; a love that seeks every opportunity to bless and cheer and comfort; a love that serves and forgets self in loyal devotion even to death for a brother. In a word, it is "as I have loved you." And how does Christ love us? To answer this is to tell how he would have us love the brethren. We can thus read the meaning of the lesson in the blessed life of our Lord.

The Mind of Christ

'Who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ. - 1 Cor. 2:16.

THE ASKING of this question implies that at some time there had been or would be people so bold as to attempt to instruct the Lord; whether consciously is not indicated. To understand the real import of the question and of the statement that follows, it is necessary to turn back to an earlier part of the Apostle's letter.

In the opening of this chapter Paul has told these rhetoric and philosophy loving Corinthians that when he came to them it was with the determination to make no concession to their natural cravings for argument and well rounded phrases, but to devote himself to preaching the simple truths of Christ and him crucified. He depended on the drawing power of the love there manifested, and not on the rhetoric that doubtless would have appealed to a larger number. - Acts 18:1.

Since Paul was writing to those who had been initiated into the sacred "mysteries," he could speak among them a wisdom which none of the world or even its princes of learning knew or could comprehend. Theirs were only human senses, and the truths he had been commissioned to announce could not be apprehended by any who depended solely on these. Nor would he, though he had much of ability and training, count on these to make clear to them the Gospel, any more than he would count on their intelligence alone to comprehend the message. Men are by nature qualified to know the things of a man; but to enter into the experiences of those of a higher plane (or even a, lower one), there must be a revelation made by one on that plane. The mind that endures or enjoys the sensations must be the one to convey these impressions to another's consciousness. Of all planes of existence, it is the privilege of the divine alone to fully understand and sympathize with creatures on other planes.

If, then, the things of God are to be understood, they must be revealed by the mind, the spirit, of God. That spirit searches accurately and diligently not just the few available and simple fundamental truths *about* God, but the "deep things *of* God," (literally, "the depths of God"). The natural mind usually is surprised at even so apparent a suggestion as that God has a plan. Or if it can comprehend that bare fact, the plan that is acceptable to it is a foolish one, in accord with the foolishness of the natural mind. In other words, not God's plan or anything approaching it, but a man-made or man-distorted one is all the human mind is usually able to accept. - Isa. 55:9.

The worldly mind, if it had been calling out of the world a class to understand the depths of God, that they might have a place in that plan, would have chosen the brightest intellects. But not so with God; for in most instances that very ability would have made impossible a revealing of the things of the spirit. There can be no desire for God and his assistance if one is satisfied with the flesh and the little things it can accomplish. Water does not rise above its level until power is exerted upon it. But since the Almighty Wisdom and Power that planned and brought into existence all the intricacies of the universe is doing the enlightening, that work is not too difficult even though not many wise are called. In fact few except the weak ones, the foolish ones of the earth, are ready to be guided, and they only after having learned their weakness. "Strengthened with all might according to his glorious power," they can, with the Apostle, "do all things, [that God wishes to have done in the present time by them] through Christ Jesus who strengtheneth us."

Not one of the successful 144,000 overcomers could have reached the "mark of the prize of the high calling in Christ Jesus" by relying on his human intelligence to attain that end. All that each one had on his being called was the mind of the world, the mind of the flesh, a useless thing in this struggle. So the Apostle says, "We have received not the spirit of the world [our struggle has been to get rid of it], but the spirit which is of God." In making this statement Paul gives some interesting and helpful information. He uses two different constructions indicating in the first instance that the spirit is *the possession* of the world, "the spirit of the world" -- "the world's spirit," but in the second that its source is God, "the spirit which is from God"; and this is the thought which later translators give. The preposition used to tell this latter fact would not have been appropriate in the first phrase. The spirit there referred to does not emanate from the world but from the "god of this world who hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." - Gal. 4:4.

The mind of every Bible student awakes to the utmost alertness when he reads in the next phrase that the reason for giving the spirit that emanates from God, is "that we might know." It was the privilege of knowing some things of which others were ignorant that started most of us searching the Word. Must we be honest and confess that there may be some who have not progressed beyond that point yet? perhaps few of us as far as we should have done by this time.

Bearing in mind the Apostle's displeasure that human reasonings among the brethren should have caused schisms, we anticipate that his pleasure is not in knowing that the saints may learn more of the reasonings of the flesh, have more cause for separations; nor even that they may know more of the things that human brilliance might discover about the Bible. In these things the flesh might glory. No, it will not be the things that eye can see, or even the ear hear about, nor the things that might enter into the human heart. The Apostle limited his own speech to a "demonstration of the spirit and of power." (1 Cor. 1:29; 2:4, 9.) Is it probable we will find him meaning that we have the spirit that by its exercise we may make startling discoveries, bringing out marvelous truths, even some that are not revealed in the Bible? Is this the way the power of the spirit will work for us? But, *No*. Christ is *our* wisdom. Ours is not a strange mixture of human brain and divine spirit, a mingling of fleshly thinking with divine revelation. That would not be in line with what Paul wrote to our brethren in Colosse, assuring them: of his care for them. The desire there expressed is "that their hearts may be comforted, they being knit together in love, and unto all riches of the full assurance of understanding, that they may know the mystery of God, *even Christ*, in whom are all the treasures of wisdom and knowledge hidden." - Col. 2:2, 3.

Two points of the greatest importance for those who desire true knowledge are revealed in this passage. Those for whom this is an honest desire must first see to it that they are "*knit together in love*" with the brethren the Lord has given them. Those who have experienced this blessing know what a balancing power there is in "the fellowship of kindred minds," an association with those of "equally precious faith." Only thus, and not as though living in some monastery or nunnery can we hope to "comprehend with all saints." - Eph. 3:18.

The second point is equally important, for to seek for some treasure without having definite information as to where to look for it, would be the worst of folly. There is not one item of all the illimitable treasures of knowledge and wisdom in the universe that will not be found concealed in Christ; therefore he is our "wisdom," no less than he is our "righteousness and sanctification," and (as the one Greek word indicates) our "deliverance procured by the payment of a ransom." Since "no one knoweth the Son save the Father," all is clear not only as to what it should be our ambition to know, but also how we should go about seeking to acquire that knowledge. And this

is precisely the reason Paul gives for our having the spirit -"in order that 'we might know the things *that are freely given us of God.*"

The great Apostle is not saying that we will have no use for a brain, nor that it is foolish to try to train it to work more accurately, but merely that our dependence is not on our brain, nor on the brain of our teachers, but *on the amount of the spirit we and they have.* By that spirit we are put in tune with the divine mind.

The method the Lord uses in "freely" giving us the truth, and also our part in the process, is well illustrated by a game popular with the children. When a child works his first jigsaw puzzle, his chief interest is apt to be in the queerest of the pieces; and his eagerness to find a place for it might even tempt him to whittle off a bit or add a little to make it fit the hole he has provided. But after he has worked a few puzzles he learns that the better method is to start with the simplest pieces, those having the straight edge that snakes the border. Following this process, he soon has a hole just the shape of that strange looking piece; and, without pushing or straining, it drops into place. If he had yielded to temptation, he would never have made the lovely picture for which the puzzle was planned. With the Bible student, the matter is of vastly greater importance, for the greatest of artists has planned the picture that his tampering would spoil. But who is there that has not at times been tempted to leave out a word or a phrase, or to add to some passage to make it say the thing he would like to have it say. Perhaps even now many of us could turn to our Bibles and find verses that do riot really say what we had been making them say. To learn that, however, the approach must be "with unveiled faces."

The Bible was not given to us that we might make it over. It was giver, to make us over, transformed by the renewing of our minds. But by the easy process of addition and subtraction one can soon have a Bible of his own manufacture; and by a continuance of that process, eventually there will be in it no more of transforming; power than if every word in it were his own. Only by the *sincere* milk of the Word can one grow into the likeness of our heavenly Father; only by his spirit can we be changed from glory to glory. Therefore we can no more afford to contaminate the pure Word with human additions than we can afford to elect as an elder in our Class one who would bring the spirit of the world or the flesh into our discussions.

In the thirteenth verse the Apostle asserts that his preaching of divine wisdom is not "in words which man's wisdom teacheth, but which the spirit teacheth." All can bear him witness that he lived up to this intention. This was an important decision on his part, for while the Lord purposed that he was to bear his message before kings and rulers, this was not the major portion of his ministry. The most of those who would hear his message gladly would be the simple folk, despised of the world but very precious in the sight of the Lord. The golden tongue and the ring of gold that are in no degree effective in drawing the affection of the Father to us, are equally ineffective for drawing to him those who are ready to partake of his spirit. Not pride and ostentation but humility of heart hears his call and wins his approval.

Some see in the phraseology of this thirteenth verse a statement of verbal inspiration of the Scriptures; but it is generally conceded that it is more consistent to consider it a return to the thought of the third verse, with the added information that the spirit had been guiding him away from the boastfulness of the flesh to the humility taught by the holy spirit. Dogmatism and intolerance find a more fit vehicle in eloquence and oratory than in the simple phrases the holy spirit teaches. No more beautiful example of simplicity can be imagined than the records we have of our Master's words. One's choice of words can to an extent be taken as an index of the true condition of character; for "out of the abundance of the heart the mouth speaketh." Therefore, "by thy words thou shalt be justified and by thy words thou shalt be condemned."

One outstanding characteristic of the "words" of the Apostle Paul, was the absence of speculation. Some might explain, "Oh, of course he had no need for speculation, no need for guesses, for he had

inspiration." He was inspired and we should never forget how blest we are to have the ministry of one whose word can be trusted; but the process of inspiration occupied but a small portion of his time. There were many hours that could have been devoted to surmises had he been so inclined. We are very fortunate that he was too sensible to waste his time in any such manner. There were many things he did not know and was eager to know, but he was a good enough Christian to prefer to await God's time for revealing them when we shall know even as we are known. Not until then will it be proper to be dogmatic about anything except the plain statements of Scripture.

THE INSPIRATION OF PAUL

We cannot do better than quote Marcus Dodds on what may safely be taken from this thirteenth verse. He wrote:

"This statement of Paul may be construed into a guarantee of the general accuracy of his teaching; but it was not intended to be that. Paul did not express himself in this way in order to convince men of his accuracy, still less to convince them that every word he uttered was infallibly correct; what he intended was to justify his use of a certain *kind* of language and a certain *style* of teaching. The spirit of this world adopts one method of insinuating knowledge into the mind; the spirit of God uses another method. It is the latter Paul adopts.. It might indeed seem a very simple and sound argument were we to say that Paul affirms that the words in which he embodies his teaching are taught him by the holy ghost [spirit], and that therefore there can be no error in them. But to interpret the words of any writer with no regard to his intention in writing them is voluntarily to blind ourselves to their true meaning. And Paul's intention in this passage is to contrast two methods of teaching, two styles of language, the worldly or secular and the spiritual, and to affirm that the style he adopted was that which the holy ghost [spirit] taught him."

Paul's sensible method of teaching spiritual truth in language and spirit appropriate to it, leads logically to his preaching it to spiritual persons, the only ones who could receive it. The Diaglott reading of the closing phrase of the verse gives this thought, which is also accepted by many other scholars. The Diaglott reads: "We speak, not in words taught by human wisdom, but by the teachings of the spirit; *unfolding spiritual things to spiritual persons.*" There are, however, other readings just as acceptable to well informed scholars. Moffatt has the verse end with, "We interpret what is spiritual in spiritual language," while Weymouth has it, "adapting spiritual words to spiritual truths." In conjunction with Young's Literal Translation, a footnote by Darby leads to a still different reading. In his translation Darby makes the phrase read. "communicating spiritual [things] by spiritual [means]." The footnote, however, informs us that the literal meaning of the word he renders "communicating" is "mixing or putting together." While each of the translations gives us a thought that is quite acceptable as established truth, the Authorized Version, borne out by these latter, expresses a thought harmonious and logically connected with the context. It also brings us, back to our jigsaw puzzle illustration as well as to what experience has shown is the only safe method of Bible study -- comparing Scripture with Scripture.

Reason and experience taught the Apostle that the natural man will not approve of either truth or this method of arriving at it; nor will he understand those who hold to such truths and methods. He also will prefer to be an instructor rather than a pupil, even instructing the Lord himself -- for even that far his human mindedness will lead him! Shall Paul, shall his pupils, shall we fall into that error? Nay, "*we have the mind of Christ,*" the mind that can truthfully say, "The words that I speak are not mine" or at least we will be daily and hourly working toward that precious goal. "The Lord is in his holy temple; let all the earth keep silence before him."

"Let this mind be in you which was also in Christ Jesus."

- P. E. Thomson

HOW MUCH I OWE

When this passing world is done,
When has sunk yon glowing sun,
When we stand with Christ in glory,
Looking o'er life's finished story,
Then Lord, shall I fully know --
Not till then -- how much I owe.

When I stand before the throne,
Dressed in beauty then my own,
When I see Thee as Thou art,
Love Thee with unsinning heart,
Then, Lord, shall I fully know --
Not till then -- how much I owe.

When the praise of heaven I hear,
Loud as thunder to the ear,
Loud as many waters' noise,
Sweet as harp's melodious voice,
Then, Lord, shall I fully know --
Not till then -- how much I owe.

Even on earth, as through a glass
Darkly, let Thy glory pass.
Make forgiveness feel as sweet,
Make Thy spirit's help so meet;
E'en on earth, Lord, make me know
Something of how much I owe.

- Robert Murray McCheyne

The Question Box

Question:

What is the meaning of our Lord's words: "Let the dead bury their dead"? - Matt. 8:22.

Answer:

The word "dead" is used in two different senses here, although in the Greek it is the same word in both places.

From God's standpoint the whole of Adam's race is regarded as dead, both those who are in the grave and those who are on the way there. We speak of being in the "land of the living," but it would be more exact to use the phrase, "land of the dying." Since both "dead" and "dying" all share the sentence of death passed upon Father Adam because of his transgression, they are properly spoken of as "dead." We ourselves sometimes use the word "dead" in the sense of "indifference"; some are "dead" (or indifferent) to the great beauty of character manifested in Christ; they are "dead" (indifferent) to the Gospel message of salvation. St. Paul instructs us (the Church) to count Ourselves dead* indeed by sin; but, praise be to God, he adds that we may also count ourselves living by God in Christ Jesus. - Rom. 6:11.

* Same word as in Matthew 8:22.

By studying the context we are able to see that what at first glance might seem to be a very harsh instruction falling from the Master's lips was not so in reality. First one and then another was approaching him, expressing the intention of becoming his follower. First came a scribe saying: "Master, I will follow thee whithersoever thou goest." (Matt. 8:19; Luke 9:57.) This one had apparently much the same spirit as Peter had shown before his sifting, conversion, and strengthening; a large measure of self-confidence. But it takes much more than an impulsive resolution, made in one's own strength, to be a follower of the Master. Then, too, his thought in planning to follow the Master may have been merely in the 'expectation of earthly reward shortly to be his. Most of the Jews who had any acquaintance at all with our Lord, and who thought he might be the long-promised Messiah, expected that he would very soon exert his authority, break the Roman yoke, and establish his throne in Israel, and through Israel rule the world. This man probably held the same view.

Whatever the man's motives, they were evidently such as to disqualify him for immediate service in the ministry. Our Lord seems to have effectively discouraged him from joining his company by his reply: "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head."

Next there came another disciple-another would be follower of the Lord. Said he to Jesus: "Lord, suffer me first to go and bury my father." But to him the Lord replied: "Follow me; and let the dead bury their dead."

In ordinary circumstances there would be nothing wrong, on the contrary it would be commendable, in a young 'man to wish to make proper arrangements for his father's funeral before embarking on a new and possibly hazardous mission. But the circumstances were not

ordinary. This is more easily seen in the parallel passage in Luke. (9:51-10:22.) There, after telling him to "let the dead bury their dead," Jesus goes on to say: "But go thou and preach the Kingdom of God."

Jesus was just then sending out a mission of seventy. He had a place for this man to fill in that army of evangelists who were being sent before him on such an important, so urgent a ministry. Such mission would brook no delay.

It is instructive to note, further, how differently our Lord dealt with this man from the way he dealt with the first. This one was not like the first, full of self-confidence. On the contrary, he had a reflective character, one given to pondering matters; a character which was wary almost to the point of excess. Our Lord's words to him are not a correction of presumptuous self-conceit, as in the first case. Rather they are with the intention of stimulating him to a prompt and right decision: "Follow me."

It is quite possible that had it been really necessary for the man to have buried his father-if there had been no one else available to perform that duty, our Lord might have allowed him the necessary time and delayed the mission of the seventy. But even if the Lord could have spared him that much time, and the emission been postponed, it is very probable that, however short the postponement, the time would have proved too much for the man's own spiritual good. For consider: It is obvious that he was only just approaching the point of consecration. No doubt our Lord saw that there would be danger to his yet unripened discipleship if he were to return, even for only a brief stay, to what might well have been a worldly circle of relatives and friends. Moreover, after the funeral, he might find it necessary to make inquiry about the will, and then about the distribution of the inheritance; one thing would easily lead to another, and before long, he would get buried altogether in earthly affairs, and no longer be interested in following the Lord, and having a share in the ministry. In short, our Lord's purpose, in addition to his own need of dispatching the seventy on their mission without delay, may have been to guard this man from an experience which, in his then stage of Christian development, might have proved too much for him. At all events he was given a clear, decisive call: "Follow me."

Tradition has it that this man's name was Philip. If so it could not have been the Apostle of that name, for he had been long following Jesus. (John 6.) However, it might have been the deacon Philip, who afterwards played so important a part in the early Church. (Acts 6:5; 8:5;- 21:8.) If so, would it not afford yet another instance of the skill -- the matchless skill -- of the Great Fisher of men?

And now, what is the practical lesson for us? We are not apostles; we are not even of the seventy. We have not been commissioned as were they. Yet in a very real sense we, too, have been set apart unto the Gospel of God. With us as with them, *this is* the chief business of our lives. The ministry of the Gospel is not to be with us incidental to other matters more important. It is not even one important thing among others which hold place in our lives. No! It *is the* business of our life to which all else is incidental, to which all else is, and must be *held*, subservient.

Even here, however, it may be well to add a word of caution. As Brother Russell has so wisely observed: "The 'spirit of a sound mind' is to govern the Lord's people in all of their affairs, both temporal and spiritual. . . . With many of us, as the Apostle explains, it is the Lord's will that we should abide in the vocation in which we were when the message of grace first reached us. (1 Cor. 7:20-22.) Not all are called to an open, public ministry, devoting all of time, talent, effort, and interest to the Gospel message. The majority of the called the Lord evidently intends to

instruct as his disciples while they are about their ordinary business, the duties and responsibilities of life.

"With these, however, it is necessary, that there be a forsaking of boats and fishing tackle, etc., in the heart from the moment that a full consecration is made to the Lord. We cannot serve God and Mammon. We cannot have two objects in life, both equally prominent to our attention. The Lord will not have it so with those who are to be his joint heirs in the Kingdom. This class must appreciate the privilege of fellowship in his labor, sufferings, and hopes of glory to such an extent that their hearts will no longer be in the ordinary affairs of life, their ambitions will no longer be for wealth or name or fame from, the world's standpoint. All such ambitions and hopes we must 'forsake' if we would be his disciples. He must be first, joint-heirship with him must be our ambition; otherwise our hearts would not be in a condition that would be pleasing to the Lord or that would be single for his service; we would be of the kind described as double minded, unstable in all our works and ways. (James 1:8.) Undoubtedly this is a difficulty with a large number of those who have named the name of Christ and professed consecration to him and his service.

"It is high time that we learn that we cannot serve God and Mammon, and that we choose as between these. If we do not choose the Lord and his service, and place these first before our hearts' affections, we will be counted as placing the others first, the interests of the natural man; and the Lord's appreciation of us and the reward he will give us will correspond. He has indeed blessings for all the families of the earth, but the special blessing presented in the exceeding great and precious promises of glory, honor, and immortality are for those who love him supremely, more than they love houses or lands, business or wealth, family or kindred or self.

"Our exhortation to all who have forsaken all to follow the Lord is that we do not look back, that we estimate that we have made the grandest bargain imaginable, that we are in the way for obtaining the grandest prize imaginable, together with association with our Lord in his wonderful work and with the divine approval.

"This seems to be the thought of the Apostle when he urges us to, lay aside every weight and entanglement that we may run with patience the race set before us, looking unto Jesus, the author of our faith, until he shall have become its finisher. Let us as promptly as possible, at the beginning of our Christian experience, settle once for all the matter of surrendering our wills to be followers of the Lamb; let us once for all arrange' as wisely as possible our temporal affairs and interests in accordance with the reasonable demands of others respecting the same, and let us then faithfully persevere to the end of the race course."

- P. L. Read.