

# THE HERALD OF CHRIST'S KINGDOM

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## The Resurrection

*"If Christ be not raised, your faith is vain; ye are yet in your sins. But now is Christ risen from the dead, and become the first -- fruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive." -- 1 Cor. 15:17, 20, 22.*

TODAY, AS in the Apostles' time, there is much ignorance of and disbelief in the resurrection and its necessity both by skeptics and church men. The one doubts its possibility and the other through belief in the inherent immortality of man finds no place for it, for if one cannot die, he likewise cannot be resurrected from the dead. This latter confusion comes about through the belief (willing or unconscious) in the words of Satan to our parents in, Eden, "Ye shall not surely die," whereas God had said to Adam, "In the day that thou eatest thereof [the tree of the knowledge of good' and evil] thou shalt surely die." - Gen. 3:4; 2:17.

Satan has, fostered many strange teachings to bolster his great deception. We see funerals every day, and when our loved ones, are laid in the grave, we know in our inmost hearts that death has broken our circle. Nevertheless, we are told that our, loved ones are not dead, but more alive than when alive, that each man has within him a part of God which *cannot* die, is immortal, and *must* live forever. The bereaved sorrower avidly, seizes this ray of hope, not realizing that it is but the up to date version of the Edenic lie; not realizing that if their loved one (whom loneliness and sorrow conjure up as having been good) were alive in heaven, there would be 999 others alive in some other, spirit place or condition that could not be pleasant because they died without God and without hope.

The belief in the inherent immortality of man has long been cherished by heathen religions, but it was 325 A. D. before it became fastened to Christian beliefs. Pagan Rome was looking for a renewed patriotism to stay the disintegration of its world Empire. The fanatical zeal of the Christians appealed to some of the younger statesmen. The bishops of the Early Church were looking for some way of stopping their persecution by Jew and Roman. The Christians had just passed through ten bitter years of slaughter, under Diocletian 303 to, 313 A. D. The young Emperor Constantine, himself having been persecuted for his friendliness to Christianity,

established it as the State religion, and thousands of heathen in obedience to the edict, entered the church, bringing pagan ideas, which corrupted the purity of the Gospel. (2 Thess. 2:3-11.) Plato's philosophy on the nature of man, that he is immortal; thus entered the *creed*. -- *The Revelation of Jesus Christ*, Vol. II, pages 33 to 51.

The Fourth Century Creed makers next reasoned that if a man, having in him a part of God, an immortal soul, should become incorrigible, there must be a place for such other than in heaven, so the hell of torment was invented. At that time printing had not been invented, copies of the Bible were made only by hand and could be afforded only by the very top members of the clergy. Few in those days could read their own language, and fewer yet could read Greek, Aramaic, and Ancient Hebrew. It was easy therefore; for Satan, the arch-deceiver, to perpetuate his Edenic lie. (John 8:44.) Thus there grew up and have been fastened on all the creeds of Christendom -- those twin false doctrines -- traditional hell and inherent immortality of man -- called in the Scriptures "doctrines of devils" and "damnable heresies." -- 1 Tim. 4:1; 2 Pet. 2:1.

All the confusion regarding the resurrection of the dead stems from these two false doctrines. To believers in the creeds, resurrection is not necessary since none are dead. The fallacy of the immortality of man and the horror of a hell of torment lasting forever and ever have caused skeptics, thinking the Bible teaches thus, to reject it and the existence of 'a Supreme Creator.

Bible Students know the Bible teaches man is mortal; that he is a living, soul -- which is quite different from having *a soul*; that when a man dies he shall live again only through the re-creative power of God in the resurrection; that the dead sleep in their graves; that Christ and God only have immortality; that God is too wise to give immortality to, any one whose obedience and loyalty have not been fully tested. -- Gen. 2:7; Ezek. 18:4; John 11:11-14, 24, 43, 44; 5:28 1 Tim. 6:16; 1 Cor. 15:27.

### **MANKIND AS SEEN BY GOD**

GOD is said to have "looked down from the height of his sanctuary; from heaven did the Lord behold the earth: to hear the groaning of the prisoner; to loose those appointed to death; to declare the name of the Lord in Zion and his praise in Jerusalem" (Psa. 102:19-21). God saw that these prisoners of death, banished from their home, perfect food, and climate, had lost much in strength and endurance. From the 969-year life span of Methuselah, man's life expectancy had dropped to 120 years in Noah's day, and to 70 or 80 years in the Psalmist's time. Genesis 5:27; 6:3; Psalm 90:9, 10.

God also "saw [by the time of the flood, about 1654 years after the great disobedience] that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). Man's thoughts, sentiments, and morals had shriveled even as his life span had shrunken. Men had become corrupt, dissolute, and continually in rebellion against God and his laws, and as such, "children of [God's] wrath." - Colossians 3:5, 6.

Man, because of his separation from God's leadership and association was enslaved by "other lords" -- Satan, the evil angels, and dominating human beings, who had become Satan's servants. This bondage had increased man's vileness and corruption. (Isa. 26:13; 19:3, 4; 8:19-22.) In his mercy and because of his oath-bound covenant, God took hold of Abraham's descendants. What God saw in Israel and his pitying regard for them, is aptly described in Ezekiel 16. There Israel is likened to a babe, deserted by its parents and all men, cast in a field without the usual care given to the newly born, not bathed, no salt to cleanse its skin in preparation for its new life separate from its mother. No swaddling band, naked, loathed by passers by, pitied by no one, and ready to

die. Then God passed by, saw the babe, Israel weltering in its blood and filth, and said to it, "Live." Then follows a description of God's kindness to Israel and their ingratitude.

Surely the view from God's holy estate would be very pitiful. Mankind like Israel is also a helpless babe, deserted and left to die.

## **RANSOM MUST PRECEDE RESURRECTION**

In his pity God determined to loose these prisoners of death and to declare the name of the Lord and his praises (excellent qualities) in Jerusalem. But how should he go about this gracious work of salvation for all mankind? How could God be true to himself, to his wisdom, justice, and power, and yet show the compassion and love his great mercy had determined upon? How could God be consistent with his glory and be reconciled to such wretches as we are? Could he accept us back into his love and care just as though no disobedience, rebellion, sin, death, or wrath had occurred? Could he deal directly with us or must he use a mediator? If too easy a forgiveness were given to men would it not have a bad effect on the "morning stars" and "all the sons of God" who "sang together" and "shouted for joy" when the corner-stone of the earth was laid (Job 38:6, 7)? Would the God of Truth, after saying, "Thou shalt surely die," release the sinners and reverse his own word? Could he, the most righteous and holy, let pass this opportunity to show his love for obedience and purity and his hatred of evil?

Obviously we could not be cleared from our guilt and death penalty without expiation, without a satisfaction of justice, without a ransom. So God designed to make this salvation a work that would increase the knowledge of his glory throughout the universe; that as a result of Satan's rebellion there should be a better understanding of God and a gathering together of all his sons, human and spirit, under the great Savior of men. - Ephesians 1:7, 10.

But who should be the savior, ransomer, and mediator between God and men? There was none of Adam's race who could "by any means redeem his brother nor give to God a ransom for him" (Psa. 49:7). The angels had tried to stem the tide of sin and death in the first Age, before the flood, and had failed, and they themselves, many of them, had "left their first estate, had "sinned," and been "cast down to Tartarus [earth's atmosphere] and delivered into chains of darkness, to be reserved unto judgment of the great day" (Heb. 2:2, 5; 2 Pet. 2:4 - margin; Jude 6). Lucifer, the shining one, once "the covering cherub" to Adam and Eve, until "iniquity had been found in him," had now become Satan, the enemy of God and man (Ezek. 28:13-16). God, being divine, could not die, yet only some one having sufficient knowledge of Jehovah to cope with the wily Adversary and his minions could be the savior, else he would fail under the great pressure put upon him by the forces of evil, and the redemption would not be accomplished. - Isaiah 53:7-11.

Therefore the great Logos, the Word of God, the only direct creation of God, the one through whom all things were made, was selected. When the offer was made, and the "joy set before him," he said, "Lo I come (in the volume of the book it is written of me) to do thy will, O God" (John 1:1-3, *Diaglott* Literal; Heb. 10:7; 12:2; Rev. 3:14). The life and personality of the Logos was then transferred and he became the babe of Bethlehem. "He was made flesh and being found in fashion as a man he humbled himself, and became obedient unto death, even the death of the cross." - John 1:14; Philippians 2:8; Hebrews 2:14.

The advantage Jesus had over Adam and the angels in resisting Satan's attempts to divert him from the path of sacrifice, the doing of God's will, was in his knowledge and experience of his prehuman life. In memory he saw "Satan as an angel of light, fall from heaven." To others he said: "Before Abraham was, I am." - Luke 10:18; John 8:58.

## **JESUS' DEATH ON THE CROSS NECESSARY**

It was necessary for our Savior to die. But why did Jesus' cup include the death on the cross, a criminal between two thieves? "He was numbered among the transgressors." "He was made sin for us, who knew no sin." He was accused of many crimes-sabbath breaking, blasphemy, making himself equal with God, deceiving the people, destroying the Jewish religion and the Temple, being a malefactor, seditious, rebellious, and teaching the people not to pay tribute to Rome. For these he was condemned to death, though Pilate, the judge, did not believe the accusations and wanted no part in his death. - John 18:31, 38.

One would naturally think God would have spared his beloved Son the disgrace attached to death as a criminal. St. Paul says, "We preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness" (1 Cor. 1:23). But the wisdom of God is above ours, and as we study over the matter, we think we can see some of God's reasons.

It is distressingly painful to any one to be accused of dishonesty and crime. Jesus was no exception, for he said at Gethsemane, "Be ye come out as against a thief with swords and staves?" (Luke 22:52). Early in his ministry he knew of his coming betrayal, rejection, and death (John 6:64; 16:1-33; Luke 9:22; 18-32, 33). To have died an easier death similar to Enoch's or Moses' (Heb. 11:5; Deut. 34; Jude 9), might not have revealed the exceeding costliness of the ransoming work. He had been willing not only to become a man and dwell among poor, sinful humanity, but to be a servant, misunderstood, falsely accused, and finally condemned as a criminal to die on the cross, the most odious and painful means of death in that day. Further, since Jesus was to take our place as a ransom-we who are all sinners and criminals before God's court it was proper, to assist our understanding, that Jesus should die as an apparent criminal for us (Isa. 53:6). Jesus accepted this as God's will, for he said to Pilate. "Thou couldest have no power against me except it were given thee from above." - John 19:11.

While Jesus' death as a criminal has caused some to stumble and say he acted foolishly, Christendom has accepted Jesus as a good man just because he suffered these indignities. Seneca said of Socrates that his taking the cup of poison made him a great man, and gave him the respect of those who since have studied his socialistic ideas, for which he died so meekly, telling his disciples of his philosophy even while drinking the cup of hemlock. Plato, before Jesus' day, had said that he could approve a man as fully righteous only after he had been tortured for his faith.

The Jewish people, besides being under the Adamic death penalty, through heredity, were under the added curse of the failure to keep their promise to obey the Sinaitic Law. They therefore required a special sin-offering. Jesus, born under the Law Covenant, keeping it fully, and dying on the cross, provided that special sin-offering and saved the Jewish nation.- Galatians 3:10-13.

Jesus was perfect in his prehuman condition, and still perfect as a man, for his life came not from Adam, but from God's holy spirit. Mary gave Jesus his human body. His life was from God, his Father (*Scripture Studies, Vol. V*, pages E97-E106). However, the Logos had the promise of a high exaltation to the divine nature, that he should be King of earth, Mediator of the New Covenant, and High Priest to make intercession for the Church and the world. These latter positions, evidently required added perfections, for we read, He "learned obedience by the things which he suffered," and was "made perfect" (Heb. 5:8, 9). These added requirements of character explain why his patience, meekness, temperance, and love were so sorely tested and fully developed. Surely he became qualified as a *merciful* and faithful high-priest; learning obedience through his suffering has fitted him for all power in heaven and on earth; his faithful performance of God's will under most grueling tests proved him worthy of the crowning reward, that of being

resurrected in the "brightness of God's glory, and the express image of the Father's [divine] person." - Hebrews 1:1-3.

Much of what Jesus endured was for the sake of his followers of this Gospel Age who were to "fill up that which is behind of the afflictions of Christ," who were to "go to him, without the camp, bearing his reproach," be "baptized for the dead," and "die daily." They were to be tempted to "becoming weary and faint in their souls, striving against sin," and were likely to "despise" the chastenings of the Lord or "faint when rebuked by him." How often the only comfort in our woes is to look "unto Jesus, the author and finisher of our faith," to "consider him who endured such contradiction of sinners against himself," and to say I have not yet shed great drops of blood striving against sin as he did. - Colossians 1:24; Hebrews 13:10-13; 1 Corinthians 15, 29, 31; Hebrews 12:1-7.

### **IF CHRIST BE NOT RAISED - YE ARE YET IN YOUR SINS**

What a waste of creative effort, experience, and suffering it would have been if Jesus (who carried with him into the tomb all the magnificence of the great Logos, all the tenderness of the man who wept at Lazarus' grave; who said to the woman "neither do I condemn thee, go and sin no more"; who, when he was reviled, reviled not again; who, when he knew that just a few of his brilliant words of defense would cause the wavering judge to declare him innocent, "opened not his mouth"; who during the six hours of agony on the cross gave comfort to the thief, provided for his mother's welfare, and would not accept the proffered drug to deaden his suffering) - if he had not been resurrected from the grave.

1 Corinthians 15 is Paul's argument against the teaching of some in the Church, who, while still believing in Jesus' resurrection, denied the resurrection of the saints and the world. The Apostle proves God's ability to resurrect these by the admitted fact that Jesus was resurrected. A further thought in the reasoning is that Adam's race needs lifting up from death, degradation, and sin, and that Jesus who bought us from death is the only One who can perform this restoration work. The Atonement has two parts, ransom and restitution.

God, whose throne is founded on justice, cannot look on sin, hence he has arranged for the 1000-year judgment day, when the world will be under the Mediator of the New Covenant, and God will not be in direct contact with the weakened human race until they are brought to physical and moral perfection.

If Jesus were not raised, how could he call from their graves the 20 billion human beings estimated to have lived on earth since Adam? How then could Jesus be the King of earth, Mediator of the New Covenant, and High Priest after the order of Melchisedec, to make intercession for the sins of the world? And how could a dead and unresurrected Savior oversee the vast multitude of mankind, as they walk the highway of holiness and write God's Law in their hearts and minds? - John 5:28-30.

Thus we see the force of St. Paul's argument in our text, "If Christ be not raised, ye are yet in your sins. But now is Christ risen from the dead and become the first-fruits of them that slept." Now the promised resurrection of all of Adam's race Jew and Gentile, black and white, bond-servant and freeman, those who have done evil and those who have done good-all will be resurrected, each in his own order by our risen Savior.

But how could Jesus die as the corresponding price for Adam and his race and yet on the third day be resurrected? We briefly answer, the *man* Jesus has not been resurrected, but will stay dead

throughout eternity. It was the New Creature, Christ the Head, which was begotten at Jordan and which was resurrected from the tomb. All of the personality, experience, knowledge, and character of Jesus is in the divine Christ; his being was transferred from the human to the divine body in the same way the personality of the Logos was transferred to the Man Jesus.

## **RESURRECTION TO FOLLOW THE GOSPEL AGE**

The preparation for the gigantic task of giving a full and effective opportunity to all the human race has been going on quietly, unknown to the world. It began at Pentecost. Jesus, the only one having the right, power, patience, and sagacity to do this work, has been calling a little flock of foot-step followers to be assistant judges and under-priests. These will share his throne and his personal exaltation. The development of the Church is the Mystery of God. The Church is called the Body of Christ, the members likened to the members of the human body because of their willingness to do exactly as their head, Jesus, directs. Members of Christ's Body start as sinful human beings, but through faith, the gift of God, are reckoned perfect because of Jesus' ransom and their belief therein. These consecrate their all, and because of their justification by faith are accepted in the Beloved, begotten by God to the spirit nature, to the same status as Jesus after his consecration at Jordan—new creatures in Christ. These are running for the prize of the High Calling in Christ Jesus. Only by prayer and supreme effort can we be transformed to the image of God's dear Son. Only by *working out* our salvation with fear and trembling can we have God *work in* us to will and do of his good pleasure. But the way is not impossible, for the promise is that "as thy days so shall thy strength be." When we are weak in our own self-confidence, then are we strong, in that God will give us strength to bear our crosses.

The Christ, or anointed class, has part in the First Resurrection. Jesus was raised the third day after his death—at the beginning of the Gospel Age. Each member of the Body of Christ, from Pentecost to the end of the Gospel Age, upon completion of his sacrifice in death, has fallen asleep, awaiting Christ's second coming. "The dead in Christ," we are told, "shall rise first," upon the coming of the Lord with a shout, the voice of the archangel, and the trump of God. I believe Jesus' secret coming and presence have already occurred, that the thunderous events of our day and Israel's establishment in Palestine indicate this. Such being the case, I believe that the resurrection of the dead in Christ is going on now. First, those asleep were to be raised, and after that, as they finished their course, "we which are alive and remain" on the earth during the first phase of Jesus' presence are to be raised immediately upon death to join those of the First Resurrection that have preceded them. - Luke 12:37-39; 1 Thessalonians 4:16-18; Acts 15:16.

The After-resurrection will consist of those who will be obedient children of God during Christ's 1000-year reign on earth. "Every man in his own order" indicates a planning in the awakening and lifting to perfection which the very word, "resurrection" means (1 Cor. 15:23). Lazarus and others were not resurrected, but awakened. Jesus was the first-fruits of them that slept. He awakened Jairus' daughter during his ministry, but she was not released from the Adamic death, for she later returned to the grave. - John 11:11; Luke 7:14; 8:54.

In the Millennial Age, his organization complete and ready for the task, all stones of stumbling removed, Satan bound, and the highway of holiness opened, Christ shall call to all in the graves. Those not of the first resurrection, even those who have done evil, will come forth; first awakened, as was Lazarus; then as they strive to do good, their efforts will be rewarded with greater measures of life. The arrangement for justification by faith will be unnecessary then because of the mediatorial covering, but at the end of the highway and the Millennial Age, all the willing and obedient will have learned righteousness, will have God's law written in their hearts. The effects of Adamic sin and death will be removed, and man will have become actually perfect.

The last enemy to be destroyed is the Adamic death, wherein one wastes away, becomes old and dies. Adam and his race will finally be in at-one-ment with God.

What a glorious hope the resurrection holds out to this weary, sick, fear-ridden and dying world!

Let us strive to be worthy of our high calling, and faithful stewards of the knowledge of the Divine Plan of the Ages given us in advance of the world of mankind.

"Many sleep, but not forever;  
There will be a glorious dawn;  
We shall meet to part, no, never,  
On the resurrection morn.  
From the deepest caves of ocean,  
From the desert -- and the plain,  
From the valley and the mountain,  
Countless throngs -- shall rise, again.

"Many sleep, but not forever;  
There will be a glorious dawn;  
We shall meet to part, no, never,  
On the resurrection morn."

- *B. F. Hollister.*



## Prayer, Purpose, and Power

*Brother Walter N. Wainwright ended his earthly career in January. (See March-April Herald, page 31) The following article, contributed by him and published in the April 1951 Herald, is reprinted here, as a special tribute to his memory. - Directors and Editors*

IT IS not the thought in presenting the following remarks on prayer that any new thing should be brought out, but rather that our minds may be refreshed and stimulated as the things which have always been essential to the fuller prayer life are again being considered.

Prayer is perhaps the best means which is at our disposal. It has been said that "prayer does not bring God down to us, but lifts us up to him." The element of faith enters largely into the matter of prayer; for if faith be lacking, how shall we "ask, believing"? And it *may* be said that the one whose faith is the greatest, will realize and use the privilege and enjoy the blessings which prayer affords: for it has always been, that every-day work requires everyday grace, and every-day grace requires every-day asking. So with James, we "ask in faith, nothing wavering." Our prayers are to be constant, instant, confident and expectant: knowing that a "prayer answering God" hears the prayers of the humble and contrite heart, and that according to his wisdom and understanding, his answer is sure: not always as we might prefer, but always with a view to our ultimate blessing, and the glory of the Father and Son.

We might ask, What has prayer done in the lives of others and in your own life? Prayer has raised the dead. Prayer has healed the afflicted, restored sight, unstopped the deaf ears, restored withered limbs, given renewed hope and courage, and strength to a countless number of people. And, yes, prayer has overthrown nations, and in innumerable other ways proved its efficacy when offered in an acceptable way. And each one who in faith and trust has used this means of closer fellowship with the Father in the joys or in the sorrows has never failed to obtain a measure of peace -- rest -- the peace and rest which is theirs only, who know the blessedness of the words of the old hymn:

"Lord lead me to a faith like this,  
Through trial though it be:  
For O! the rest of faith is bliss,  
The bliss of rest in Thee."

The purpose of prayer is manifold. Without it the Christian life will be a barren one. Our Lord and his Apostles knew this, and accepted its privileges, and shared in its untold results. When prayer is made in the proper spirit and attitude, the spirit of love, the spirit of faith, of praise, and supplication, with a reverential attitude, acknowledging always the merit by which only, prayer may have an answer--the merit provided through Jesus Christ, then, prayer is mighty, for persevering prayer in this manner reaches, like Jacob's ladder, into heaven itself, to the throne of God.

Throughout the pages of Holy Writ, we see the golden thread of prayer. And in all the varying circumstances in which we note the use of prayer, there is no mere formal way in which it is to be offered. But there must be a desire that is accompanied by a purpose which has as its motivating objective, a fuller indwelling of Christ and his love, with the consequent moving onward and upward, "from glory to glory." Paul says, "Pray without ceasing." The parable of the importunate widow suggests the need and efficacy of continued prayer. Our heavenly Father wants to bestow

upon us the fulness of his blessing. It is our privilege to drink deeply at the fountain of boundless love. What a wonder that we pray so little! None of us pray too much, nor perhaps enough. If we would grow in faith and Christian experience, the prayer life is necessary. Peter says, "Watch unto prayer." And the Master said, "Watch and pray."

Do we take him at his word: "What things soever you desire, when, ye pray believe that ye receive them, and ye shall have them"? The assurance is broad and unlimited, and he is faithful who has promised. Again let us say, not always when, and as, we prefer, does the answer come, but always -- yes, always -- in due time, and according to his will and purpose concerning us. God is too wise to err, and too good to "withhold any good thing from them that walk uprightly." We may not always see his purpose in this or that, but, in the afterwards, we "shall know as we are known," and then we shall see and understand the heights and depths, the lengths and breadths of divine love, grace, and power.

The purpose and power of prayer can be seen only and attained by persistent usage of prayer. Lose no opportunity to enter into this greater communion with God. Each day brings its measure of cares, its trials, its perplexities, and its problems. And in these days, in which, strange to say, with all the ever increasing means toward an easier and less turbid life, there is undoubtedly a decided trend which leaves less and less time for meditation, prayer, and Christlike effort. To us who hope for, to us who look for, the more abounding life, both now and hereafter, to us first things must be first.

We should, where it is possible, *pray* in the family circle. Above all, we must not: forego secret prayer. It is impossible for the soul to flourish while prayer is neglected. Family or public prayer is not sufficient. In the quietness of some secret place the heart and mind are free from other influences and excitements. Calmly, yet fervently, the heart reaches out to its God, and sweet abiding will be the influence emanating from him who seeth in secret, and whose ear is open to hear the prayer of the humble, contrite heart. Those who thus pray, in the quiet room, and as they go about their daily tasks, those whose prayers go out in faith and confidence, those will find the answer to prayer in new strength, new courage, and yes, new hope. It has been said that, "We live too much in the lowlands when we should be on the mountain tops." And while, "lowland" experiences may be necessary to our development, it may be that there is much truth in that statement. There is hardly any time or place in which it is inappropriate to offer up a prayer. In the crowds, in the various duties of daily routine, communion with God is always possible. And, beloved, when the heart and mind is thus centered on God and his love, as we see it revealed in and through Jesus Christ, then, Satan cannot overcome us, for, resting in confident faith, we too can say with Paul, "Who shall separate us from the love of Christ? Shall tribulation, distress, persecution, famine, nakedness or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, life, angels principalities nor powers, nor things present or yet to come: nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Though we may live in a sin tainted atmosphere, we need not breathe its miasma, but may live in the pure air of heaven -- a holier atmosphere, if you will. Let our souls be drawn out and upward that this pure air might be to us that which it was to our Lord and his Apostles -- the breath of God. Nothing is too large, or yet too small, for him to see and note. Nothing that concerns our peace escapes his notice. There is nothing in our daily experiences too dark for him to read. No perplexity too hard for him to unravel. "He healeth the broken in heart, and bindeth up their wounds." The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share his love and care, not another soul for whom he gave his beloved Son! Of course, we recognize that the all-covering, all-dominating, all-inspiring

principles of the Christlike love, is just that -- love. When love for God and his dear Son so fills our hearts that it controls us as it should, and as it can do, then, as we "hunger and thirst after righteousness," we shall see in the gracious provision of prayer, along with all that his grace affords, a purpose which by the same grace will ultimately bring glory and honor to him who has given all, that we may have all.

We need to praise him more for his goodness and for his wonderful works to the children of men. Our prayers are not to consist wholly in asking and receiving. We are the constant recipients of God's mercies, and yet how little gratitude do we express. He is a tender, merciful Father, and it should be a pleasure to love him, to serve him, and to obey him. To love him is to so live that the all covering commandment laid down for us by our Lord, shall be our daily contemplation, our daily incentive, our daily theme and purpose, as, in a world of sin and unbelief, our steps follow more and more closely in the steps of the Master-always onward and upward, toward "higher ground." And in this, we continue to pray, "Thy Kingdom come, Thy will be done in earth, as it is in heaven," We too, like the disciples to whom those words were spoken, say, "Lord, teach us to pray," and "Lord, increase our faith." Let us recall the words of 1 Peter 1:2-9, and in them find that which shall stir us to a deeper and a fuller sense of understanding regarding all that is essential to that which Peter says is "the end of your faith, even the salvation of your souls."

Jesus said, "Ask and ye shall receive, that your joy may be full." The hand of faith is extended higher and higher, with the mighty argument, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Among the last words of Jesus were these, "Lo, I am with you alway, even unto the end of the age." What do these words mean to us, to you and to me? Much in every way. The union of Christ and his disciples was to be a much closer one than when he was personally with them! The light, love, and power of the indwelling Christ shone out through them, so that men, beholding, "marveled: and they took knowledge of them that they had been with Jesus." All that he was to them, he desires to be to his followers today: for in that last prayer of his, he said, "Neither pray I for these alone, but for them also which shall believe on me through their word." Jesus prayed for us, and asked that we might be one with him, even, as he is one with the Father. What a union is this! As we think of this, and the fulness of divine love and grace, can we not exclaim with Paul, "O, the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" "For of him and through him, and to him are all things, to whom be glory for ever."

What is this to us, to you and to me? It is surely, "joy unspeakable and full of glory." For with Christ abiding in our hearts, with his spirit in control, with a peace and rest that the world can neither give nor yet take away, he will "work in us both to will and to do his good pleasure." We shall work as he worked. We shall manifest the same spirit: the spirit of love, patient humility, forbearance, kindness, serenity of mind, tolerance, mercy, benevolence, and obedience, and thus, loving him and abiding in him, we shall "grow up into him in all things, which is the Head, even Christ."

As you and I have learned, this is no easy thing to do. Besetments from within and without have hindered our progress, and, looking back over the path that lies behind, we see in its wake much in the nature of things which reveals a measure of weakness, and yes, defeat. But, thank God, through his grace we see too, amidst the errors and failures, a measure of progress, a measure of growth, and victories which have been gained, "through much tribulation." And again we use Paul's words: "Thanks be unto God which giveth us the victory through our Lord Jesus Christ." From time to time our experiences have brought home to us our utter dependence, our utter need, and, in these things, our faith in the words, "*My grace is sufficient for thee: for my strength is*

made perfect in weakness," as we recall the precious promises of our promise-keeping God, such as, "Thou wilt keep him in perfect peace whose mind is stayed on Thee," then, has it not been that even in our greatest sorrows, the Master's words have been to us a never failing means of a larger faith, a more sublime rest, a comfort, and a serenity of mind, all of which have been a proof that his words have not been in vain. "Let not your heart be troubled: Ye believe in God, believe also in me.... I go to prepare a place for you, . . . that where I am, there ye may be also." And so he says, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

O, that, men and women would see the need, the power and efficacy, of a prayer life! Would that the daily prayer was, "Teach us, Lord, the value and blessedness of habitual, constant communing with thee in prayer through him that gave his life for us." And again, "Lord of our life, grant that we may ever keep thee and thy will in all our planning. For Jesus' sake, do thou graciously so order our lives that by growing more and more like him we might, by thy grace, enter into the joys and service of the life that is promised to the faithful." While this *may* not be the attitude of the great majority, it must be ours. To us, to you and to me, has been given the inestimable call to a station in which the chosen are to be joint-heirs, with Christ! Amazing grace? Yes. Boundless love? Yes. And so, are we not constrained to recall and use Paul's words, "Thanks be unto God, which always causeth us to triumph in Christ."

And, finally beloved, what might well be the sum total of what has been said? The Christian who would live the life that counts, must not only spend much time alone with God in prayer, but must make the most of that privilege. And this entails co-operation with God and an earnest "watching" for God's answer.

"God answers prayer. Sometimes, when hearts are weak,  
He gives the very gifts believers seek:  
But often faith must learn a deeper rest,  
And trust God's silence when he does not speak;  
For He, whose name is Love, will send the best!  
Stars may burn out, nor mountain walls endure;  
But God is true: His promises are sure  
To those who truly seek."

Yes, faith brings the resources of heaven within the reach of the humblest petitioner. We exercise faith in temporal things, and *yet* we often lack faith in regard to the things which relate to our spiritual life. How strange that this should be so!

"O, what peace we often forfeit!  
O, what needless pain we bear!  
All because we do not carry,  
Everything to Him in prayer."

Let us then, as we, too, follow in his steps, continue "instant in prayer, "praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints," knowing that,

"A thousand tests meet every life,  
In the course of one day's sun,  
A thousand deeds are written down  
As the best that could be done  
In firm defense, or bold retreat:

"And, Comrades, yours are counted on  
In the sum of some one's life,  
Your smiles, your words, your heart and hand;  
Somewhere, in some secret strife,  
Are marking victory -- or defeat"

"Victory or defeat"! Yes, each of us in his or her sphere of life may be to others an influence for good or for evil. This seems to be a most profound thought, although it is no new one. Paul says, "No man liveth unto himself." The thought is obvious. We may, each of us, be a blessing to others. We may not be aware of this; and not until afterwards shall we know what our lives have meant to a brother or sister. We are not to be unduly anxious in this matter, but rather, go on in faith and trust doing faithfully the work that God's providence assigns, and our lives will not have been in vain. For, as the Christian obeys the Master, "Follow thou me," as his life conforms more and more to the life of Jesus, there will be in such a life an ever-increasing measure of the likeness of Christ. He will be working together with God in his life.

The Master said, "If ye know these things, happy are *ye* if ye *do* them." May the all-powerful means of prayer enlarge and bless our purpose as we endeavor by God's grace to practice the things by which, if faithful, we may be accounted worthy of a place in the Kingdom of our Lord and Savior, Jesus Christ.

"Be not too busy with thy work and care  
To look to God; to clasp thy hand in His.  
Miss thou all else, but fail not thou of this:  
Thou must not all alone thy burdens bear;  
Listen and wait: Obey and learn his will,  
His love and service all thy life shall fill."

- *W. N. Wainwright.*

## Christian Soldiership

*"Endure hardness as a good soldier of Jesus Christ." - 2 Timothy 2:3*

The service of Christ resembles no other so much as that of a soldier. There are few life-callings among men that demand such absolute self-surrender from the recruit as that of the soldier. . .

In the decision to be a soldier one subordinates all other considerations -- those of self-will, family supremacy and the varied opportunities of the free-man. It is to go under a vow of complete, unquestioning obedience to the orders of superiors. It is to abandon home for the camp, to forego the right of first serving the interests of father and mother, wife and children, business or friends. It means the entire suppression of every selfish interest for the advancement of the supreme cause one has contracted voluntarily to serve, to follow and for which, if need be, to die.

It seems hard to some minds to compare the service of Christ with that of a good soldier. Nine-tenths of those who call themselves Christians refuse to give their service that significance, and mutiny outright when called upon to act upon that principle. The weakness of the church universal as the leader of morals and life culture in the world is due to the fact that most Christian men and women serve Christ as independent camp followers. They are unattached, or uncommanded, or disobedient to the duty of discipline, and do as they please rather than as they are obligated by the commands and principles of Christ.

Goethe said that "earnestness is eternity" and the spirit of God is the spirit of earnestness. He who is informed and inflamed by that spirit will be filled to overflowing with zeal, courage, daring, fortitude and the faith of conquest. In the fervor and forcefulness of these feelings he will serve his Master, as the soldiers of Alexander followed unquestioning where he led; as the soldiers of Leonidas, who died rather than retreat; as the soldiers of Napoleon, who believed him invincible always; and as the soldiers of Lee, who felt that he could not lead them wrongly or to defeat.

If Christ possessed in this world today an army of men and women one-hundredth part the figures of official Christendom, who would follow him -- who would labor, fight and endure as do the soldiers of our American armies-he could not long be kept from his worldwide conquest.

But he has few real soldiers in his service. Most of his followers are pensioners, pleading always that he will do something for them -- ease their pains, disperse their enemies, smooth their paths, increase their fortunes and bed them in places of plenty and comfort. They are a hungry and a helpless host.

One would expect naturally to find in the pulpits stalwart captains of the army of our Lord. And yet how few are they who do not look more closely to their hire than to their opportunities to for hardness? They are eager for rich and easy pastorates, they dwell in luxuries and preach as those who make pleasant music *on* a lute. Transfer them to posts of poverty, scant rations, hard service among the poor and the sick, and they become broken-hearted over their lot as soldiers!

The true soldier does not debate his cause. He is rightly supposed to have settled upon its justice and righteousness before he enlisted to serve it. Thereafter he avouches it and defies contradiction of it. He is ready to spend all and be all spent in its defense. He does not fight for the rations that are doled to him, but for the great principles and great purposes of the cause to which he is committed ....

No man should deceive himself in a matter so plain and serious as the service of Christ. If he doesn't mean to abandon himself to the commands and demands of his Master, he ought to be honest enough not to offer a hypocritical profession and a treacherous or abortive promise of service. The causes of Christ on earth need men who are strong in will, courageous of heart and hardened to self-sacrifice, sufferings and the perils of conflict and death. None other can do the work that is needed to pull down the strongholds of sin, rout the enemies of righteousness and set forward in hostile territories the standards of the kingdom of Christ.

It is glorious to serve Christ *in* honesty and in fulness of fidelity. There is an ineffable joy in being on the right side, in knowing that one's service is toward victory and that beyond the field of blood and the valley of shadows is an abundant entrance into the joys and peace of the triumphant King of kings. For that hope none should shrink from the harness of battle, none quail before the rage of the enemy, and none tremble before the certainty of hunger, thirst, nakedness, wounds or death!

- *Atlanta Constitution* -- Reprints R3162, R3163

## **"The Hidden Life"**

*"Your life is hid with Christ in God." -- Col. 3:3.*

IN OUR previous study the suggestion was made, that every member of, the Anointed or Christ company from its first, in the person of our Lord Jesus Christ, to its last, at the end of this Gospel Age, must have received a call thereunto from God, and then an anointing or impartation of the holy spirit as the proof or token of that call. Scripture reveals no other ground of admittance into Christ, nor does it furnish other proof of membership therein. The suggestion is again repeated here that as was the case with Aaron and his sons, God holds as his own the exclusive prerogative to call to this company only such as he wills and to give to all whom he has been pleased to call, the tokens of a deep and satisfying assurance that they have been called. This special feature of the Divine Plan has its sole source of origin, in addition to medium of accomplishment, in the sovereign will of God. No man can take this honor to himself, save as he is called thereto of God, even "as was Aaron." -- Heb. 5:4,

To him that has been called of God there is no need for doubt or uncertainty as to his call. He needs not to say as our fathers did in former Calvinistic days,

"Oft it causes anxious thought,  
Am I His or am I not?"

The possession of the holy spirit in the heart, and the consciousness of divine supervision in the daily life, are the sure tokens that our call and acceptance into the Christ company is an actual and real thing -- one of the sure and certain verities in our Christian life. Out of this sure and certain conviction of these deeper verities arose John's words when he said, "We know that he abideth in us by the spirit which he gave us." -- 1 John 3:24.

It is very necessary from time to time to call attention to the exclusive nature of the heavenly call and to the special evidences which betoken that call. In every section of the Christian Church -- in what we call Present Truth and out of it -- the sharp clear outlines of the heavenly call and of all that it is intended to imply, tend so easily to become obscured and ill-defined, and the force and power of its truthfulness to be lost. Other things -- lesser, secondary things -- tend to be substituted for, or interwoven with, the major evidences; and being then applied indiscriminately or with insufficient care, the facts and implications of the heavenly call are applied to the "un-called" and thus its specific purpose and directness is lost.

As an instance of what is meant we here append several excerpts taken from a most eloquent lecture which came to hand just at the time these thoughts were being penned. They were given by an eminent College Lecturer in an effort to show how modern Christian thought is swinging back to the deeper things of God, after a long sterile period of indifference consequent upon their defeat by the evolutionary teachings of former days. As in many other publications and expositions of Christian thought non-recognition of the fact that God has instituted (and has nearly carried through), a separation among, the general body of believers in the Christian Church, neutralizes and vitiates the statements which are made, and the Scriptures to which allusion also is made. Like so many other eminent expositors this reverend gentleman fails to see that all through this, Gospel Age .God has had what we may fitly describe as a "church within the church" -- a body of consecrated believers who have subjected themselves to the terms and conditions of a special way of life which has given them association with Jesus in a heavenly call. His failure to distinguish between a "church visible" -- a church as seen here on earth -- and a



"church spiritual;" -- a church with its roll of membership instituted and kept only in heaven above -- vitiates his application of Scripture testimony.

It is because something very similar can occur within the ranks of Present Truth that this gentle man's remarks are so appropriate for our present consideration. Whether spoken from within, the ranks of Present Truth or outside, matters not; certainly, as they stand, in themselves the words and thoughts, uttered are among a the choicest and best features of. Christian teaching extant today. But, our use of them here will tend to show that it is possible to use the terms and phrases relating (to the heavenly call, and yet spoil and vitiate their meaning by applying them to people they ought not to those not specially called by God.

The earnest Lecturer's theme was "Union with Christ" and for its exposition he had gathered several fellow ministers' utterances, binding them together and concluding them with convictions of his own. The first excerpt runs thus: "Union with Christ is a brief name for all that the Apostles meant by salvation." The Lecturer was not satisfied with, that assertion -- no more are we -- for it covers only part of the truth. The early phase of our salvation -- the forgiveness of sins -- must always precede our opportunity to become united with Christ. The next excerpt says: "Being in Christ consists of the most intimate fellowship imaginable of the Christian with the living spiritual Christ." That is a lovely statement, as far, as it goes -- but it does not tell us how or by what means that intimate fellowship can begin. It leaves the first chapters of Christian experience untold. Still, to those who are privileged to know its truth, and to share in that fellowship with a living spiritual Christ, it is indeed a most happy statement of a Scriptural truth.

The next excerpt takes a long step forward in its recognition of the fact that the term "Christ" is the name not merely: for the person of our blessed Lord; but for a "corporate fellowship united in him.

"Christ and his people form a corporate fellowship, so that to be in Christ means to be a member of that religious fellowship which draws its very life from Christ." So runs that excerpt. Another excerpt runs "Being in Christ is a social concept, it is to have found of he true community. And when a man by faith, of which baptism is the seal, enters that community, he enters mystically into the virtues of all that Christ, his Head, has done for him by dying and rising again." Commenting on these excerpts the Lecturer said, "This is new and true light on what being in Christ really means."

It is here that we begin to see the twist of the Scripture facts. Were we to have asked which is the "religious fellowship" or "the true community" of which these things stand true, we should have been told they belong to the community of "the baptized." Then had we asked, Which baptism is that? we would have learned that it was the baptism -- perhaps by immersion, perhaps by sprinkling -- which admits the baptized into one or other section of the Christian Church. And so we have these "in Christ" privileges equated with the structure of the visible and external church, and consequently blurred and vitiated because it is not true that all baptized persons have enjoyed and still enjoy the joys and privileges of the "in Christ" fellowship.

Here now is our Lecturer's own thought: "To be in Christ means to live by the power of the spirit the life that is life indeed, in the fellowship of the new people of God, the Church, which is Christ's Body. This new life is one of sonship to God, its finest fruit is love, and its appointed nourishment is the Lord's Supper." Lovely again, so far as it goes, except that last clause. Important to a Christian soul though the Memorial emblems and truths may be, it is not quite *all* the truth to say that all Christian nourishment is; found in the Eucharist, the Lord's Supper, the Memorial, or what other term we may use for that remembrance of his death.

Here again is the snag as before the "in Christ" relationship is that of fellowship with the visible community of saints! Whether it be Catholic or Anglican or Methodist or Bible Student, the principle involved is the same. It is just as easy to blur and vitiate the "in Christ" truth in the latter fellowship as in the former, larger organizations, and is no less disastrous to the clarity of our faith. It simply is not true that water baptism or attendance at the table of the Lord, are, in themselves, any guarantee that we are "in Christ." Nor can any church, or community, irrespective of its name, whether of the Episcopal or Congregational type, dispense, by any symbols or any ceremonies, its members into Christ. No church or community exists, or has existed since Pentecostal days, in which all who present themselves at the table of the Lord, possess conjointly as a body -- that is, because it is a Christian body -- the sure tokens of their mutual and overall acceptance "in Christ." All this applies to Bible Students as much as to the Church of Rome.

Experience indicates that it is very necessary to re-emphasize and stress, from time to time, that God is still working to design -- the design outlined in Tabernacle days in Israel. Today, as then, though on higher, "better" ground, the outworking of his design begins with the separation and preparation of his Priests. That is still the main and major objective of this "acceptable day. At a time when Radio and Kingdom activity, when Pyramid, British-Israel, and other themes are thrusting themselves to the center of the stage, it is essential that the "first things" should be demonstrated to be still first priority. Attainment to the special resurrection from the dead is still the "one thing" that matters most. All other things are but side issues which, with insufficient watchfulness and care, can overcrowd (and ever overcloud) the most essential things. A restless curiosity to know the solutions to many Biblical problems can easily displace and supplant the rest of heart and mind that should ensue from fellowship with Christ.

To assist in the re-emphasis of that paramount Design is the objective of this series of articles. The life that is hid with Christ in God can become a hidden life, just as truly when smothered over by Present Truth propaganda as by orthodoxy's perversions of Scripture facts. And it is equally essential to protest and "show cause" against the one as against the other, if only for the sake of those that "sigh and cry" when major issues are obscured. That the "in Christ" fellowship is a major issue, none of the "anointed ones will doubt, indeed it is the one great issue outstanding from all the rest.

Foregoing we have defined the small "in Christ" section of the Christian Church as "a church within the church," Consideration of two contrasting points may help to justify the definition. The first of these points is this: In obedience to the Lord's final command to his disciples to go out into all the world and preach, thousands of his servants have gone forth in his Name and millions on millions of men, in many lands, have responded to their call to repent of past sins and to submit to his rule. Their broadcast sowing of Gospel Truth has carried the story of redemption truth to the ends of the earth, and all, having ears to hear, have heard and come within reach of divine grace. Throughout this Gospel Age 'the numbers who, in great or less degree, have believed into his Name have been incalculable.

Seen now in the light of history the prevailing general condition of these multitudes has been anything, but a credit to the divine Name. In spite of its acceptance of Gospel Truth, its moral standards have been low. Professing always to be "one" -- one church -- its divisions have been manifold, Claiming to have one ultimate court of appeal -- the Bible -- its interpretations have been multitudinous. Division, separation, contention, and confusion have characterized this presumed flock of God all its journey through!

Has the Almighty Power really done all it could among this, fermenting mass? Has the great Shepherd of the sheep stretched forth his rod and staff to its utmost extent over this wayward flock? Is the deplorable and forbidding situation over nearly twice a thousand years an indication of divine fallibility and feebleness? Has there been perpetually a tussle between the divine will and the human will with the human winning all the way through?

Our second point is: Scripture does speak of a "yielding to" and "compliance with" the divine will, but it is the course of the "few" not the multitude! It does speak of some taking a cross and bearing it in Jesus' Name! It does speak of hunger and thirst to know the dear Name, and of yearning desire to share in his sufferings in order to participate in his death! But always it is a fragment only of the professing whole! Has the power of God been exercised on behalf of these? Has the Shepherd of the flock had these beneath his care? Has wayward will been subordinated here to divine sovereignty, readily and unreservedly? The answer is Yes! -- every time, all the way through.

What then is the answer to this enigma and paradox? Was the call of the wider church instituted and carried through under instruction of the departing Lord? Was not its partial separation from the heathenish kingdom of darkness accomplished in his Name? Why then was the task left only half done?

But then another set of questions press for reply. Was anything that was purposed left undone, or half done? Has any word of the Living God concerning this Age returned; to him void? Has there failed even *one* word of all his good promise or design? If God be God, the answer is No! a thousand times No! What then is the answer to this age long enigma and paradox? Just this: Out of the multitudinous mass the extraction of a fragmentary few!

Out of the "church universal" the separation of a "church spiritual"! A church within a church! That is the great secret of secrets concerning this present Age. Had our aforementioned Lecturer understood that, he could not and would not have misappropriated Scripture as he did. His definitions were almost right; his application wholly wrong! Those were the experiences outlined for the inner Church -- the "church -- spiritual" -- they were a misfit for the outer church -- the, "church -- visible." That is the tragedy of it all when Scripture is thus misappropriated and misapplied. It makes the Book of Truth, with its facts, an untruth in human life and experience. Results do not tally with expectations.

"A church within a church" is also a measuring rod for our activities. Both sections of this all-embracing church merit our attention and elicit our services. Are we writing merely to enlarge the outer fringe, or are our energies expended mainly for the inner core, the inner spiritual soul of that church? Where is the Power of God and the Care of Christ most manifested as between the fringe and core? Answer that, and that is the standard for us and for all who most love his precious Name!

How then do these seemingly diverse interests tie up and work out together? Herewith is our own solution of the problem. In accordance with, the Master's last command the proclamation of salvation through Jesus' blood has been made on a wide and extensive scale and unnumbered millions have responded to the appeal. This general call to repentance has been a universal call to "whoso hath ears to hear." God has "declared" (R.V. footnote) to man that he should repent (Acts 17:31), in view of the fact that he has appointed a day of Judgment, and has appointed Jesus to undertake that universal task. That appeal for reconciliation with God has, with more or less urgency and precision, been made on his behalf (2 Cor. 5:20-21), and many of the millions which have constituted the Christian Church responded to it. Concerning most of these, it may be safe

to say that they had repented of sin and ranged themselves more or less on the side of righteousness, as far as it was given them to see it. A Book -- a most difficult Book -- was given to them for their guidance, over whose meaning they fought and wrangled for centuries. Where the Book failed to guide them, other measures were brought in to shape policy' and direct action. Mistakes innumerable as to its contents were repeatedly made, but Heaven permitted them to stumble on as best they could. Ground gained was frequently lost, but never wholly lost. It never came to be as though that Book had never come, or as though its repentance call had never been made. Always there was something that could be counted gain even in its worst and darkest days.

Ever and again as the Eye of God ran to and fro over this bedraggled mass, it fell, upon some hungry, seeking soul that sought -- and prayed for something more than the trappings of religion then prevalent, something more than even his gifts in grace. Precious beyond gold and rubies though these were to their hungering souls, it was not the mere satisfaction of the gift, but the Hand that gave, for which they sought. The hungering, thirsting prayer of the Psalmist was ever the cry of these up -- reaching hearts, as night and day they sought for the Giver of all grace. "As the hart pants after the water -- brooks, so pants my soul after thee, O God," was the language of their spoken or unspoken cry. Not justification alone, nor service -- opportunity could satisfy 'their longing hearts -- only God and Christ -- the Living God and a living, loving Savior, could fill the deep chambers of their hearts with the joy and satisfaction they sought.

### **ANOTHER CALL -- DIVINELY PROVIDED**

To such as these, from Pentecost till now, a second call has gone forth. How it has been made has been a matter for divine Providence alone. The power of God has been able to direct more and still more light into the hearts of those seeking individuals (2 Cor. 4:6), culminating at last in an invitation for deeper trust which, in this way or that, asked, "Will you give me henceforth the full control of your life so that I can help you to follow in the footsteps of my Son, and so that I can make you a true and faithful copy of my Son?"

By, deepening understanding of the Word, by some fitly spoken word, by some choice and dainty verse of poetry, or any one of a thousand different ways, the divine appeal can reach the searching soul, and wing it to the deepest chambers of the heart. Here the divine prerogative is in exercise. It is *his* call, made in *his own* special way, and asking for a full and unreserved consecration to his will!

As the yearning heart begins more deeply to understand, and then more willingly to respond, the Love and Power of God begin to draw the yielding soul more closely to himself, deepening and intensifying its affinities with himself, bringing thus the as yet measurably discordant impulses into fuller harmony with his own, until, as day follows day, and caress follows caress, the crumpled human will is laid down in, full and absolute surrender in alignment with his own. No other hand can enter into this, -- this is the work of God, this is his own province and prerogative. Then, as the Love and Power continue to draw the object, of its care, the yielding child, encouraged by a Father's, loving Hand -- so like the strong yet tender hand -- that draws a loved one to its parental knee -- takes strength and courage to its heart, and dares at last to say, "Abba Father" -- "My Father who art in heaven, hallowed be thy Name"! Happy day! when child and Father both understand what this full surrender brings!

That this revelation of a Father's love, accords with all the known trends of a deepening religious experience, many happy souls can testify, -- and indicates most clearly how God, whose Eye had rested long and longingly upon the seeking soul, at last had drawn it into a state of grace separate

from the ceremonially and denominationally-satisfied mass, and made it feel at home with its Father and its God.

Thus from amid the ranks of a coldly religious church God has drawn and gathered into fellowship with himself and with his Son, each several member of a truly Spiritual Church -- spiritual not 'merely in religious sentiment, but in actual nature too, as we shall later see. "A church within a church. A secret, thing, indeed, a church truly "hid with Christ in God."

-- *T. Holmes, Eng.*

## **"You Find What You Look For"**

"He that bath a froward heart findeth no good." Whoever would be happy must make up, his mind to see only the good in others, to hunt for the beautiful things in their characters and to ignore the ugly things; to look for harmony and to avoid discord.

To hold the loving thought, as a mother does toward her children, develops the better side. The delicate flower of manhood or womanhood will not blossom in the foggy, chilly atmosphere of hatred, of jealous envy and condemnation. It must have the warm sun of love, of praise, of appreciation, of encouragement, to call out its beauty and to produce the perfect flower.

Never allow yourself to condemn or form a habit of criticizing others. No matter what they do, hold toward them perpetually the kindly thought, the love thought. Determine to see only that which is good and sweet and wholesome and lovely in them. Try to see the man or woman that God intended, not the warped, twisted and deformed one which a vicious life may have made, and you will generally find what you are looking for.

You will never find the straight by looking for the crooked, or holding the crooked thought in 'mind. If you are constantly criticizing or finding fault, instead of praising or appreciating, you will ruin your power of seeing the beautiful and the true, just as a' habitual liar loses the power to tell the truth.

If you habitually hold the deformed thought, the ironical, the skeptical, the pessimistic, the depreciative thought, you will ruin your ability to see or appreciate merit, or what is good and true.

-- Bible Students Monthly.

## The Wrath of God

The wrath of God is love's severity  
In curing sin -- the zeal of righteousness  
In overcoming wrong -- the remedy  
Of justice for the world's redress.

The wrath of God is punishment for sin,  
In measure unto, all transgression due,  
Discriminating well and just between  
Presumptuous sins and sins of lighter hue.

The wrath of God inflicts no needless pain,  
Merely vindictive, or Himself to please;  
But aims the ends of mercy to attain,  
Uproot the evil, and the good increase.

The wrath of God, is a consuming fire,  
That burns while there is evil to destroy  
Or good to purify: nor can expire  
Till all things are relieved from sin's alloy.

The wrath of God is love's parental rod,  
The disobedient to chastise, subdue,  
And bend submissive to the will of God,  
That love may reign when all things are made .new.

The wrath of God shall never strike in vain,  
Nor cease to strike till sin shall be no more;  
Till God His gracious purpose shall attain,  
And earth to righteousness and peace restore.

- *F. G. Wilson*

## Song of Creation

*"The Lord is good to all: and His tender mercies are over all His works. All Thy works shall praise Thee, O Lord, and Thy saints shall bless Thee. They shall speak of the glory of Thy Kingdom and talk of Thy power!" -- Psalm 145.*

Who chartered seas of mighty stars  
Within that boundless space,  
And gave them poise to speed along  
With perfect ease and grace?

Who planted sun within the skies  
To guide our moving globe,  
Instilling life in everything  
Which makes *this* living robe?

Who wrought his works mid heated fires  
And cast them to a mould,  
With silver, tin, and copper ore,  
And grains of shining gold?

Who gave to earth that precious seam  
Of black mysterious coal,  
A simple thing, but marvels spring  
As virtues from it roll?

Who formed rare treasures *in* the rocks  
Of fine prismatic gems --  
Diamond, *ruby*, emerald stones  
To adorn our diadems?

Who mixed the air that we *may* breathe  
With free and calm content?  
Who mingled powers that we *may* work  
Mid forces wisely blent?

Who gave to moon magnetic might  
To sway the surging tides,  
To help our ships to cross the seas  
With triumph, in their' strides?

Who gave to broad deep ocean voice  
To catch the human ear,  
With fish, and fowl a *million fold*  
To sport its wild career?

Who gave to things their color grand;  
A thousand differing hues!  
The rainbow tintings of the sky  
With earth's *amazing* views?

Whose carpet this strewn o'er the earth  
Of soft and soothing green,  
With fragrant flowers and luscious fruit  
And golden grain between?

Who painted wings resembling flowers  
Which flit across the stream?  
Who wove the peacock's gorgeous dress  
Which filters sunlit beams?

Who gave to birds *their lovely* song  
Of sweet and happy praise  
To lead our thoughts to higher things  
To bright and better days?

Who gave to brain the power to think,  
To reason and control  
The mind, "the organ *and* the limb:  
Nerve center of the soul?

Who fashioned heart to beat in tune  
To serve a major cause,  
With blood and lymph in constant flow  
Fulfilling nature's laws?

Who gave bejewelled eye *its* sight?  
Who granted right *to* hear?  
Who gave to voice, attractive charm  
With language known and clear?

Who gave to face that pleasing art:  
A sweet and gracious smile  
That stirs the embers of a soul  
And makes a life worth while?

And how would you, my worthy friend,  
Give answer *to* all this?  
I trust that with discerning mind,  
The truth you *will* not miss.

And as for *me*, I'll speak *aloud*  
With gratitude and cheer:  
There is a God who formed it all,  
A God we need not *fear!*

But one who would reveal Himself  
To all the human race  
Who *look* to Him with trustful eyes,  
Believing in His grace:



A grace that's centered in His Son  
Who dwells with Him above;  
A grace which brings Eternal Good  
And peace and joy and love."

So draw aside the curtain friend,  
Let scenes be seen and heard,  
Which *tell* of vict'ry over sin,  
As spoken by God's Word.

And Father dear, I thank Thee *now*  
For wondrous *ways* sublime;  
For promised *rest*, goodwill to men  
Through glad unending time.

I own Thee *as* my greatest Friend  
For When I heard the call,  
Creation's song within my heart  
Proclaimed Thee *Lord of all!*

-- *Frederick Lardent*

## 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 1951 -- 52. 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, . Lilt 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 2, 1951, at 2 p.m., in the parlors *of* the Institute, 177 Prospect Place, Brooklyn, New York.

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 6*, 1951, such names will be published in the May issue of the "Herald," that ,all (m embers may have an opportunity of voting for them.

We very *much* regret that our Brother P. L. Read is not a candidate for direrctorship *this* year.

## Recently Deceased

Sister Camilla I.5. Cameron, Washington, D. C. -- (February)  
Sister Leana Creighton, Toronto, -- Ont., Can. -- February)  
Sister Emma Heminger, San Bernardino, Cal. -- (February)  
Sister R. Henningea, Melbourne, Ans. -- (December).  
Sister P. S. L. Johnson, Philadelphia, Pa. -- (February)  
Brother Valentin Poznaniski, South Bend, Ind.(March)  
Brother James Santella, Buffalo, N. Y. -- (March)