

THE HERALD OF CHRIST'S KINGDOM

VOL. XXXVIII July, 1955 No. 7

Christian Liberty

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." - 2 Peter 1:2-12.

IN February 1939 Brother John T. Read contributed an article on the "Tolerance of Christian Liberty," which was reprinted in July, 1947. For the special benefit of an increasing number of new readers, we have reproduced that article once again, in condensed form. -- Ed. Com.

IN discussing this or any other subject dealing with divine truth, we should endeavor to be guided by the spirit of our Master, the spirit of kindness, the spirit of helpfulness, and so keep our minds and hearts void of antagonism, faultfinding, or judging in the sense of condemnation. As true Christians we must be motivated by the spirit of truth and righteousness; for it is only those who are led by God's holy spirit who can truly claim relationship with the Father as children, and so merit his approval.

The indications all about us make it evident that the saints of the Lord are being tested, more or less severely, along the lines, of tolerance, of Christian liberty, and of brotherly love; and it is also evident that this testing is permitted of the Lord that the approved may be manifested, regardless of how they view this or that matter, provided their views are not such as preclude sonship.

DOCTRINAL DIFFERENCES

Doctrinal differences on subjects more or less hidden in types, shadows, and figurative language, and consequently more or less subject to imperfect human reasoning powers, are the basis offered by some for withholding full fellowship from others who, on the plainly stated fundamentals and essentials of Holy Writ, are in full agreement. In some instances also, brethren against whom there is no fault to find either in doctrine or spirituality, are denied the privilege of service to the friends because of their cooperation with other brethren who do not see eye to eye respecting some teachings considered by the majority as "present truth."

In speaking of fundamentals and essentials, we here refer to those things in a Christian's belief and practice which are stated in the Bible in such a way as to leave no room for reasonable doubt in the mind of any earnest seeker after truth as to their meaning.

The question then arises, To what extent are we justified in hedging ourselves about with arbitrary rules which in their operation are intended to act as barriers to others of the Lord's people in the matter of service and whole-hearted fellowship?

In proposing a question of this kind we realize that it cannot be answered without due thought, because there are too many points that enter into the discussion; but if, as present conditions seem to indicate, most of us may sooner or later be required to decide this matter for ourselves, we should be able to take our stand in full assurance of faith. To this end let us consider some of the things that have a bearing upon the issue, and so prepare ourselves for a better understanding and guidance by the Lord's holy spirit.

FUNDAMENTAL TRUTHS

There are certain basic facts to which all true disciples of the Lord must agree, else they are not his disciples, and cannot be considered as brethren:

All must believe in God, the Creator and Ruler of heaven and earth, and must acknowledge his right and authority over their lives and possessions.

All must believe in the Bible as being the true Word of God, and must accept its teachings as being the only authoritative standard of belief and practice -- the last resort in every argument.

All must accept Jesus, the Savior of mankind, as being their personal Redeemer, from sin and its penalty, death; they must see in him the only one able to give unto God a ransom for Adam and his race; and they must recognize that in the resurrection of Christ dwells their only hope for life in a like resurrection from the dead.

All must have sufficient faith in God, in Christ, and in the Word of God, to cause them to make a full and unreserved consecration of themselves to do God's will and to follow in the footsteps of Christ Jesus their Lord.

All must realize their own fallen, sinful state, and must cooperate in the transformation of their own characters by seeking continually, through the infilling of God's holy spirit, to walk in accordance with the instructions given in his Word.

All must be loyal in their obedience to God's commands, and must continue faithful unto death.

Any true and enlightened child of God must assent whole-heartedly to these fundamental things of Christian belief and practice, and to the ramification of these as stated in plain and unmistakable language in the Scriptures.

In these things we may all see eye to eye; but when it comes to the interpretation of types and shadows, parables and dark sayings, figurative language and prophetic utterances, the Lord has left us room for the exercise of our sanctified reasoning powers, and so for differences of opinion. Manifestly, had God so desired, he could have made every statement of his Word so plain that it would not have been possible for differences of opinion to arise. He could have done this either

by the way he worded the Scriptures, or by the illuminating power of his holy spirit. However, he did not choose to do this. On the contrary, he has arranged the matter in such a way as to call upon our reasoning powers and force us to search (by comparing Scripture with Scripture) in order to gain an understanding of the details of his great Plan of Salvation.

God does not forcibly inject a knowledge of the structural and artistic beauties of his Plan of Salvation into our minds; we have to study in order to understand these things, just as we have to struggle in our fight against the world, the flesh, and the Adversary in order to be transformed into the character-likeness of our Lord. The course of a true Christian is not made plain and easy, but is often puzzling and hard to follow. Jesus said, "How narrow is the gate of life! how difficult that way leading thither! and how few are they who find it." - *Diaglott*.

NO GAIN WITHOUT A STRUGGLE

The Christian does not attain to the heavenly inheritance without a struggle. The butterfly that flits from flower to flower with such ease and grace, attained its development and beauty only because the larva stage of its existence had to struggle to break through the -cocoon. that enveloped it; and should any one, in mistaken kindness, assist the larva to gain its freedom by breaking the cocoon, he would forever deprive it of the very thing that eventually enables it to fly. In like manner also God permits us to struggle to overcome the difficulties he sees fit to leave surrounding us, for he knows that by the earnest endeavor to overcome these we will be made strong in character and in the will to do his will. Having predetermined that we should be free moral agents, God cannot force the issue in respect to our characters, and so is under the necessity of bringing about our development by requiring of us a willing and persistent effort to break through the cocoons of our natural tendencies and environment that eventually we may wing our flight to realms above.

Sectarianism in the struggle of the Church toward perfection of character is brought to our attention in the picture given us by the Apostle Paul in his first letter to the Corinthian brethren where he speaks ,of wood, hay, and stubble in the building or superstructure we erect upon the foundation of our faith in Christ's sacrifice on our behalf.

In the first chapter, Paul chides them for their carnality and sectarianism; for some were claiming to be of Paul, some of Apollos, some of Cephas, and some of Christ; but Paul did not recognize any Paulite Christians. He denied having given any basis for such a thought. He declared that he preached nothing to them but Christ and him crucified. Then in the third chapter he points out that their sectarian spirit shows them to be mere babes, to whom he could feed only the milk of the Word. Then from the ninth verse on he says, "That as a master builder, he having laid the foundation of their faith in Christ and him crucified," they were to build the superstructures; but he says, "Let every man take heed how he builds thereon." Paul, all through these three chapters is combating their sectarian spirit, and in this third chapter warns them that such material entering into the construction of their building will cause its downfall.

Unquestionably, doctrines, as "precious stones," have an important place in the erection of the superstructure which we build. We cannot believe the doctrines which Satan has injected into Christian beliefs all down through the Gospel Age and expect our faith structure to stand the shaking it will receive during this time of trouble; but precious stones are not the only element that should go into our superstructure. The gold of a Godlike character -- love -- and the silver of heavenly aspirations -- hope -- must adorn that structure also. Dependence placed upon leaders or on hopes derived from any source except God and his Word is bound to result disastrously to our faith structure. Certainly no one could object to being a follower of. Paul upon any ground except

that he was *not the source* of truth and wisdom, and our dependence and authority must be founded upon that source rather than upon the instrument used to acquaint us with divine truth. Carnality and sectarianism are not elements with which to build an enduring structure, and if we let even the spirit of these take possession of us we will be the losers.

Factions, in dealing with differences of belief in doctrine or practice, most always arise through ignoring the Lord's spirit and methods; and such factions always tend to hinder the character development of those who take an active part therein. Satan is always on hand to take advantage of differences between brethren and divert doctrinal controversies, which of themselves would not affect character one way or another, into contentions and divisions that do affect the character.

PERSONAL KNOWLEDGE

In 2 Peter 1:2-12, the Apostle intimates that the greater our knowledge concerning God, the more grace and peace we will have. What does he mean? Is he saying here that the more we know about the philosophy of the atonement and the details of the Plan of Salvation the more grace and peace we will have? There is class, of believers to whom such knowledge appeals and *who* may have their appreciation of God's wisdom increased thereby; but to other minds, the fact of the atonement and the evidence of God's love and mercy, as revealed in the gracious provision he has made for his children, are sufficient to acquaint them with God's character and to call forth their own love and appreciation in response. Such Christians may be compared to the man who, though he understands only in a general way the working and operation of an automobile, derives as much pleasure and benefit from its use as does the mechanic who is familiar with every detail of its construction. We can not all have the type of mind that will enable us to be "master workmen in the mechanical details, so to speak, of God's great Plan. Some have minds more adapted to thinking upon the spiritual qualities of character development, and no doubt are equally honored of the Lord in their ministry.

Both Rotherham and Weymouth render this passage of Scripture in such a way as to make it evident that what Peter is speaking of is a personal knowledge or experience with God. Rotherham's translation says, "*Favor unto you and peace* be multiplied, in the *personal* knowledge of God and of Jesus our Lord." This is a knowledge which we gain through attaining (to a measure of Godlikeness in our own characters; for in the next verse, the Apostle continues the thought by saying, "Seeing that his divine power has given us all things that are needful for life and godliness, through *our knowledge of him* who has appealed to us by his own glorious perfections." (Weymouth.) The Apostle here gives the same thought which we find emphasized by our Lord in John 17:3: "This is life eternal, that they might *know thee* the only true God, and Jesus Christ whom thou hast sent." This is *thee* knowledge, which, above all knowledge, is essential to us in our development as prospective heirs of glory, honor, and immortality. A true knowledge of God comes only through experiencing a measure of his glorious perfection of character in ourselves and the more we reflect that character by being transformed into the image of Christ, the better we come to know God.

COMPARATIVE VALUES

In the 13th chapter of 1 Corinthians Paul points to a number of things that we might possess and do, which of themselves are very desirable, but which, apart from love, have no value in making us acceptable unto God. The Apostle is not making light of faith or a , comprehensive knowledge of salvation; nor of zeal manifested in the giving of one's time, possessions, and life in the service of God,--but is simply calling to our attention the comparative worth of these and God-like love.

"Love," says the Apostle (Weymouth), "is patient and kind. Love knows neither envy nor jealousy. Love is not forward and self-assertive, nor a boastful and conceited. She does not behave unbecomingly, nor seek to aggrandize herself, nor blaze out in passionate anger, nor brood over wrongs. She finds no pleasure in injustice done to others, but joyfully sides with the truth. She knows how to be silent. She is full of trust, full of hope, full of patient endurance." Then the Apostle continues by declaring that present languages (modes of speech), present knowledge, and present prophesying will come to an end because they are imperfect, and so the things of real value that remain are faith, hope, and love, and of these the greatest is love.

The foregoing remarks must not be interpreted in a way to make light of doctrinal matters, for it is not possible to read God's Word with an understanding, mind and not realize that doctrines are vitally important to our spiritual welfare. Paul, in his letter to Timothy says, "Take heed to *thyself* and to *the doctrine*." Paul took delight in Timothy, his son in the faith, and gloried in his ability to serve the cause of Christ, but he cautioned him to be ever on the alert to see that his own life be exemplary and provocative of good in those to whom he ministered, and also that he go not astray in his teaching of doctrine.

Manifestly, some teachings are of far greater importance than others to the Lord's people in the making of their calling and election sure, and such call for a definite and unhesitating stand; but our attitude in those things which we glean from God's Word -through the process of reason and deduction, should be one of tolerance.

All down through this Gospel Age there have been Christians who have made their calling and election sure without understanding clearly many of the things relative to the sin-offering, the philosophy of the atonement, and other matters which we today look upon as present truth. Evidently then, these things are not indispensable to one's standing or acceptance with the Father, and perhaps we would more truly manifest God's spirit if we would show a more kindly tolerance of those who do not see eye to eye with us in things which, though to us they be present truth, are not indispensable to our character transformation.

MINOR FEATURES

There can be no question as to the blessings received from the study of types and shadows that have been more or less hidden in God's Word until the time when he saw fit to reveal them largely through Brother Russell. Had these been essential to our salvation, however, they would have been stated in the same plain and unmistakable language that garbs those things that are essential, and would then constitute tests of sonship and fellowship; but that they are not was quite evident to Brother Russell, who under the heading, "Relationship to the Lord not necessarily dependent upon knowledge of every detail" says:

We wish to suggest here that none should feel unnecessarily annoyed if he is not able to understand all the items of the chronology or of the Tabernacle Shadows, or other *minor features*. Our relationship to the Lord is not necessarily dependent upon our knowledge of every detail. We are to remember that many of us were God's people before we understood *any of* these things, before we understood the philosophy of the Divine Plan. Hence we are to be trustful of the Lord and wait for the remainder, as he may open it to us. And we are to remember that the supreme test is loyalty to the Lord. This was the test upon our Lord Jesus: would he be loyal to the Father? And this is the test upon us. ' Will we be loyal to the Lord? *Whoever is thus loyal is an 'over comer*.' He will strive to be faithful under all conditions, and will trust even where he cannot trace the Lord's *providences*." -- *Reprints*, p. R4746.

Brother Russell here calls the chronology and the Tabernacle Shadows "*minor*" features, things not to be considered as tests of one's standing with the Lord.

TEACHING QUALIFICATIONS OUTLINED

What qualifications then are we to require as a basis for our judgment of those worthy to serve us?

Paul answers this question for us in his admonition to Timothy respecting the appointing of elders; he says (1 Tim. 3:1-7, Weymouth translation) "A minister [elder] must be a man of *irreproachable character*, true to *his* own wife, temperate, soberminded, well-behaved, hospitable to strangers, and with a gift for teaching; not a hard drinker nor given to blows; not selfish or quarrelsome or covetous; but ruling his own household wisely and well, with children kept under control with true dignity. (If a man does not know how to rule his own household, how shall he have the Church of God given into his care?) He ought not to be a new convert, for fear he should be blinded with pride and come under the same condemnation as the Devil. It is needful also that he bear a good character with people outside the Church, lest he fall into reproach or a snare of the Devil."

The Apostle places the emphasis here upon the character and behavior manifested in the Church, the family, and in the world, and then in addition thereto, he says they should have a "gift for teaching." This statement does not relate to a profound understanding of the doctrines, but to just what it says -- "a *gift*" for teaching; the ability to impart the knowledge possessed; the ability to set forth what the Scriptures say.

In his instructions to Titus, Paul again outlines the qualifications of an elder, very much as he did to Timothy. - Titus 1:6-9.

The gist of the matter then, as it seems to present itself through the various Scriptures set forth for our guidance, is that we should endeavor when choosing our elders or when inviting speakers and teachers to address us, to have such as are loyal to the Lord and to His Word of Truth -- men whose daily lives in their association with the brethren and those outside, give evidence of having partaken of the Lord's spirit in that they manifest the fruit and graces of that spirit. As regards the fundamentals of the Faith, they should be well grounded and positive; but as regards those portions of Scripture that are couched in a manner to call for an interpretation by the reader or teacher in order to be understood, our attitude should be such as would convey a kindly tolerance, granting Christian liberty of thought even though we do not agree as to the interpretation given. We should not have that narrow, sectarian attitude that denies a brother full fellowship and opportunity for service when the differences under dispute do not jeopardize belief in the foundation principles of our faith.

The Lord's people, until they imbibe a large measure of his spirit, tend toward dogmatism and intolerance, for they have very definite and positive views; consequently in "contending for the faith once delivered unto the saints" they are also apt to contend for beliefs which are either their own or some other man's interpretations. Naturally, being positive in their views, they are ready to defend them; but they should not forget that it is possible to be absolutely right in their interpretations and yet become ensnared by the Adversary through the wrong attitude they take in defending their views. There are subjects upon which, seemingly, it is difficult for all to see eye to eye. This may be due to the differences in our mental make-up, or in our education and emotional trend; but whatever the cause may be, it gives opportunity for the testing of our love one for another and for the exercise of tolerance.

Brethren who attend a Class where something of this nature exists are inclined to take sides in the matter, but in all probability, neither side is wholly to blame. And it is well to remember that such

an unhappy outcome would not be possible if the love of Christ were ruling in the hearts and minds of all concerned, for then that which naturally tends toward trouble, separation, and heartache, would be turned into a real asset in character development.

In 2 Peter 1:12, Peter speaks of being established in "present truth." This is a very familiar expression to most of the Lord's people, and when used by them has reference to the many teachings which we believe to be truths, revealed to the saints in the last sixty or seventy years. Peter, however, was not referring to these things when he made this statement, but rather to the Gospel Message-"the grace of God through faith in Christ" in contradistinction to the attempt to gain salvation by works under the Law. Peter says: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord."

May it not be that there is a message here for us at the present time also? Satan has never let pass an opportunity to enslave the Lord's people. It has not been many years since the most of us escaped from the bondage of sectarianism; then slowly but surely, many were again brought under bondage through subservience to a dictator over an earthly organization; but by God's grace we were able to cast off that bondage and again stand free from all restrictions not authorized by the Word of God. True liberty is the result of the Lord's holy spirit controlling our minds and hearts, for Paul says (2 Cor. 3:17), "Where the Spirit of the Lord is there is liberty."

- J. T. Read.

Another Welcome Visitor From the British Isles

In the June issue of the "Dawn," an announcement appears that Brother George A. Ford, of England, is to speak at a number of places in the United States this summer, including the Convention scheduled for Bloomington, Indiana, July 30-August 5.

The "Dawn" is to be congratulated on securing the services of this spiritually minded "elder statesman" of ours. With them "we are confident that his ministry will be a great blessing to the brethren."

Brother Ford, and his dear wife, have been in "this way" for many years. He is no stranger to "Herald" readers. Few of them will fail to recall, with thankful appreciation, his soul-searching article which appeared in the March "Herald," under the caption: "The Cup Which My Father Hath Given Me." What a preparation of heart that article proved to be for the Memorial celebration which followed in April.

The Pastoral Bible Institute joins with the "Dawn," in welcoming you, dear brother, to these shores. May God richly bless your sojourn amongst us, is our prayer.

Half Hour Meditations on Romans

No. 6

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, . . . to all that be in Rome, beloved of God, called to be saints. -- Rom. 1:1, 7

Readers of this journal will remember well, and favorably, the extensive Pilgrim ministry undertaken in the United States and Canada by Brother Alex D. Kirkwood of Glasgow, Scotland, during the greater part of 1953. It will be a pleasure to them, therefore, to learn that this Meditation and the one next month are from his pen.

Unbeknown to us, it appears that at the time we had decided to resume this series of Meditations, and when as a matter of fact the February "Herald" -- containing No. 1 of the Series, was journeying in the mails across the ocean to his door, Brother Kirkwood was himself mailing to us the results of a study in which he and his associates in Christ had been led to engage in Chapter 9 of our Epistle.

When his article reached us our first thought was to reserve it for later (when we come to consider, in sequence, the Apostles masterly treatment of the subjects discussed in chapter 9). Later considerations, how ever, inclined us to the belief that an additional advantage might result from its early publication. Evidently, as Brother Kirkwood has remarked in an exchange of correspondence on the matter, we are being confirmed in our conviction that the Lord is continuing to guide us "on both sides of the ocean." We trust, then, as Brother Kirkwood further remarks, that the publication of his article at this time, when the Series is just beginning, may serve to stimulate interest in them and conversely that the Series will help to underline the Lords message in his article. This he has appropriately captioned: "The Doctrine of Election." -- Editorial Comment

The Doctrine of Election

NO ONE who has visited the Garden of the Gods in Colorado would choose to be there alone at midnight in the moonlight. Those mammoth pillars and pinnacles of red sandstone rock, fashioned by erosion into fantastic shapes and scattered over the whole vast area, could be so easily worked upon by the imagination as to take on likenesses of things unearthly, weird, and terrifying. If we might compare the Bible to a Garden of God, in which there are representations of him everywhere, in keeping with his character of the "Lord God, merciful and gracious, long suffering and abundant in goodness and truth," we might find in one spot a place somewhat suggestive of the Garden of the Gods. To this spot, the ninth chapter of Romans, many -- who having gone and "reasoned high of providence, foreknowledge, will, and fate -- have found no end of wandering mazes lost." In the cold moonlight of theological thought and philosophical reasoning, what strange and terrible images of the nature and character of God have been conjured up!

But this is a place where even students of the Bible feel that they want to quicken their pace when passing through. It is not a spot they want to linger in, for the statements of Paul in this chapter do not seem to be such that they can be taken just as they are, without some degree of mental reservation, which is repugnant to the honest mind.

Three Doubtful Principles

The principle of Gods love peoples the ages of the Bible with countless lovely forms which make it like a Garden of our God. In this particular chapter, how ever, Paul seems to enunciate three other principles as belonging to God that suggest to the mind in their outworking such terrible

shapes as to be reminiscent rather of the Garden of the Gods. *In the first place*, Paul seems to say that God's election is not based on any moral considerations of worth; that he is not affected by questions of good and evil in the objects of his choice; that his decisions are wholly arbitrary. In Romans 9:11-13, speaking of Rebecca's twin boys, we read: "For the children being not yet born, neither having done any good or evil, . . . it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Then in Rom. 9:14, sensing an objection to this arbitrary proceeding, he asks, "What shall we say then? Is there unrighteousness with God?" His reply in Rom. 9:13 seems rather to make the position not better but worse.

It reads: "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."

The second principle leads us into deeper gloom, for it seems to teach that while God wills arbitrarily to love some and have mercy and compassion on them, others he not only hates, like Esau, but hardens like Pharaoh, so that he can set them up as examples of the greatness of his power and the fierceness of his wrath.

We read "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth" (Rom. 9:17, 18).

In the next verse Paul senses an even deeper objection to this view of God's methods in election, and we might almost be tempted to imagine that he himself was not too comfortable about it because of the way in which he summarily dismisses the question. We read: "Thou wilt say then to me, Why doth he yet find fault? for who hath resisted his will" (Rom. 9:19)?

The question is dismissed thus: "Nay but, O man, who are thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus" (Rom. 9:20)? *The third principle* seems to conduct us into the remotest recesses of the Garden of the Gods. It seems to reveal a God whose sovereign will operates upon humanity as a potter works with clay, making it into the object he desires. Some human vessels God chooses to fashion for honor, others for dishonor.

Some are predestined to be vessels of wrath, like Esau and Pharaoh; others, vessels of mercy, like the elect Church. None can resist his sovereign will, nor go against his predetermined choice. We read: "Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What is God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory" (Rom. 9:21-23).

Combining these three principles, we get a picture of God we cannot recognize and a view of Paul seen nowhere else in his writings. What is the explanation? Can we let the light of day into this Garden of the Gods and see it as a legitimate and worthy section of the Garden of our God? The answer is, Yes. This is accomplished by applying the elementary principle that to understand properly any portion of the Bible one must view it in the light of its context. Strange to say, with regard to this most difficult chapter, this seems to have been seldom done. The writer's attention was directed to and concentrated upon it in the course of a class Bible study on Romans when some months ago chapters 8 and 9 came up for review. A desire to share the blessings enjoyed during a succession of pleasant Sunday morning studies is the reason for presenting this

condensed account of our findings.

Why Did Paul Write This Chapter?

Why did Paul write this ninth of Romans? Contrary to the popular assumption, his purpose was unrelated to the idea of setting forth a theses on the profound mysteries of divine foreknowledge and predestination.

His opening words reveal the Paul we know and love and set the keynote to the whole chapter. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the holy spirit, that I have great heaviness and continual sorrow in my heart. For I could wish myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:1-3).

Consider the circumstances. Paul had the love for his country and fellow countrymen inherent in all peoples, but intensified by the fact that Israel was Gods chosen people dwelling in Gods chosen land.

Notwithstanding this, he was commissioned by God to be his Apostle to the Gentiles, to carry to them the Gospel message his own people were rejecting. At every place he visited there were the same sad results.

While the Gentiles heard the Word gladly, his kinsmen according to the flesh rejected the Gospel. O, how blind his people were to reject the supreme blessing of the high calling of God that had so thrilled him as he wrote the sublime words of the previous chapter. As he proceeds to state in Romans 9:4-5, the high calling was their birthright -- they who were Israelites to whom pertained the adoption and the glory and the covenants and the giving of the Law and the service of God and the promises -- to them belonged the fathers and from them as concerning the flesh Christ came.

There was something else, however, that added to the bitterness of the cup of Paul's experiences. Completely ignorant of the true nature of his inner feelings, Paul's countrymen regarded him as a renegade Jew, one who had deliberately chosen to turn from the faith of his fathers, renounce the God given Law of Moses, and for personal preference live as a Gen tile with Gentiles. This accounts for the solemn declaration: "I say the truth in Christ, I lie not" (Rom. 9:1).

There were many, he knew, who would find this hard to believe. Since Paul himself, however, had been in a somewhat similar position, when he persecuted the Church of God, he could understand and sympathize with them.

Reason for Jewish Opposition

Furthermore, this chapter is written expressly for the purpose of attacking and demolishing the positions occupied by the Jews in their resistance to the Gospel, with the object of helping them to see the truth.

Conducted by so able a man as Paul, and one who had intimate, *personal* knowledge of their entrenchments, he was easily able to breach all the defenses and expose the weaknesses of their position. In writing this chapter, Paul must have been going over the same processes of reasoning that had engaged his mind in his own conflict with the Gospel.

Before we can understand the force and direction of Paul's reasoning, we must have an idea of the

positions occupied by the Jews in their rejection of the Gospel. Briefly stated, it was somewhat similar to the position of those who today believe in the idea of "once saved always saved." God had made specific promises to Abraham and his seed, had even bound himself by an oath, and these promises were certain of fulfillment. That they were the recognized family of Abraham was clearly evidenced by the fact that for about fifteen hundred years they alone had been enjoying God's favor under a solemn covenant that he had made with their fathers at Sinai. Since God, as Judge, was absolutely just, they felt as secure about their position as the legal heir does about receiving his father's inheritance. To them this idea that Paul was preaching (about the Gentiles taking over from them), seemed preposterous. In the most solemn way, they were certain God was committed to them as Abraham's legitimate heirs. In this connection we must bear in mind the fact that the truth that the Gentiles should be fellow heirs and of the same body, was a part of the secret made known to Paul himself only by divine revelation. While their blindness was culpable, their violent antagonism to Paul because of his mission to the Gentiles was quite natural. Even the Jewish church at Jerusalem was slow at first to take in the truth.

Precedent -- Romans 9:6-13

Paul's attack could be said to be a four point one, each supported by an array of scriptures. These are along the lines of (1) precedent, (2) principle, (3) prophecy, and (4) predetermined divine purpose. The first is precedent. Provided one can prove his title, the law of inheritance affords the greatest possible security with regard to earthly possessions. On this law, the Jews relied. Their proud boast was, "We be Abraham's seed," "Abraham is our father." To teach that God would pass them by was to charge him with breaking his pledged word to his chosen people, which was clearly impossible. To this Paul replies that the fact that Israel is being rejected and the Gentiles accepted is "not as though the word of God hath taken none effect. For they are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called." Being a lineal descendant of Abraham did not in itself prove title to inheritance, for both Ishmael and Esau were sons of Abraham in lineal descent and elder sons at that. Neither of these were acknowledged by God as being in the line of succession. It was quite in line, therefore, with precedent that God was at this time rejecting some of Israel and accepting others: Gentiles who in point of time for entering into the enjoyment of God's favor were, so to speak, the younger.

Principle -- Romans 9:14-24

The position occupied by natural Israel was open to attack on the ground also of principle. The principle was that of God's sovereign right to choose whom he will. It was very important to establish this principle, for Paul was preaching not only salvation from sin through Jesus but, beyond that, the wondrous grace of the High Calling. This was only for those who were called of God as the Bride of his Son. In view of this how impossible was the position that mere blood relationship could entitle them to such a favor and that irrespective of any question of heart condition he was under obligation to accept them.

It is in this section of our subject that the main difficulties associated with this chapter are encountered. Since, in our opinion, these can be overcome only by viewing them against the background of the chapter as a whole, we shall defer further consideration of it until we have dealt with points three and four.

Prophecy -- Romans 9:24-29

It was in accordance with precedent that all of Abraham's seed should not be chosen by God. As Ishmael and Esau were rejected, so prophecy showed it would be with natural Israel when, in the fullness of time, the Gospel of the grace of God through the Messiah should be proclaimed to them. Prophecy foretold that only a small number would be accepted and the places of the others taken by Gentiles.

Referring to these as vessels of mercy, Paul says, "Even us whom he hath called, not of the Jews only, but also of the Gentiles." He then proceeds to show that while the Prophet Hosea foretells of the Gentiles coming into favor the Prophet Isaiah prophesies of God's rejection of all but a remnant of Israel.

Paul writes: "As he saith also in Osee [Hosea], I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God" (Rom. 9:25, 26 [Hos. 2:23 and Hos. 1:10]). How aptly these words describe what was taking place before the eyes of Paul's Jewish opponents. The aliens and strangers unrecognized by God as his people and unbeloved as such, now received into the bosom of the family as children of the living God.

However, prophecy not only foretold the acceptance of the Gentiles as fellow heirs with Israel but it predicted also the rejection of all but a remnant of Israel in this great crisis of their national history. Paul says: "Esaias [Isaiah] also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: . . . Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrha" (Isa. 22, 23; 1:9).

This prediction has a first fulfillment at the overthrow of Judah by Nebuchadnezzar when only a remnant was left in the land and only a remnant later returned from Babylon. Its complete fulfillment was now (in Paul's day) being enacted which would culminate when the wrath of God should come upon them to the uttermost. In verse 28 Paul quotes a verse which also has a double fulfillment, having an application to the end of both Jewish and Gospel ages: "For he will finish the work [margin: the account] and cut it short in righteousness: because a short work will the Lord make upon the earth [the land *Diaglott*]" (from Isa. 28:22). How terrible was the reckoning and how short the space of time when God squared his long account with the Jews, which reached the climax with their rejection of their Messiah. A time of trouble such as never was since there was a nation they brought upon themselves only a few years after the date of Paul's writing. History bears eloquent testimony of the dreadful horrors of A.D. 70 when Jerusalem was destroyed.

Predetermined Purpose -- Romans 9:30-33

In Romans 9:30 Paul proceeds to give his final summing up. "What shall we say then?" What is the point of all I have been saying in this chapter? Now note that he does not sum up in terms of lofty abstract and abstruse reasonings on "fixed fate, free will, and fore knowledge absolute." On the contrary his summation is in simple, concrete, and practical terms. All he has been saying, Paul tells us, adds up to this: ". . . the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that

stumbling stone; as it is written [Isa. 8:14; Isa. 28:16], Behold, I lay in Zion a stumbling stone and rock of offense: and whosoever believeth on him shall not be ashamed."

Here we have Paul's most devastating, final assault on the position occupied by the Jews: as the only legitimate heirs of the promises, God could not pass them by and give the inheritance to others. Not only were precedent, principle, and prophecy against this assumption, but through the Prophet Isaiah, God had revealed a predetermined purpose to put a stumbling stone in their way for them to fall over and so fail of obtaining the prize. That stumbling stone was no other than Jesus of Nazareth, their Messiah, the headstone of the corner, whom they were rejecting. Do not let them think that God was taken by surprise and disappointed at their attitude towards his Son. It was his deliberate arrangement that their long looked for Messiah should come in such a way that only those right at heart would be able to recognize him and that the proud and self righteous should be offended in him. They did not want a man of sorrows and acquainted with grief. And so he was despised and rejected of them, and they hid as it were their faces from him. This was not the kind of Messiah they wanted, but it was the kind they needed. Had they but known it, as the remnant did of their own nation who had ears to hear and good and honest hearts to receive the wondrous message of Gods grace, the natural branches would not have had to be broken off the live tree and the wild olive branches grated in to take their place.

-- *A. D. Kirkwood*

Acceptable Sacrifices

Part II

"Christ also loved the Church, and gave Himself for it." - Eph. 5:25.

IN the uncertainty which obscures every old and sacred locality, we may see and accept with profound gratitude an indication that a watchful Providence has interposed to save the Lord's people from idolatry. Among these sacred localities are the burying places of God's faithful ones of ancient time—that of Abraham, "father of the faithful"; that of Joseph, whose rejection by his brethren foreshadowed our Lord's rejection at His first coming; of Moses, type of the real Lawgiver; of Joshua, whose triumph in leading Israel into the promised land foretold the greater deliverance and triumph; of David, type of our great Shepherd-King. These burying places have been so obscured by time that centuries of searching have failed to find them. Neither has archeology located anything associated with the life and passion of our Savior—things on which a profane worship would surely seize. There are places in Palestine where it is known our Lord was "wont to go," as for instance, He frequently discoursed on Solomon's Porch; He resorted to the Mount of Olives, to the Garden of Gethsemane, hallowed by many moments of sacred communion with his Father, and the scene of His great agony; and the most sacred of all places, Golgotha, where His blood was shed. The general locality of many of these is known, but nothing definite as to the exact spot, where the idolator could attach his worship. True devotion can stand only under the open sky and say, "There my Master ascended and there shall my affections be set."

Purposes of God Hidden from the World

Contrast, as well as our limited knowledge will permit, the human and the spirit natures of the One whom "mighty angels bowed before"; 'compare the exalted position and glory from which the Logos had come, with the humble dwelling place and position among men of the man Christ Jesus, who came to earth to be despised and rejected of men. Visit now for a moment the tabernacle---behold the indescribable beauties of its two golden chambers, and meditate on Him who prayed that He might be glorified with the glory that He had with the Father before the world began. Then step outside—see the unsightly exterior and think on Him who came unto His own who received Him not, because to them He had no beauty nor comeliness that they should desire Him! And let us remember that hidden beneath this unsightliness are pictures of the purposes of God.

The tabernacle had four coverings: first and outermost was the covering of seals' skins; second, rams' skins dyed red; third, goats' hair; and fourth and innermost, the curtain of white linen.

"It has been a matter of surprise to some that the glory and beauty of the tabernacle -- its golden walls, its golden and beautifully engraved furniture, and its veils of curious work—were so completely covered and hidden from view of the people; even the sunlight from without being excluded its only light being the lamp in the holy and the Shekinah Glory in the most holy. But this is perfectly in keeping with the lessons we have received from its services. As God covered the type and hid its beauty under curtains and rough, unsightly skins, so the glories and beauties of, spiritual things are seen only by those who enter the consecrated condition -- the 'Royal Priesthood.' These enter a hidden but glorious state which the world and all outside fail to appreciate. Their glorious hopes and also their standing as new creatures are hidden from their fellow men."

As it was only by becoming the man Christ Jesus that He could bring about atonement, so only by becoming a "man of sorrows and acquainted with grief" could He become the "merciful and faithful High Priest." Joshua must pass through the Red Sea and all the wilderness experiences with the children of Israel before he could become their leader in the triumphal entry into the promised land. The Greater than Joshua must participate in all the sufferings of the footstep followers if He would "bring many sons to glory." (Heb. 2:10.) In the economy of God's great Plan, without doubt these typical ones, too, learned obedience by the things which they suffered; they, too, were prepared for their ultimate perfection through sufferings. They were faithful until death, as by faith they saw the promised Deliverer and were glad; but now, not only the types and prophecies, but also the realities are ours. We know that He **hath borne** our griefs and carried our sorrows; and that the chastisement of our peace **was** upon Him. We all like sheep had gone astray, but the Lord **laid** upon Him the iniquity of us all.

"Made in the Likeness of Men"

The unsightly covering of the tabernacle referred to above was of the skin of a marine animal. Taken from the sea it thus speaks to us of One who would leave His own element and come to earth. But beneath the "seal skins" (R: V.) hidden from every eye were rams' skins dyed **red**. How easy it is now to read the story in this concealed covering; but Abel came from his sacrifice perhaps wondering at its acceptableness. No doubt Abraham spent many hours pondering on the strange commission that sent him to Mount Moriah, and on the lamb that was substituted there. Abraham knew nothing of the tabernacle or its pictures or that it was to grow into a marvelous temple that tradition says was erected on this very spot. The symbols of this temple carrying us beyond this time of imperfection needed no longer the rams' skins dyed red, nor the covering of goats' hair that during all the years of the wilderness journey lay concealed under the rams' skins.

The curtain of goats' hair was not exposed even to the priests; for the one on which they looked was of white linen. It was the white and the gold alone that the priests beheld. But covering this curtain of goats' hair were the rams' skins dyed red, thus declaring that it is only by the application of His blood that imperfect ones such as those represented by the goat, could have a place in that tabernacle picture. To all within that tabernacle naught was to be seen above except the pure white, seeming to say, "Henceforth know we no man after the flesh," but after the spirit; to all without, there was but the unsightliness that fitly represented the appearance to them of the One whom they rejected. It was not the death of the animal whose skin formed this outer covering that was intended to convey the lesson, however; for of all the many sacrifices performed in this story of the tabernacle year after year, not one animal from the sea was presented on the altar. It would seem, therefore, merely to represent One who would leave His original estate, His Father's house.

Significance of Rams' Skins Dyed Red

If we were to depend upon the tabernacle picture to teach us of the mystery of sin atonement, in these curtains we would see portrayed unmistakably that the merit lies not in Jesus' having left heaven, but in the one sacrifice, pictured in the one covering dyed red. When we turn to the literal statements of the inspired writers, no doubtful method of interpretation need be used to see that salvation for all mankind is in the shed blood of the Lamb, and in it alone. "There is none other name under heaven given among men whereby we must be saved." "None can by any means redeem his brother, nor give to God a ransom for him, for the redemption of their soul is precious Heb. "Yawkawr," valuable]." The reason, as every child of Adam should know, is that "there is none righteous, no not one." The most conscientious effort to attain a life of holiness will not constitute one a savior. For this reason, it would seem, the linen curtain and the covering of goats' hair were not dyed red; but note that they

were under the covering of the one that was. Thus, the tabernacle seems to tell us of those who secure a place in that picture not because of merit within themselves, 'but because of their acceptance of the covering provided through the merit of the One who "poured out His soul unto death," "a ransom for all."

Realizing that a teaching of a type can be held with assurance only if the lesson to which the type seeing to point is set forth in the plain statements of God's Word, we turn with interest to our Bibles to see if there are such Scriptures teaching that some provision has been made for members of the human race, giving them a standing whereby they may be represented in so holy a structure as the tabernacle. While we find that "as in Adam all die, so in Christ shall all be made alive," the sacred Word seems to be strangely silent as to any plea having been made as yet in heaven for Adam or his race. Instead, we do find statements that very pointedly pass by the general family and single out -a special class. It is of this class the Apostle John is speaking when he says, "We have an Advocate with the Father, Jesus Christ the righteous." (1 John 2:1.) Again, the writer to the Hebrews says, "Who being the brightness of His [the Father's] glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. 1:3.) "But now in Christ Jesus **ye** that once were far off are made nigh by the blood of Christ." (Eph. 2:13.) And again: "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. 9:24.) "Who gave Himself for our sins, that He might deliver us from this present evil world." (Gal. 1:4.) So distinct is this class from the world in general in the divine purpose as regards the application of the ransom price that the Apostle can speak as though, for the time being, Jesus died for the Church alone, saying, "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it." (Eph. 5:25.) Again: "For **ye** are bought with a price." (1 Cor. 6:20.) But noting this fact must by no means be allowed to becloud the plain teaching of the Scriptures that He and He alone gave Himself a ransom for all. This giving of Himself was spoken of as a work already completed 1,900 years ago, and it was divine inspiration that spoke thus. Nothing ever has been nor ever, can be added to that ransom price for it was a "corresponding price." "In the person and work of the Lord Jesus Christ there is an infinite fulness, which meets every necessity of man."

While recognizing then that He has as yet appeared in heaven only on our behalf, we rejoice "in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until 'now. And not only so, but ourselves also, which have the firstfruits of the Spirit." (Rom. 8:21-23, R. V.) "Ye know that **ye** were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last **times for you.**" (1 Pet. 1:19, 20.) The marginal reading of 1 Peter 2:9 makes the passage "Ye are a chosen generation, a royal priesthood, a holy nation, a purchased people," thus distinguishing us from the great mass of mankind as yet unpurchased, though the full price is already provided. Evidently, "Christ bath **loved us**, and hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savor." (Eph. 5:2.) "His own self bare **our** sins in His own body on the tree." (1 Pet. 2:24.) "By the which will **we** are sanctified, through the offering of the body of Jesus Christ once for all." (Heb. 10:10.) "He hath been **made sin for us.**" - 2 Cor. 5:21.

A Priesthood to Offer up Sacrifices

It would be impossible to suppose that the Scriptures could so consistently pass by the world without mention in connection with the present benefits of Jesus' sacrifice without intending to teach some point by the omission. We would therefore with deep reverence for the precious Word of God turn to it for the reason. Our first suggestion is found in the assurance of Romans 12:1, that the Church may present an acceptable sacrifice. It is no less an authority than the Lord Himself that invites us to deny ourselves, take up our cross and follow Him. (Matt. 16:24.) And with still clearer import, the Apostle

Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.) And by inspiration Peter reiterates the thought, "Ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual [Sinaitic Ms. omits] sacrifices, acceptable to God by Jesus Christ." (1 Pet. 2:5.) Plainly, though we were once of those who were without God and without hope in the world, our privilege is stated by the Apostle Paul, saying, "The grace is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Spirit." (Rom. 15:15, 16.) It is unbelievable that our loving heavenly Father could invite us to bring a sacrifice which He has said is acceptable and then upon receiving it, find there is no place for it in His Plan.

Since it is acceptable something will surely be done with it. In the context immediately following the last citation from Peter, the faith that takes Jesus as our Head is given as the keynote of this mystery of our having been made acceptable in the Beloved. Oh! how wonderful the outcome must -be to be "To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved"! - Eph. 1:6.

Let no one suppose that the Apostles are giving the thought that the Church, of herself, is a sacrifice for the cancellation of the penalty against the sinner. That her sacrifice is acceptable, we have found there is no reason to doubt; but it must be just as evident that she is not acceptable because of any inherent merit. Unequivocally it is stated that the "one sacrifice for sins which Jesus offered, foreshadowed by the Passover lamb, is continuously or eternally efficacious in His great purpose "to put away sins by the sacrifice of Himself." (Heb 10:10-12; 9:26; 1 Pet. 3:18.) Any sacrifices acceptable since the offering of that fully corresponding price, which is sufficient for the cancellation of the debt which Father Adam incurred by his sin, and sufficient also to meet all the indebtedness his children have inherited from him, must be for some other purpose than the securing of that corresponding price.

Two important difficulties are yet to be considered in connection with the study of this subject: First, conceding that our sacrifices are acceptable, what have we to present? and second, to what end has the great judge agreed to accept our sacrifices? Regarding the first question, acknowledging our undone condition, we recognize that in justification there lies the secret of our acceptableness; yet it is not justification that is presented to the Lord, but our bodies (Rom. 12:1), which are justified: The beautiful symbol the Master uses, the taking up our cross to follow Him even to our Calvary, we have already noticed in Matthew 16:24. But to sacrifice a body is to lay down its life. What life have we to lay down? The answer is found in connection with that of the next question, and forever allays all fears that our "acceptable sacrifice" might rob our beloved Lord of some of His glory. Instead, we find that only by acknowledging our acceptableness can we appropriately praise His glorious grace. This question must be left for consideration in a later issue.

"O, how can words with equal warmth
The gratitude declare
That glows within my inmost heart?
But Thou canst read it there.

"Through all eternity, to Thee
A grateful song I'll raise.
And my eternal joy shall be
To herald wide Thy praise."

- P. E. Thomson.

The Weekly Prayer, Praise, and Testimony Meeting

"We went ... where prayer was wont to be made." - Acts 16:13.

Many of our readers tell us that they continue to find opportunity to follow this good example of the Apostle Paul and his co-laborer, Silas, regularly meeting each week to mingle their voices with others of like precious faith, in prayer, praise, and testimony. They remember, as Brother Russell was careful to point out, "that on this subject, as on others, the Lord's people are left without cast iron laws and regulations-left free to adapt themselves to the changing conditions of time and country, left free in the exercise of the spirit of a sound mind, left free to seek the wisdom that cometh from above, and to manifest the degree of their attainment of the Lord's character-likeness under the discipline of the Law of Love." (S.S. Vol. VI, page F312.) Nevertheless, they share his conviction that of all their gatherings, the weekly Testimony Meeting is one of the most important; "the one meeting most helpful in spiritual growth." - S.S. Vol. VI, page F322.

Recently the suggestion was offered that if the "Herald" would carry the weekly Prayer Meeting texts as a regular feature, and supplement the Manna comments by other selections from the Reprints appropriate to the texts, it could not fail to add to the profit of the meetings. It was pointed out that many of the friends do not possess the Reprints, so that these additional selections would surely be helpful to such-and might also prove a source of help to the Class leaders, in their individual preparation and devotions.

This suggestion appeals to us quite strongly, and will, we think, to the friends generally. Accordingly we sought the assistance of some friends long in "this way," who are well acquainted with Brother Russell's writings, and who might be free to undertake this ministry. Brother and Sister Robert R. Hollister and Brother William J. Hollister, all of Dayton, Ohio, have agreed to share this service. In accepting our invitation to assume the responsibility of this added "Herald" feature, and in complete agreement with our own wishes in the matter, these friends remark: "It will be our purpose to select devotional rather than prophetic, historic, or doctrinal passages from Brother Russell's pen." They remind us, too, that even though the numbers in attendance at these weekly meetings be not large, the blessing will not be withheld from the few who come, for the promise of the Lord Jesus is "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20.) They and we hope to learn that this phase of our Institute's ministry will be conducive to growth in grace, helping us to "go on unto perfection" -- that is, to spiritual maturity

- Ed. Com.

MANNA TEXT JULY 7 -- JOHN 1:36

"Behold the Lamb of God."

"Looking upon Jesus as he walked, he [John the Baptist] saith, 'Behold the Lamb of God!'" His own work he -described as only a preparatory work-"I indeed baptize you with water, but . . . he shall baptize you with the holy spirit and with fire." It is very manifest that all of the multitudes who were baptized with water were not baptized with the holy spirit. The baptism of the holy spirit came at Pentecost after the Lord -was glorified, but only upon a small minority of the Jewish nation. The baptism of fire came later-in the end of the Jewish harvest (A. D. 70) when Jerusalem was destroyed and their national existence terminated in the midst of a great time of trouble.

He (Jesus) was about to give his flesh for the life of the world. And all who desire to follow in the footsteps of Christ must likewise present their bodies living sacrifices, holy and acceptable through Christ. With the baptism of Christ, then, the ordinance received the new significance of entire consecration to God as living sacrifices, even unto death.

VICTORY BRINGS GREATER STRENGTH

In this power our Lord came up from the wilderness into Galilee. How did he obtain this power? He obtained it in the same way his followers may obtain it; viz., by entire consecration to God, faithfulness to that consecration, and by communion with him in prayer and meditation upon his Word. This complete consecration our Lord had made and symbolized at Jordan; and while carefully studying the Law and the Prophets in order to an exact knowledge of the will of God, he had just endured a most subtle and severe conflict with the powers of darkness for forty days alone in the wilderness. Through implicit faith in the wisdom, love, and power of the Father, he came off that battle-field victorious, and filled with the power of the holy spirit which had given him the victory.

Every new trial of faith, patience, and perseverance, and every new victory in such trial, brings to the soldier of the cross added power of the holy spirit -- a courage born of endurance, a confidence in God born of experience, and a zeal born of appreciation of the power and intrinsic worth of divine truth, and a fuller appreciation of the righteousness of God and of all his ways. In this light the Christian should view every trial that comes to him, and by drawing near to God in it, seek that measure of his holy spirit which will enable him to overcome, and in the conflict to gain new strength.

ANOINTING -- FROM HEAD TO FOOT

In this connection we are also reminded that, through him, this same anointing has come upon every true member of the Body of Christ, which is the Church. This anointing began at Pentecost, and has continued upon all who are truly the Lord's, even to the present day. And not only so, but every member of the Body, however humble or obscure, being "anointed to preach," is failing in his mission if he does not preach. Indeed, if he be filled with the spirit, he must preach, being impelled to that service by a burning zeal, like he was who said, "The zeal of thine house hath eaten me up"; "It is my meat and drink to do thy will, O God." But preaching is not always public declaration. Every influence that we can send out from within the radius of our talents, be they one or many, or be they humble or brilliant, is preaching the Gospel. Let us all, therefore, diligently apply ourselves to it, and let it be "in the power of the *spirit*." - *Reprints*, pp. R1916, R1917.

MANNA TEXT JULY 14 -- EPHESIANS 4:31, 32

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another."

St. Paul contrasts these fruits of the Adversary and of the fallen flesh with the precious fruits of the spirit of God. The one spirit is heavenly, Godlike, while the other is "earthly, sensual, devilish." Faith, goodness, meekness, gentleness, patience, peace, self control, love -- these are the heavenly fruits. They are the very opposite of the spirit of the Adversary. As we endeavor to do the will of God, to cultivate the sweet qualities of the holy spirit, we find continual warfare with the inherited weaknesses of our fallen flesh. Some may succeed in a comparatively short time in gaining to a large degree the victory over these works of the flesh and of the wicked one, while others may have a great war to wage. But the victory over this evil disposition must be won; else we shall never be granted an entrance into the Kingdom. The Lord is watching to see the zeal and earnestness with which we strive to put off these works of the fallen flesh, these evil traits of character.

NEED FOR EARNEST HEART SEARCHING

Not having the right or the ability to judge the heart of another, we should be very slow to anger, and very careful how we express ourselves! -- Only the Lord has the right to punish. The Lord's people should strive against all these weaknesses, these blemishes, of the flesh, which are stimulated by the Adversary and his hosts-anger, wrath, strife, malice, hatred. We should fear these things as we would a plague.

What carefulness, what scrutiny of ourselves, what earnest prayer for help, this thought should bring! How we should guard our tongues against evil-speaking, back-biting, slander, for this is the fruit of lovelessness and malice. And in guarding our tongues, we must remember that it is from the heart that these evil words proceed. Therefore our heart must be made and kept so loyal to Christ, so in tune with God's holy spirit, that it will not send forth any such bitter words. (See St. Paul's counsel to Titus, 3:2-8, and to Timothy, 1 Tim. 3:11.) Oh, that this spirit of love and kindness and consideration one for another might so richly dwell 'in every member of the Church of Christ that each one would not only refrain from speaking evil of a brother or sister, but that it would give pain to hear a defamatory tale about any one, and particularly about a fellow-pilgrim in the "narrow way"! If this were the attainment of each member of all the different ecclesias, how much more closely would they be bound together in the bonds of Christian love!

We believe that our time is short in which to complete our work of character structure. This should be impressed upon us more and more as we see one after another of the Body members of Christ passing beyond the veil. Let us seek by prayer and by daily, yea, hourly effort, that we may in all things become copies of God's dear Son, and hear, when our time shall come, the Master's sweet "Well done!" - *Reprints*, pp. R5973, R5974.

MANNA TEXT JULY 21 -- JOHN 18:37

"To this end was I born, and for this cause came I into the world, that I should bear witness to the Truth."

We are reminded of our Lord's words to the Pharisees: "Ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." How wretchedly inconsistent and hypocritical they were! What a lesson the Lord's people have here. While it is not in the power of any today to crucify our Lord and put him to an open shame, it is within our power to put to shame, to crucify, his "brethren" -- the members of his Body. And we fear that some today are doing this with as much self-deception as was exercised by these chief priests and Pharisees who secured our Lord's crucifixion.

Pilate, the hardened Roman, could readily see that there were no criminal features in our Lord's countenance, and many in those of his accusers. That he might have the better opportunity for thinking quietly, and also for hearing what Jesus would say in self-defense, Pilate left the Jews and called Jesus unto him. Alone with Jesus, Pilate's question was, "Art thou the King of the Jews?" That this was not part of the accusation seems evident from our Lord's reply, "Sayest thou this of thyself, or did others tell it thee of me?" Pilate's reply, "Am I a Jew?" was tantamount to saying, What do I know about your Jewish ropes and expectations? What have you done, if you are their king, that makes your subjects thus disloyal to you? Then Jesus explained that his Kingdom was not of this order of things, otherwise he would have servants to defend him, and would not be at the mercy of his enemies. Astonished, and perhaps with some degree of sympathy for a great ruler under such humiliating conditions, Pilate asks, "Do you then claim that you are a king?" Our Lord answers, "Your statement is correct; I am a king." "To this end was I born, and

for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

This was the good confession which our Lord witnessed before Pontius Pilate, to which the Apostle refers. - 1 Timothy 6:13.

He confessed his kingship and its divine authority. This Kingdom is to be a Kingdom of truth, of righteousness, and of love, working well for its subjects, and our Lord's mission at the first advent was to lay the foundation for that Kingdom by witnessing to the truth-the truth that God is both just and loving, and is willing to receive back into harmony with himself all who love truth and righteousness.

"WHAT IS TRUTH?"

Our Lord's reference to truth, sincerity, honesty, seemed to touch a tender spot in Pilate's conscience. As he turned to go back to the Jews, he said: "Yes, but who will tell us how closely that word truth or sincerity should be or could be applied in life's affairs?"

It is well for the Lord's people to have clearly in mind that as the Master designated himself, the Way, the Truth, the Life, so all who are truly his disciples must be of the truth, must be sincere.

How important, then, that we should be honest-hearted, sincere in all our words and thoughts and conduct. Only the sincere will ever be truly *overcomers*.-*Reprints*, pp. R2471, R3555.

MANNA TEXT JULY 28 -- 1 PETER 3:14

"If ye suffer for righteousness' sake, happy are ye."

While, as the Apostle predicted, "perilous times" are upon us, in which some in the Church will "stumble" and some "fall," and when "the love of many shall wax cold," let us not forget that it is "he that endureth [faithfully] to the end [of his trial], the same shall be saved." Remember the Apostle's advice, to take trials and oppositions and misrepresentations cheerfully, joyously, patiently, *knowing* that, so endured, they will "work out for us a far more exceeding and eternal weight of glory." But, as the Apostle adds, to secure such blessed results from trials, persecutions, and oppositions, we must remember to "look not at the things that are *seen* [earthly things and prospects], but at things that are *unseen* [the heavenly and eternal things]." We are to endure "as seeing him who is invisible." To all who are of the true Zion the promise is, "No weapon that is formed against you shall prosper."

DOES THE DEGREE OF SUFFERING DETERMINE THE DEGREE OF REWARD?

The question might arise: In view of the statement of the Apostle James, "Take, my brethren, the Prophets, as an example of suffering affliction and -of patience" (James 5:10) , and in view also of our Lord's words referring to the suffering of the Church, "So persecuted they the Prophets which were before you," and also of the detailed statement of these sufferings of the Ancient Worthies furnished us in Hebrews 11, what should we say as to the degree of their sufferings in comparison with those of the Church and the reward that would justly be due them as compared with the reward of the Church?

THE GOSPEL AGE THE "ACCEPTABLE DAY" FOR SACRIFICES

We answer that if the Lord intends to reward his people in proportion to their suffering, some of us seemingly will get a very small reward. We have neither been stoned to death, nor sawn asunder, nor have we wandered in sheepskins and goatskins; nor have we been without any place to lay our head. We might say, however, that some of our sufferings may be of a different kind from theirs: It is possible to endure figurative scorching or stoning, and to have our names cast out as evil, etc. But on the whole we cannot say that so far as merit is concerned in the matter of suffering, there is any advantage that the Church can claim over the Ancient Worthies even among those of our number who, in the early Church, were burned as torches by Nero. It would seem that we must make allowance for divine "election"; that it pleased God to call us with this high calling. During the Millennial Age even, some may perhaps become as loyal to the principles of righteousness as any of the Ancient Worthies or any of the Church, and yet not be rewarded with either their distinction or ours. We are favored, we believe, only in that we live at this particular time of blessing -- "the acceptable day of the Lord" -- in which the Lord is ready and willing to accept our sacrifices; and this acceptable day could not begin until our Lord Jesus had made his sacrifice and opened up "the new and living way," whereby we might follow in his *steps*. - *Reprints*, pp. R1956, R4653.

Notice of Annual Meeting

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 1955-56. While the attention of new members is especially drawn to this matter, we desire to emphasize in the minds of old members also, not only the privilege, but also the responsibility which continued association with this ministry brings. All should be aware of the fact that the affairs of this Institute are in the hands of seven brethren who are elected from the Institute's membership to serve for a period of one year or until their successors are elected. As previously announced the next annual meeting will be held Saturday, September 17, 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:

F. A. ESSLER
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 every 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 for prayer, and that 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 July 14, 1955, such names will be published in the August-September issue of the "Herald," that all members may have an opportunity of voting for them.

Recently Deceased

Sr. Sophie Albertsen, St. John, N. B. (Apr.).
Bro. J. Laloy Benedict, Elmira, N. Y. (May).
Sr. Mary Bukosky, Homestead, Pa. (June).
Sr. Sophia Conrad, Aurora, Ill. (June).
Bro. James Hamilton, Gary, Ind. (May).
Sr. Heywood, Manchester, Eng. (Feb.).
Bro. W. Knight, Tewkesbury, Eng.
Sr. Mead, Leicester, Eng. (Jan.).
Sr. Emma M'elhorn, Batavia, Ill. (May).
Bro. Hans S. Nielsen, Minneapolis. (May).
Bro. F. Porter, London, Eng. (Dec.).
Sr. Lena Powell, Seymour, Wis. (May).
Bro. H. Schooley, Springfield, Mass. (May).
Sr. Maude White, E. Liverpool, Ohio. (June).