

THE HERALD OF CHRIST'S KINGDOM

VOL. XXXVIII August / September, 1955 Nos. 8-9

Fellowship Through the Mails

"Prove me now herewith saith the Lord of hosts, if I will not open to you the windows of heaven and pour you out a blessing, that there shall not be room enough to contain it." - Mal. 3:10.

I have been much impressed recently with the preface to the old "Manna" books where, under "Profitable Daily Tithing," after quoting the text [Mal. 3:10 given *above* - *Ed. Com.*] Brother Russell goes on to say:

"If Christians allow the rush and crush of selfish ambition to deprive them of their daily portion of heavenly food, they must not be surprised if they grow spiritually leaner day by day, and if the 'peace of God' gives place in their hearts to the discontent which is growing in the world, notwithstanding the multiplication of our comforts and privileges. Let us remember the exhortation, 'In all thy ways acknowledge him, and he shall direct thy paths.'"

Written so many years ago (this particular copy is over 30 years old), his comments seem as true as ever. I was reminded of this when I came to the close of your "Pentecost" article in the June "Herald." I enjoyed that article so much; and, I am enjoying also the series on Romans, which are just grand. "The Cup which my Father hath poured," written by Brother Ford, and published in the March "Herald," left me amazed at the depth and comprehension of the writer. Then, too, the articles by Brother Blackburn, which you still manage to bring out of the storehouse from time to time, and such articles as "The Golden Rod," by Brother John-how spiritually stimulating they are! With these fine articles we certainly do not lack incentive to holy living.

The requested supply of the booklet, "The Place of Israel in the Plan of God," arrived yesterday. I just love that little booklet for its apt conciseness.

We are running a small advertisement in the journal, offering it free on request. Also, we are sending it to all the churches (Protestant and Jewish), and to all Jewish attorneys.

Next week it will be in the *Jewish Press* and the week after in the *Jewish Chronicle*. Will let you know the results in a few weeks. B. K. - Wis.

Thank you for the "Ministry in Song" album. The group is correctly named, and beautifully handled by the singer. His voice is a fine baritone, reflecting years of training, but still retaining the timbre suggesting a natural, youthful quality. His enunciation reminds me of McCormick. Each word is as clearly sung as it would be if spoken by an elocutionist.

D.W.C. -- N. J.

(D.W.C. was formerly associated in church choirs with Helen Traubel. Although he has not met our Brother John, nor been informed of his age, he recognizes a sweet singer in Israel when he hears *one*. - Ed. Com.)

The Pastoral Records are a real inspiration to deeper spirituality and faith. Where did Brother John stand, for that majestic scenery (on the cover of the album), so appropriate to the music?

G.,E.C.H. -- Wis.

(Atop Lookout Mountain, overlooking Tennessee River Valley, Chattanooga, Tenn. By the way, Brother John knows only about the records; he has yet to learn about the album, and we didn't even ask him if we might use his picture, for we were afraid he'd say "No." - Ed. Com.)

I am one who loved to listen to the kind, friendly voice of "Don" of the "Frank and Ernest" Radio Team. As you say in the "Herald" (May, page 79): "Who could fail to love a Brother possessed of such hopes and attitudes as this letter reveals."

The Home recordings "Know your Bible series" (fourteen short lectures on the Bible by Don H. Copeland) are highly prized by me.

A.N. -- N. Y.

I am sure many of the friends were gratified to be able to read that wonderful letter from the pen of the late Brother Don Copeland.

F.W.G. -- Calif.

Congratulations! The "Herald" with its new look is most impressive.

Your little note welcoming Brother Ford is an example of true brotherly cooperation.

A.J. -- Ill.

The paper used in recent "Heralds" does not glare. Has it any particular trade name?

A.V.-Mo.

(It is known in the trade as 50 lb. Garamond English-finish.-Ed. Com.)

By the way, that new method of folding the "Herald" surely is an improvement. In the first place the mail-carrier now manages to put it in the mailbox without crushing it; and in the second place, the horizontal creases seem to "fall out" as I read. The three-column type helps a lot, too.

H.V. -- Mo.

To: P.L.R.

Am I right or wrong in thinking I heard somewhere at sometime that you disapprove of the "Frank and Ernest" Radio Program?

O.F.K.-Mass.

To: O.F.K.

If all the questions which reach me were as easy to answer as the one you pose, life would be very simple. Of course I do not disapprove of the "Frank and Ernest" Radio program. Quite to the contrary, I assure you.

In my considered judgment, it is a clear, simple, kindly presentation, week after week, of the Gospel message-particularly of those features which have been clarified for us in these last days, largely through the ministry of our late Pastor, Brother Russell.

Because I regard this Radio program so highly; I have supported it, from its beginning, financially and otherwise, and consider it a privilege to have a small share in it.

P:L.R.-Mo.

To: P.L.R.

Could the erroneous report about you, which reached me, have had reference to Brother John T. Read?

O.F.K. -- Mass.

To: O.F.K.

Perhaps, but it would still be erroneous. Pilgrim Brother John T. Read was with us last week-end. *Together* we listened to the "Frank and Ernest" message. It appealed *to both of* us as a timely, talented presentation. We were *both* glad to think that others such as yourselves were also "listening in."

P.L.R. -- Mo.

For our Memorial service we sang hymns appropriate to the occasion, and read your article in the April "Herald": "This do in remembrance of Me." I could write a book telling you how I enjoy your "Herald" articles.... That booklet on Israel is so good. All of us here are so pleased with it. We have a number of Jewish friends, and are distributing copies to them, both directly and by mail.

L.O. -- N. Y.

To: Alfred W. Rowe (of New Zealand) visiting with brethren in the British Isles.

It will be a pleasure to see you during your visit to the U.S.A., and I very much hope this may prove possible.

Sisters Edith Hoskins and Jeanne Scott are the only ones of the Institute staff located at 177 Prospect Place, these days. The rest of us (Directors, Editors, and others) are rather widely scattered geographically, largely in the East and Middle West.

Sisters Hoskins and Scott, however, are very glad to learn that you plan to drop in at No. 177, and will be looking forward to your visit. I think, too, that you should arrange to visit the Dawn headquarters, at Rutherford, New Jersey, if at all possible. They will make you very welcome there. Brother Martin Mitchell, I believe, is still their secretary,

It was good to learn that you had been able to meet Brother John T. Read a couple of times, while in England. He is a very dear Brother in the Lord -- much loved by us all.

If I might make a suggestion, it would be, that if at all possible, you extend your visit to the U.S.A., so as to permit you to attend both of the Indiana conventions (Bloomington and Greencastle) scheduled for July 30-August 6 (see announcements in the July Dawn and Herald.)

At these two conventions, quite a number of brethren will be present from different parts of the United States and Canada.

Brothers Woodworth, Wilson, and Pollock (of the Frank and Ernest Radio Program) are listed on the Bloomington program.

Several of the P.B.I. Directors and Editors and Fellow-laborers, expect to attend both conventions, some of them having already accepted speaking engagements.

Then, too, Brother Robert R. Hollister expects to be at these conventions. He had the high privilege of laboring in the ministry with Brother Russell, in various parts of the world, including your own country. It could not fail to be spiritually profitable to you both, if you were able to spend a few hours with him before returning to New Zealand; and I am sure he would appreciate the opportunity of being brought up-to-date firsthand, on the progress of the Gospel in your part of the world.

May the Lord guide you in your plans and bless your new endeavors to serve Him and His.
Sincerely yours in the Master's service.
P.L.R. -- Mo.

Thank you very much for the Pastoral Records. We first enjoyed them very much ourselves and since then have taken them (and a portable record player) with us on our visits to shut-ins. We hope every one gets as much joy and pleasure from them as we do-and that Brother John's days may be brightened by the knowledge that he is giving such pleasure.

Bro. and Sr. R.R.H.-Ohio

The free book you so kindly sent me, entitled *"What say the Scriptures about Hell?"*, I think is wonderful. Please send me ten copies to give to my relatives and friends.

C.N.H. -- Ill.

(The Chicago friends are getting some encouraging results from their public, advertised meetings. Write Brother B. F. Hollister for counsel as to possibility of duplicating their experience in your locality. His address is: 2948 Pinegrove Avenue, Chicago 14, *Illinois - Ed. Com.*)

I am pleased with the new appearance of the "Herald," and have heard several complimentary remarks about it.

F.A.E.-Mass.

The booklet published by your Institute under the title, "The Place of Israel in the Plan of God," makes no mention of Jesus. How is this to be harmonized with the fact that your organization is supposed to be engaged in promoting *Christian* knowledge?

L.C.-Mo.

(The booklet is *non-proselyting*, and is so announced. Not only is the name of Jesus not mentioned: the booklet makes reference *exclusively to the Old Testament*. This is so because it was issued for a special purpose-for circulation to our Hebrew friends; to reason with them *out of their own Scriptures*. This was Brother Russell's method -- see March "Herald," page 40. Experience has taught us that Jews, as a rule, can be approached better this way. Later, to those who respond, we follow the booklet with correspondence and other literature, in which the New Testament application is *given*. - *Ed. Com.*)

The Pentecost article in the June "Herald" is timely and instructive. Christmas and Resurrection we celebrate with other Christian groups, but when Pentecost comes, there is seldom a word about it in our Bible classes. Yet the outpouring of the Spirit on the day of Pentecost was the beginning of the Church, of which we believe ourselves to be "feet members." Thank you for the article, which is much appreciated.

I am looking forward, too, with great interest, to the succeeding articles on "Acceptable Sacrifices." May the courage, the humility, and 'the holding to the Scriptures without any traditions of men to color the interpretation, continue throughout all the articles in this series.

M.H.S. -- N. J.

The book you recently sent me (*The Divine Plan of the Ages*) , I would not be without for anything in this world. Please send me seven each of your free tracts to pass on to others.

I.D.W. -- Md.

I don't know how to find words to thank you for the booklet, "The Place of Israel in the Plan of God." other and I had been hoping for more information about Israel. The booklet came as an answer to fur prayers.

E.P.CC. -- Calif.

Six months ago the Holy City - the front cover of the "Herald") was only a blur. Now it is clearly discernible to the intense gaze of St. John on the Isle of Patmos. Could it be that this has any present-day significance?

F.A.W.-Mo.

(Could be! -- if we are of the "John class," and our gaze is as intense as his, our vision should be getting clearer as the Kingdom approaches. -*Ed. Com.*)

These Pastoral Records will make a very welcome addition to my library of religious recordings, which I use on my Sunday morning broadcasts. I enjoy the "Herald" very much, and *look* forward to it every month.

K.M. -- Ill.

(K.M. is associated with the "Church of God" movement, Oregon, Ill. Readers will recall that some time ago they published in their Journal, "The Restitution Herald," an account of the difficulties which Benjamin Wilson, one of their early leaders, encountered, when he was engaged in the work of producing the *Diaglott*. That account, with their kind permission, we reprinted in our "Herald, in the June, 1952 issue. - Ed. Com.)

Notice of Annual Meeting

As previously announced, the Annual Meeting of the Pastoral Bible Institute, Inc., due to be held this year on June 4, was postponed. The meeting is scheduled to be held on Saturday, September [17, at 2 p.m., in the parlors of the Institute, 177 Prospect Place, Brooklyn, New York.

While only members of the Institute may vote (in person or by proxy) *all* those who love our Lord Jesus and his appearing are welcome to attend.

The Agenda will include a report by the Chairman, reviewing the activities of the Institute for the preceding period. Following his report, the election of Directors for the coming year will take place. Opportunity will also be given for the consideration of such other matters as may properly come before the meeting.

The seven brethren now serving as directors are candidates for reelection. The brethren named below have also been nominated:

W. W. URBAN, Cicero, Ill.
H. V. WARREN, Rich Hill, Mo.

The ABC of Bible Prophecy

In the opening chapter of *The Divine Plan of the Ages*, after stating that among the subjects he intended to consider therein was the subject of prophecy, Brother Russell goes on to say: 'No work is more noble and ennobling than the reverent study of the revealed purposes of God 'which things the angels desire to look into.' - 1 Pet. 1:12."

Today most people *who* are at all disposed 'to faith and godliness freely confess their belief that the events and circumstances taking place throughout the world are in fulfillment of Bible prophecy. But such beliefs are usually very hazy.

As a result, they do not yield their possessors the strong confidence and peace of mind which should be the consecrated believer's portion in this stormy time.

With the thought in mind that the time is opportune, we are preparing a booklet for general distribution in which the basic, elementary prophecies of the Bible are considered. In all, there are seven such prophecies, and 'together they might well be called *The ABC of Bible Prophecy*.

One copy of the booklet will be sent by first class mail to each "Herald" subscriber, without charge, on or about July 15th. Additional copies will be supplied free on request.

If We Only Understood

Could we draw aside the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives
Often we would find it better,
Purer than we judge we would;
We would love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we would love the sinner
All the while we loathe the sin.
Could we know the powers working
To o'erthrow integrity,
We would judge each other's errors
With more patient charity.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointments
Understood the loss and gain --
Would the grim external roughness
Seem, I wonder, just the same?
Would we help where now we hinder?
Would we pity where we blame?

Ah, we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grains of good,
Oh, we'd love each other better
If we only understood.

Acceptable Sacrifices

Part III

"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.

OUR JULY study ended with the mention of two important difficulties which were left for our consideration now. These were stated to be: "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 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 of 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.

We come now to the consideration of the second question. This question (as to the purpose the Father has in making provision for and accepting the Church's sacrifice) being one on which there is great divergence of opinion among brethren of undoubted consecration and faithfulness to the Lord, we need not be surprised to find the explanation largely veiled under symbolical and typical language; and when approaching the types and symbols, we must do so with full realization that for their understanding we must have the guidance of the same spirit that inspired them. However, if our conclusions still differ after our examination is complete, there will be no reason to label any one as less spiritual than ourselves. The promise is not that the spirit will guide all into the same truths in the same moment, nor even that the process will be completed this side the veil. Though our interpretation does seem to us the only one which harmonizes all the Scriptural allusions, and that without straining in its application of any passage, we may only ask the reader who differs, to be lenient in comparing his interpretation with the one we present. The oneness which the Scriptures enjoin may not be attained merely by reasoning alike on this and kindred subjects, but is ours because "in one spirit we were all baptized into one body" (1 Cor. 12:13), therefore all having the same spirit, each member will realize his need of every other member and all will seek to function in mutual helpfulness.

When the plain statements of Scripture are found to be contradictory to an interpretation, that interpretation is disproved; but even here there is danger that it may be an individual interpretation of the plain Scripture that contradicts, instead of the Scripture itself. Let us confess, too, in all humility, that the fact that we have not as yet found the Scripture that contradicts the explanation which we accept, does not prove that there is no such Scripture. The following is presented because to the present time we have not found any Scriptures which to our mind seem in contradiction to it. Although some have been suggested, in each instance it has seemed to us that the contradiction was in the thought added to the text by the interpreter, and not in the text itself.

"Planted Together in the Likeness of His Death"

In His prayer to the Father on that last evening before His crucifixion, recorded in John 17, our Lord declared His special interest in those whom the Father had given Him. It was for these He prayed: "I pray for them; I pray not for the world, but for them which Thou hast given Me; for they are 'Thine.'" In this prayer He declared He had sent these into the world just as the Father had sent Him into the world. It was through their sanctification and oneness with the Father and the Son that the world would believe. And His further declaration was that the Father loved these chosen ones even as He loved the Son.

Thus does He exalt those who are to be partakers with Him in all His glory -- partakers in His sufferings, partakers in His sacrifice, partakers in His death, therefore partakers in the glory that is to follow; planted together in the likeness of His death, raised in the likeness of His resurrection. "If we be dead with Him, we shall also live with Him; if we suffer, we shall also reign with Him." Would it be possible for any one to take greater honor to himself than the Lord Himself has bestowed on His Body members, the underpriesthood?

In our previous study we found a suggestion that the Church had a part in the tabernacle pictures, being represented in one of the coverings of the building. All Bible students are in agreement that the main picture of the tabernacle types, and the essential one for all to grasp and appreciate is the representation of our Lord's acceptableness as a sacrifice for the sins of the world. All are agreed that the Apostle Peter connects the Church with the tabernacle picture by speaking of them as a priesthood (1 Pet. 2:9), and that under the symbol of the anointing they are even represented as members of the High Priest's body. (Psalm 133:1, 2; 1 Cor. 12:12, 13,27; Eph. 5:29, 30.) Since the Church is invited to sacrifice and suffer with Christ, and in view of these well known facts, would it not be reasonable to expect the tabernacle types to show the Church's share with Jesus in the privilege of presenting an "acceptable sacrifice"? In the New Testament there are numerous Scriptures indicating our privilege of presenting ourselves for sacrifice with Him on the altar. Of this order is the very symbol of our consecration, indicating that we are baptized into His death. We note it is not "into death," but "into His death." In fact the special hope of the Church as distinguished from that of the world is bound up in this one point. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father,, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. (Rom. 6:3-5.) The fact that in the verses immediately following the Apostle suggests the thought of being, dead to sin must not be allowed to turn our minds aside from the astounding truth that, he is asserting in, the verses quoted above, namely, that we are to share in the death of the One who knew no sin and who, therefore could never die to sin, but who did, die on' account of sin.

It should be unnecessary to remark that any interpretation of this and similar passages that suggests that the Church shares in or adds to the ransom, is false. Though the members of His Body die with Him whose death was a sacrificial death,, the just, for the unjust, they cannot be thought of as bringing any merit of their own for the cancellation of another's debt. When they offer themselves and are accepted, when they consecrate and are thus "baptized for the dead," it can neither be because the dead need any addition to the price already secured for their release, or because this poverty-stricken Church could find the minutest fraction to add to that price.

Our Lord "learned obedience from the things he suffered." That Christ is also a propitiation "for our sins, and not for ours only, but for the sins of the whole world," we are plainly taught; but since the Scriptures distinctly tell us that Christ has appeared in the presence of God on behalf of

the Church, but nowhere says he has appeared for the world, we are led to believe that he has not yet done so. When he appeared for the Church, the acceptance was manifested by the sending of the holy spirit upon the waiting disciples. When the merit of his sacrifice has been presented for the world, then will the promise be fulfilled: "I will pour out my spirit upon all flesh." In other words, after this first work of appearing on behalf of the world, there will still remain a second and necessary feature of Christ's work-the lifting of the willing and obedient from their fallen estate to the glorious perfection Father Adam and all his family would have enjoyed had there been no fall-the pouring out upon them of his spirit. It seems to us that God has seen fit to receive ours as an *acceptable* sacrifice, with Christ's, for the same two reasons-that we might be perfected, and that we might have the privilege of bringing the willing of the earth to their perfected estate.

"In one Spirit were We All Baptized"

In the years preceding His being made flesh, Jesus, watching over Israel, beheld that the blood of 'bulls and goats, though thousands were slain, could never accomplish the redemption the loving Father had planned. Pity for the fallen race and harmony with the Father's desires, and being prepared to clearly discern the great truth these bloody sacrifices were intended to teach, Jesus presented Himself in sacrifice and was found 'acceptable. "Sacrifice and offering Thou didst not desire; Mine ears hast Thou opened [by these thousands of slain animals whose shed blood could never take away sins]. Burnt offering and sin offering hast Thou not required. [When I saw this] then said I, Lo, I come." (Psa. 40:6, 7.) It was the spirit of sacrifice that brought Him to earth to die on behalf of the fallen race, and "in one spirit were we all baptized into one body."

It has already been clearly shown, we trust, that our being baptized into the one body of our Lord is not thought to add in any degree to the merit of His sacrifice. It is our privilege that is added to, and not His efficacy. That there is a presentation of the merit does not imply actual worth or merit of the vessel itself in which it is presented. The excellency of the power is wholly of God and not of us. Nor can we suppose that any future work of blessing, entrusted to the Church will cause any of God's creatures to raise his voice in praise of the earthen vessels now being cast aside and broken, nor to consider any thus used as being anything but "unprofitable" servants.

For those who are able to accept the Master's prophetic statement that "All the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias," was to be "required" of the generation then living, there is no difficulty in thinking that a righteous God has some reason for accepting the willing sacrifice of the Church. (See Luke 11:50, 51.) The accepting of our Master's statement in this text, however, does not induce any one to believe that the Jews who fell in the horrible massacre that attended the destruction of their beloved city were any part of the ransom sacrifice, or in any way detracted from the glory of the One who by hanging on the tree took away the handwriting of ordinances that was against the Jew. Whatever then we shall find to be the Scripturally designated purpose for which the sacrifice of the Church is to be appropriated, we need have no fear that it will in any measure detract from the glory of our Lord or interfere with the beauties of our loving Father's Plan.

Offerings for Sin Burned Without the Camp

Having in mind the close association of Christ and His Body members in their sacrificial work, we turn to the Apostle's words in Hebrews 13:11-13, where we read: "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach."

The Apostle here under inspiration gives explanation of a type which otherwise would be dark and mysterious. After mentioning the fact that certain beasts whose bodies were burned without the camp were offerings for sin (there were but two thus offered), he proceeds to tell who is thus typified: "Wherefore **Jesus** also suffered without the gate," and, "Let us go forth therefore unto Him without the camp, bearing His reproach."

Since the allusion can apply to no other sacrifices, evidently the Apostle is here referring to the sacrifices of the Day of Atonement as given in Leviticus 16 those of the bullock and of the goat. Aaron offered first the bullock for himself and his 'house. Christ "appeared in the presence of God for us" -- His Body members and all the household of faith. Next he offered a goat "taken of the congregation of the children of Israel," representing the Church taken from the world, and all that was done with the bullock was done with the goat, and its blood presented for the "transgressions of the children of Israel" -- representing the world of mankind. That we may not be led astray in our understanding of Hebrews 13:11, it is necessary to note with care the phrase "for sin." Here we must guard, against adding any thought of our own to the phrase, as for instance to make it read "for (providing the price for the cancellation of] sin." The expression "for sin" is a broad one that may include anything that will be done in connection with sin. The Savior had studied well the tabernacle types. He saw that the blood of literal "bulls and goats could never take away sin," wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." We, too, noting those same types find that on the day the bullock was sacrificed and its body "'burned without the camp" to represent our Lord's willing death, there was another animal--an insignificant one indeed by the side of that perfect bullock whose blood was "brought into the sanctuary by the high priest for sin" and its body was "burned without the camp." Can we, like the Master, hear the tabernacle type teaching us a lesson? If so, "let us go forth therefore unto Him without the camp, bearing His reproach."

Two Presentations of Blood

But we hear some one say: "One must not miss the point of this text. It is found in the phrase, "bearing His reproach." That is indeed an important point; but are there not two important points in this text? Let us be faithful students of the Word and not miss either point. We are to bear His reproach, but let it be by going forth unto Him without the camp." The bullock and the goat were offerings "for sin" -- not however requiring both to meet the sinner's penalty--that having been done in the death of the One who is the antitype of that bullock. Inspiration is careful to use a phrase that can apply to both sacrifices. Both are for sin--the first representing the presentation of that corresponding price, for us; the second showing the privilege the Church has of sharing in bringing the benefits of that sacrifice to the world. The sacrifice at Calvary would have availed the Church nothing if there had been no presentation of that merit on our behalf, and if there had been no provision of grace whereby we might learn to appropriate its benefits for our transformation into the likeness of our Lord. Likewise there must be a presentation of that merit for the world for which Christ died, and there must be some arrangement made by which the benefits of the life thus provided for them may be made permanently theirs.

To many, one great and insurmountable obstacle stands in the way of the acceptance of the Lord's goat as a 'type of the Church. Very truthfully it is claimed, "the blood of the Lord's goat is brought into the tabernacle by the high priest"; and the question is asked, "Can that represent a Church which has nothing to offer?" Our answer would be that since the imputation of Christ's merit, the Church does have something to offer which is an "acceptable sacrifice." Because this is a point which could not possibly be shown by the type, does not militate against the acceptance of that which is pictured. In order to portray in every detail the conditions of the sacrifice of the Church, it would have been necessary to take a dead goat to represent us who, were "dead in

trespasses and sins." The next step then would have been to transfuse the blood of the bullock into the veins of the goat, thus bringing it to life. The picture becomes simple and clear if we bear in mind this truth which it could not picture. Can any one complain that the Savior is being robbed of aught of His glory when at last the blood of the antitypical "goat of the sin-offering that is for the people is sprinkled by the High Priest Himself "within the veil"? Every drop of blood presented there will be that of Him who is a "propitiation for our sins: and not for ours only, but for the sins of the whole world." Blood represents life. All the life the Church has is imputed life, and therefore when presented on the altar it is but the returning of that which she has received at His blessed hand. With this fact in mind we can accept without reservation the astounding assurance that "precious in the sight of the Lord is the death of His saints." Yes, we can even take now the full meaning of the original Hebrew "yawkawr," and read: "**Valuable** in the sight of the Lord is the death of His saints." The world knoweth them not, but "**in the sight of the Lord**" the death of these lowly ones becomes valuable, though of itself, it has but the leanness of a goat. The life of His dearest treasure-His only begotten Son is to be presented this time not for us, His body members, Himself and His house, the household of faith, but "for the people," for the sins of the whole world, an acceptable sacrifice though borne in "earthen vessels."

Partakers with Christ

This blood is no common, or unholy thing. (Heb. 10:29.) It is because of the absolute perfection of the life laid down that the Church can be made perfect "through the blood of the Age lasting covenant"; and only thus could the Apostle speak of our partaking in common of the cup which represents it. (1 Cor. 10:16.) As the adjective translated "unholy" in Hebrews 10:29 has as its primary meaning "common," as of a thing shared in common, some have found in this an insurmountable difficulty to the acceptance of the thought that the Church shares in the communion cup, overlooking the fact that this word is actually the adjective formed from the noun which is translated "communion" in 1 Cor. 10:16. In the latter text the Apostle is urging us to appreciate the privilege of being partners in this cup, while in the former he warns against losing sight of the great value which attaches to it. The privilege of such a sharing is indeed not a thing to be lightly esteemed. "Behold Israel after the flesh: have not they which eat the sacrifices communion with the altar?" (1 Cor. 10:18.) Thayer's Greek Lexicon defines this word communion: "a benefaction jointly contributed."

The objection also is made that the writer of the Epistle to the Hebrews definitely states that the high priest went in only once every year, bearing the blood (Heb. 9:6, 7, 24-28), but the objection is seen to, be without foundation when we turn to the record in Leviticus (16:14, 15, 34) and find that the high priest did actually visit the most holy twice in the one day for the purpose of sprinkling the blood of the bullock and later the blood of the goat. Between the two sprinklings there, was time for the slaying of the goat. Quite evidently the writer is thinking of this entire ceremony of the Day of Atonement, which was observed but **once** a year, as but one event (Lev. 16:34); and just that closely do we find our lives and our sufferings knit with our Lord's in the New Testament's revealing of His purpose for us. "It was necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these" (Heb. 9:23) -- the first alone of which sacrifices has as yet been presented.

The difficulties in connection with our subject which might be thought to exist regarding the 12th verse also of this same chapter, disappear if the fact is borne in mind that the discussion is of a work done after "having obtained eternal redemption," and not with the still later features of God's Plan which have to do with cleansing the world from the stains of sin. Having "obtained eternal redemption" (though not yet applied "for all") Jesus became "Lord of all" and to Him was therefore given "all power in heaven and earth" -yea, even "the keys of death and hades" are His;

and in association with Him, and because associated with Him, the Christ (Gal. 3:16, 29) will bless all the families of the earth, bestowing upon them the benefits of Jesus' ransom sacrifice.

As additional evidence that the sufferings of Christ were not yet complete with the death of Jesus, note that it was thirty years later when Peter, writing of "the sufferings of Christ and the glory that should follow" declared that these still are things which "the angels desire to look into." He had suffered, He had died, but the angels recognized that the work of the great antitypical atonement day had only begun. (1 Pet. 1:12.) Again, our Lord's words, long after His ascension, to Saul, "I am Jesus whom thou persecutest," Ware evidence that the sufferings of His followers are considered as the sufferings of Christ, the Anointed. "Sanctified through the offering of the [natural] body of Jesus Christ," henceforth "Know ye not that your [natural] bodies are members of Christ?" - Heb. 10:10; 1 Cor. 6:15.

Those who are invited to share in the sufferings of Christ can readily enter into the emotions of the Apostle who spoke of himself as the one "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His Body's sake, which is the Church; whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the Word of God; even the mystery which hath been hid from ages and from generations, but now is made, manifest to His saints. To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." - Col. 1:24-28.

This perfection will 'be the reward of only those who are "baptized for the dead"-not for providing the price which would meet the penalty against the dead, but for the privilege of being the ones through whose instrumentality the benefits of Jesus' sacrifice should reach them. The Church's baptism is into "His death," and that includes "suffering with Him" in the experiences that lead up to "His death. "If the dead rise not again" then all these sufferings would be of no avail-the Church would not rise to the perfection they had been promised, nor would they have the privilege of lifting their fellow-men to a like perfection on the human plane.

"But rejoice in so far as ye are partakers of Christ's suffering, in order that when His glory shall be revealed ye may be glad with exceeding joy." - 1 Pet 4:13. Literal reading.

"When I survey the wondrous cross
On which my blessed Savior died,
All earthly gain I count but loss;
How empty all its show and pride!

"I'm not my own, dear Lord-to Thee
My every power, by right, belongs,
My privilege to serve I see,
Thy praise to raise in tuneful songs.

"And so, beside Thy sacrifice,
I would lay down my little all.
'Tis lean and poor, I must confess;
I would that it were not so small.

"But then I know Thou dost accept
My grateful offering unto Thee;
For, Lord, 'tis love that doth it prompt,
And love is incense sweet to Thee."

- P. E. Thomson

Half Hour Meditations on Romans

No. 7

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

ALL THAT we have presented thus far [see Meditation No. 6], which forms the background of this difficult chapter, is simple, plain, and coherent. Everything fits in exactly with Paul's own summing up of the matter in the closing verses. Now let us take up the difficult part of this ninth of Romans and see if the light from a consideration of the context will so dispel the gloom of this Garden of the Gods that we shall be able to see that it really is a part of the Garden of God, thoroughly consistent with the God we know and love and also with the character of this devoted servant of his, our beloved Brother Paul.

Section 1 -- Love or Hate

Paul's most important line of attack on the position occupied by his Jewish opponents is based on principle, the principle of God's sovereign right to elect or select whom he pleases. We touched upon it in going through the whole four lines of attack, but deferred full consideration of it until we had seen the whole context of the chapter. The idea of God's sovereign right of electing whom he chooses pervades the whole chapter more or less, and it is particularly emphasized in Romans 9:11-23.

If we think of this along the lines of our metaphor of the Garden of the Gods, there are three areas of difficulty. The first of these is in verses 11 to 23, where Paul seems to say that God's election is not based on any moral consideration, that he is not affected by questions of good or evil in the objects of his choice. In this section Paul makes mention of God's choice of Jacob the younger instead of Esau the elder. Also that this choice was made before the children were born and before they had done good or evil. Notice, however, that Paul does not stress this for the purpose of proving that moral considerations have no bearing in the matter, but "that the purpose of God according to election might stand, *not of works but of him that calleth.*" We have seen in Paul's summation that this was the cause of Israel's failure. "They sought it not by faith, but as it were by the works of the Law" (Rom. 9:32). Their great fore father Jacob was not elected on the ground of works, since he was chosen before birth. This should be a pointer to them as to how in the present crisis they should act in connection with the offer of the grace of God through the Gospel being preached to them.

Paul might have added what is elsewhere shown: God's election, while not based on works, is based on the principle of fitness and adaptability to the end he has in view. As natural men there was not much to choose between Esau and Jacob on moral grounds.

There was, however, in Jacob the supplanter that which God could work upon and fashion into Israel, a prince with God. This God foresaw. There were no such potentialities in Esau, the man willing to sell his birthright for a mess of pottage.

Another point in this section is the expression in Romans 9:13: "Jacob have I loved but Esau have I hated."

Note that this is not a quotation from Genesis but from Malachi (Mal. 1:2, 3). God is not said to

have loved Jacob and hated Esau before they were born but after they had existed as peoples many centuries. The Bible shows how Esau's descendants -- Edom -- brought the judgment of God upon themselves by their wickedness. God hated their wickedness. He is often described in the Bible as hating iniquity of all kinds.

Paul puts the quotations from Genesis and from Malachi together because they both emphasize God's choice of the younger in place of the elder, the rightful heir.

Section 2 -- Mercy or Wrath

The second area of difficulty is Rom. 9:14-18. This section, as we saw in our introduction, seems to teach that God arbitrarily hardens the hearts of those whom he hates (as in the case of Pharaoh) in order that he may set them up as examples of the greatness of his power and the fierceness of his wrath.

In pressing home the principles of God's sovereign right to choose, Paul in this section brings forward two witnesses. The first is that of Israel (Exod. 33:19) and the second that of Pharaoh (Exod. 9:1). Both sinned grievously against God. Israel in making the golden calf and Pharaoh in his stubborn defiance of the Almighty. They are equally guilty, Israel in deed more so because of greater knowledge. Yet God chose to have mercy on the one and on the other inflicted such punishment as to make him the classic example of the wrath of God to all future generations.

In the case of Israel's sin, God had proposed to Moses to blot them out and make of him a great nation; Moses interceded for them. God responded, that it was his royal prerogative to ". . . have mercy on whom I will have mercy and compassion on whom I will have compassion." After quoting this proof text, in the next verse (Rom. 9:16) Paul shows its application to the matter under consideration. " *So then*, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Here again we see how clear it is that Paul is not thinking in abstruse terms of foreknowledge, will, and fate but of the simple fact that Israel was losing the supreme blessing by trying to gain it by their own efforts. The fact was that they were sinners, at the mercy of God, and could not gain the prize of righteousness and life by any effort in willing or running. The Law should have been their schoolmaster to lead them as it had led Paul himself: to Christ, the embodiment and channel of the divine mercy.

But what about Pharaoh? Is it like God to deliberately raise up Pharaoh and harden his heart to make of him a classic example of God's power and wrath? "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" (Rom. 9:17). The idea here suggested is not very attractive: God purposely raising up Pharaoh like a puppet that he might knock him over. Leiser's translation reads: "have allowed thee to remain"; Moffatt's reads: "why I have kept you alive (instead of "have I raised thee up," as given in the Authorized Version). This gives us a much better suggestion of the reason why God permitted Pharaoh to continue his opposition to the Almighty for so long.

Using the metaphor of the prize ring, Pharaoh was knocked out in the tenth round when this could easily have been accomplished in the first. The fight was prolonged so that the power of God might be displayed: not merely against Pharaoh but against all the gods of Egypt, in defiance of whom the various plagues were severally directed. This was not merely for that day and generation but for all future generations until the great Adversary of God -- whom Pharaoh represented -- should himself be overthrown.

But what about the question of God hardening Pharaoh's heart? In Rom. 9:18 Paul says, "Therefore hath he mercy on whom he will have mercy," as in the case of Israel, "and whom he will he hardeneth," as in the case of Pharaoh. But what was it that hardened Pharaoh's heart but the very mercy of God? He might have been given one opportunity to repent, but Pharaoh was given no less than ten chances. All of which he stubbornly refused. He took advantage of the long suffering of God. We read in Eccl. 8:11: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

Section 3 -- Don't Question God's Action

We come now to the third and last area of difficulty in Rom. 9:19-23. This is the one that causes the greatest perplexity. It is not easy to understand Rom. 9:19: "Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?" The suggestion of moral irresponsibility behind such questions so far removed from anything Paul has said or implied, would lead us to conclude that he has in mind some captious critic among his Jewish opponents; possibly one whom he has encountered who would try to twist Paul's words so as to confute his argument. An opponent of the Gospel himself at one time, the questions he puts into the mouth of his opponent are almost certainly such as he himself would have asked in the time of his former ignorance. To appreciate the position, we must bear in mind that the Jews understood only the earthly phase of God's kingdom.

They interpreted, therefore, the preaching of the Gospel by Paul to the Gentiles as tantamount to the rejection of Israel's rightful position as the earthly seed of Abraham. In view of all the prophecies showing that Jerusalem was to be the world's center of government and Israel the people through whom the blessings would spread to all the Gentile world, this preaching of Paul's that the Gentiles would displace Israel seemed blasphemous.

We can well imagine that if Saul of Tarsus had been confronted with the course of reasoning in this chapter before he saw the light and became Paul the Apostle, he himself would have asked these questions, "Why doth he yet find fault? For who hath resisted his will?" The conclusion to be drawn from what you say, he would have continued, is that God first arbitrarily chooses and then adapts his course of procedure, whether in mercy or in wrath, so as to secure the accomplishment of his Will. That being so and Israel being undoubtedly the chosen people to whom he has pledged himself even though they have sinned, they will be the objects of God's mercy and realize the blessings assured to them in the scriptures. Thus he would have concluded even on your own ground of reasoning that this idea of a mission to the Gentiles to displace the Jews is demonstrated to be false.

Without an understanding of the High Calling, this reasoning is quite sound. Paul goes on in chapters 10 and 11 to show that these earthly promises will be realized by natural Israel in spite of all their transgressions, but first they will be cast off from favor while God proceeds with his purpose of election for the High Calling. The blindness of Israel to the Gospel was due to their self-satisfied pride, which magnified themselves and belittled the majesty and might of God. Paul does not stop to discuss the questions raised in Rom. 9:19 at this point but goes on to press home his attack on their position along the lines of the principle of the supreme sovereignty of God and his absolute right of choice. This he does in Rom. 9:20-24.

Section 4 -- As Clay in the Potters Hands

This section is based on quotations from Isaiah: "Nay but, O man, who art thou that repliest against God" (Isa. 29:16; Isa. 45:9). In the Jews stubborn rejection of the Gospel and violent reaction against the manifest evidence of Gods favor to Gentile believers, they were calling God in question. "Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" It is a most remarkable fact that this passage, taken from its context, is advanced to support the very position Paul is assailing. These Jews were resting in the belief that as the chosen of God they were sure of the inheritance that belonged to Abraham's seed. God was pledged to fulfill his word to them. It could not return to him void. Similarly, it has been taught that the elect of God, foreknown and predestinated as individuals, are being formed by God to the predetermined pattern. It is not of works nor of him that willeth or runneth. The lump for the elect is formed for the elect and of necessity turns out to pattern.

Other lumps are dealt with differently, according to Gods design. Once saved as Gods elect always saved, would sum up the attitude in both cases.

The Garden of God

Viewed against the background of its context, there is nothing whatever in what Paul says here to warrant the assumption that God in his dealings with men ignores their free will and cooperation in the fulfillment of his purposes with regard to them. In Israel's case, it was because they did not respond and cooperate that they were being rejected. Wherever Paul went, he preached the Gospel first to the Jews. But, when they deliberately refused it, who were they to say that God could not from the same lump of humanity in father Adam take a Gentile piece that would respond and cooperate and mold it to the required pattern? They had only themselves to blame if, like Pharaoh, their hearts were hardened because of their unworthy reactions to the mercy and grace of God. The fault was entirely theirs if, in consequence of this rejection by them of the grace of God, they pursued a course of opposition to God, which of necessity could result only in their being molded like Pharaoh into vessel of dishonor and wrath. It was not God but themselves who were responsible for the wrath to the uttermost of A.D. 70 and all the sad history of their sufferings since.

So much were the vessels of wrath responsible for their condition that Paul says here that God endured them with much long suffering. If this chapter were a Garden of the Gods where Gods sovereign will so dominated the free will of man that as clay in the hands of the potter he must needs be what God decrees, why should Paul speak of God enduring with much long suffering the vessels of wrath? If they could not help being what they were, there could be no question of Gods enduring with much long suffering what he himself was responsible for.

As for the vessels of mercy, the remnant from Israel and the Gentile believers, they were such because of their acceptance of the proffered mercy of God that the others had rejected. They were being fashioned according to his design for the wondrous glory of the prize of the High Calling by loyally continuing to respond and cooperate with the heavenly Potter. What pleasure could God have in an involuntary obedience and a love that was not spontaneous? "My son, give me thine heart" is his loving entreaty. It gives him a Fathers pleasure when we respond to his love by giving him our all in the fullness of self surrender.

Conclusion

In conclusion, having viewed the formidable difficulties of this ninth chapter of Romans against the background of the chapter as a whole, we have no hesitation in pronouncing this section as a most worthy portion of the Garden of God. Like the Bible as a whole, it is peopled with representations of God thoroughly in keeping with his character of love. This is fully seen when it is borne in mind that Gods election does not imply that all the non elect are lost.

On the contrary, the elect are selected for the blessing of the non elect. They are the seed of Abraham who are to bless all the families of the earth. When the Kingdom of God is established in the earth all the living and the dead shall be blest. Asleep in death now, all that are in their graves shall hear the voice of the Lord and come forth, including the Ishmaels, the Esaus, and the Pharaohs. The highway of holiness will be there for them to walk up towards the full attainment of all that was lost at the fall. At the end of the reign of Christ all the willing and obedient will have been recovered from every trace of sin and death.

As Genesis tells us of Paradise lost, so Revelation tells us of Paradise restored: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. 21:1 4).

-- A. D. Kirkwood

It is, indeed, very generally supposed that the souls of good men, as soon as they are discharged from the body, go directly to heaven: but this opinion has not the least foundation in the oracles of God.

- *John Wesley.*

There is not one place of Scripture that occurs to me, where the word death, as it was first threatened in the law of innocency, necessarily signifies a miserable immortality of the soul, either to Adam, the actual sinner, or his posterity.

- *Dr. Watts.*

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MANNA TEXT AUGUST 4 -- 2 TIMOTHY 2:124, 25

"The servant of the Lord must not strive but be gentle unto all."

Tradition informs us that it was the custom to consider every boy who had fulfilled his twelfth year, a "Son of the Law," and, the narrative seems to confirm this tradition, telling us that when Jesus was twelve years of age, he accompanied the family to the Passover Feast at Jerusalem.

Searching throughout the city, Joseph and Mary found Jesus in the Temple, sitting with the teachers of the Law, the "Doctors." This was not so unusual as might at first appear; for at that time information was gained less from books and more from oral teaching, and the Doctors of the Law were supposed to be ready to instruct all who desired information. Many young men availed themselves of such opportunities.

We are not to understand that the boy Jesus was bold, and that he went before the learned men of his day to denounce them as ignorant and as incapable teachers, and to show himself off, as some precocious but ill-trained youth of today might attempt to do. On the contrary, we are to suppose the boy Jesus to have a well-balanced mind, which probably recognized the fact that he had lived but few years in the world and had comparatively small experience in life, and that he by no means knew all, but recognized many questions upon which he would like to have further information, and that he asked his questions honestly, with a desire and a hope of obtaining satisfactory answers from the teachers who "sat in Moses' seat."

We may presume that Jesus was brimful of questions respecting the hopes of Israel, and no doubt from his mother he had received some intimation at least that divine providence had indicated that he himself was to bear some important part in connection with the fulfillment of the Scriptures; and he was seeking to know the part marked out for him in the Law and the Prophets.

The narrative records that Jesus was both *hearing* the Doctors and *asking* them questions. There is a valuable lesson here for all young persons respecting their conduct toward their elders and instructors. How different the thought we get from this statement than we would have gotten had it been that they found Jesus *instructing* the Doctors or attempting to teach them. We do not doubt for a moment that the Doctors were as much instructed by Jesus as he by them, possibly more so on some points; nor do we doubt that if they were truly great men they would be humble-minded enough to receive instructions-even from a child; and it is even intimated in the context that they asked Jesus certain questions, "and were astonished at his understanding and his *answers*." In both cases -the proceeding was that of deference to the other, as implied in the asking of the questions; Jesus having deferred to the Doctors and asked them questions which manifested his depth of mind and clearness of understanding and logical reasoning, led them in turn to ask questions of him. - *Reprints*, pp. R2558, R2559.

MANNA TEXT AUGUST 11 -- REV. 2:20

"Be thou faithful unto death, and I will give thee a crown of life."

These are the words of our glorified Lord, given through St. John the Revelator on the Island of Patmos. This thrilling exhortation is given to the Church, to those who have entered into a special contract, a special covenant with the Lord. The invitation of the present time, to suffer with Jesus that we may reign with him, implies the attainment of membership in his Body. His members are his disciples; they have been invited to walk in his steps.

The thought in respect to the receiving of the crown is that it confers great honor. In the Olympian games of olden times a crown was given which was usually of laurel leaves; and great victors on battlefields received crowns of laurel-the laurel being an evergreen shrub or tree, symbolizing that which endures. The Apostle used this illustration as picturing the high honor to be bestowed upon the faithful Church. There is a great prize to be given. There is an election going on. It is for each individual to make his calling and election sure. - 2 Peter 1:10, 11.

THE FADELESS CROWN OF LIFE

Each one who is victorious will receive a crown of life. It will not be a crown that will soon fade, or one that will last only a certain number of years, but a crown of everlasting life. And not only so, but: the Lord shows us that this crown of everlasting life will be a crown of superior life-life on the very highest plane. This crown of life given to the "more than conquerors" will be the very highest form of life -- immortality -- far above all other planes of life, as the special reward for being victors in this race. "Let us so run that we may obtain." The goal is *near!* - *Reprints*, pp. R5913, R5914.

MANNA TEXT AUGUST 18 -- 1 THESS. 5:21

"Prove all things; hold fast that which is good."

Are contentions necessary? We reply that they are sometimes, but not nearly so often as they occur. There is just one ground of contention authorized, and we find it in the words, "Contend earnestly for the faith once delivered to the saints." (Jude 3.) But since the spirit of contention is everywhere in the Bible reprehended, we must understand the Apostle to mean that only the important points of our faith are to be contended for. (1) We must not give place to any who deny the personality of the heavenly Father. (2) We must contend also for the ransom, because it is the very foundation of the faith. (3) We must hold that our Lord left the glory which he had with the Father before the world was, and was made flesh, and that he did this not as an example, but that he by the grace of God "tasted death for every man"-that he might die, "the just for the unjust" to "bring us to God." (4) This means additionally that we must contend that his death was a real death. (If we did not believe that he really died, how could we believe in his resurrection from the dead? How could any one be resurrected from death if he had not gone into it?) (5) We must also hold to and contend earnestly for the great fact that God's work during this Gospel Age is the selection of the Bride of Christ; and that this election, completed at our Lord's second coming, will have its consummation in the resurrection of the "little flock" to immortality. For all these fundamentals of our religion, including the declaration that sin entered into the world by Adam's transgression and that we are all partakers of his sin and of its penalty, and all need redemption-all these first principles of the faith we must stand for, contend for.

But aside from such fundamentals, the Lord's people should seek to exercise great moderation amongst themselves upon any point of doctrine not clearly enunciated-upon the meaning of any parable not explained in the Scripture itself. Neither should there be any dispute or division as respects Brother Russell or any other brother. Each should be allowed to exercise his own judgment in respect to things not specifically stated in the Word of God. Each should feel a delicacy or reserve about promulgating any doctrine or matter not specifically and clearly taught in the Scriptures. *Reprints, p. R4008.*

MANNA TEXT AUGUST 25 -- 1 JOHN 3:2

"We know that, when he shall appear, we shall be like him; for we shall see him as he is."

This statement is satisfactory to the Lord's people, for though they might without impropriety be curious to know full particulars respecting their spirit bodies-shape, size, elements, etc.-they can well imagine that the new conditions will be so different from present conditions as to be beyond the power of the human brain to comprehend, no matter how particular the description given. But the whole question is settled with 'the assurance that the Church shall be like her Lord, and see him -- not as he was in the days of his humiliation, the man Christ Jesus, nor as he appeared to his disciples after his resurrection, robed in flesh in various forms, with various garments-but see him "as he is," behold his glory, and be like him, sharing his glory.

The followers of Jesus are to be sharers with him of the sufferings of this present time and in the glories which shall follow, for "If we suffer [with him] we shall also reign with him." (2 Tim. 2:12.) Although we are imperfect in the flesh, while he was perfect, yet the robe of his righteousness, the merit of his sacrifice, covers all of our blemishes and makes us, as his footstep followers, holy and acceptable before the Father, as joint-sacrificers with Jesus. *-Reprints, pp. 5103, 5090.*

MANNA TEXT SEPTEMBER 1 -- ACTS 9:15

"But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."

Although St. Paul declared, as his enemies would be inclined to say, that in bodily presence he was weak and his speech contemptible, nevertheless, in offset to this, we recall that at Lystra the populace compared him to their god Mercury and thus impliedly complimented his general brilliancy and vigor of manner or both. Dr. Peloubet summarizes this great man's character in the following glowing terms, which we fully endorse: "He was deeply religious, whole-souled, ardent, energetic, persevering, broad-minded, affectionate, loving. He was great in more ways, probably, than any other man of human history. He was a great traveler, a great author, a great orator, a great organizer, a great missionary, a great philosopher. All of this genius was yielded in absolute consecration to Jesus Christ. He is the Moses of the New Testament. The two stand supreme amongst men."

St. Paul was peculiarly fitted by birth, by education, and by temperament for the service for which the Lord chose him. He was a chosen vessel, and one of large capacity. And yet he was only a vessel. The good things (that vessel was to carry were the divine message of love and mercy. So it is with all the called "members" of the Church. We are merely vessels. The excellency, the merit, the worth, is of our Lord. We are merely servants to him and to his Church. This choice (of St. Paul) did not interfere with his free agency, however. He himself declares that

he might still become a castaway, even after he had preached to others. The same lesson is appropriate to all of us. The Lord may order our affairs so as to give us special opportunities and privileges in connection with his work, but he never interferes with our hearts -- to be in his service against our will. We may at any time draw back from the service, "But," said St. Paul, "if any man draw back, my soul shall have no pleasure in him." - Heb. 10:38. - *Reprints, pp. R4355, R4356.*

MANNA TEXT SEPTEMBER 8 -- JAMES 4:4

"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."

This text brings to mind another one somewhat similar-"Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." (1 John 2:5.) From these Scriptures we should not get the thought that we are to have no worldly people as our friends, nor to have them consider us as their friends; otherwise it would imply that we were their enemies and they our enemies. But we are to be the enemies of none, and are, therefore, to be the friends of all.

One can, however, scarcely read the above advice from two of the Lord's Apostles without having another Scripture suggested to his mind -- and this, too, from the lips of our dear Lord himself -- which at first sight may seem contradictory, viz., "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." (John 3:16.) The two, however, are not antagonistic, but are in full harmony when rightly understood.

If God so loved the world, even while they were yet sinners (Rom. 5:8), as to sacrifice the dearest treasure of his heart in order to redeem and save them, then such love and such benevolence toward the world on our part cannot be out of harmony with his will. To love the world as God loves it, is not the sentiment against which the Apostles warn the Church. That is a grand and ennobling love which, without having the least fellowship with the impure, pities the fallen and longs for the time when they may be rescued from degradation. The love which is worthy of our emulation is that which benevolently ignores personal antagonisms and animosities, and, overleaping all selfish considerations and vengeful feelings, considers only the possibilities and the ways and means for peace and reformation and salvation.

But the love of the world, the friendship of the world to which the Apostle refers, is the love of fellowship, which implies the partaking of its spirit-its aims, ambitions, and hopes, and its methods of pursuing them. If any man love the world in this sense, surely the love of the Father is not in him.

As children of God we have been called to a position of great favor and advantage. Our Heavenly Father has revealed to us his plans and purposes and has condescended to take us into his fellowship and active co-operation; and so grand and glorious and extensive is the outlook of the future that we are able to view the things of the present life in a vastly different light from that in which the world views them. According to God's arrangement, we must take our choice between the divine friendship and fellowship, and worldly friendship and fellowship. - *Reprints, p. R4765.*

MANNA TEXT SEPTEMBER 15 -- 2 COR. 6:14-18

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? ... come out from among them and be ye separate."

This command, not to be unequally yoked with unbelievers, is very generally quoted with reference to the subject of marriage. And it is properly so applied, being a general principle applicable in a variety of cases. But the Apostle is not here referring to the marriage bond, but to the bonds of friendship and communion which should be sacred among the saints, and which should not exist between believers and unbelievers. The idea is not that the saints should be unkind or unneighborly to the unbelieving; on the contrary, they are to be kind to all men, to the thankful and to the unthankful, to the believing and to the unbelieving (Luke 6:35; Gal. 6:10); but it is that they should not be friends in the sense of having communion and fellowship. To be *yoked* together with another signifies more than a passing friendliness, or neighborly kindness. It signifies an intimacy, a companionship, a fellowship of spirit. If two are bound together with the same yoke, they must of necessity walk together. With a loyal and faithful Christian, the bonds of fellowship or friendship can be none other than those of a common faith and hope.

To be separate from all the deceitful, as well as from the open, workers of iniquity, may often leave us quite alone in the world; but the truly loyal heart will *prefer* to be alone with God, rather than to have the friendship of those who are untrue to *him*. - *Reprints*, p. R1588.

The Question Box

Matthew 27:52, 53

Question:

Who were those "saints" mentioned in Matthew 27:52, 53 who arose and came into the Holy City after our Lord's resurrection?

Answer:

I do not know. The best explanation which has come to my attention is the one given by Brother Russell. It appears in the *Reprints*, page R2811, and reads as follows:

(1) The persons mentioned could not have been the Ancient Worthies, perfected; because of those the Apostle declares that "they without us [the Gospel Church] shall not be made perfect." In other words, their resurrection will not be due to take place until after the first resurrection of the Church has been completed. - Heb. 11:39, 40.

(2) The class mentioned cannot have been saints of the Gospel Church, because the Church had not been selected -- even the beginning of its acceptance with God had not yet taken place, and did not occur until the day of Pentecost, nearly fifty days later.

(3) The record seems to imply that the earthquake which occurred at the time of our Lord's death opened these graves -- produced the awakening mentioned; but that the awakened ones tarried and did not manifest themselves in the city of Jerusalem until after our Lord's resurrection.

At very most it was an awakening similar to that which Lazarus experienced, and the daughter of Jairus, and the son of the widow of Nain, to die again, later on. We may be sure of this because the express declaration of 1 Corinthians 15:20 is: "Christ is the first-fruits of them that slept" -- the first one *resurrected to perfection of being* -- the first one lifted *completely* out of death to perfection of life. The persons mentioned could have been no more than merely aroused from the slumber of death temporarily, and for some purpose of which we have no knowledge. We were at first inclined to doubt the genuineness of the passage, but find that a portion of it at least appears in the oldest Greek MSS. yet discovered.

- P. L. Read.

Recently Deceased

Sr. Doris E. Ashby, Colorado Springs (May).

Bro. M. Gdopa, Milwaukee, Wis. (June).

Bro. Harry J. Parker, Sunbury, Pa. (June).

Sr. E. M. Weisenbach, Cincinnati O. (June).

Pro. Russell Whitney, Brooklyn, N. Y. (June).