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The First Resurrection

"Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years." - Rev. 20:6.

THERE are many words which, in addition to their lexicon definition, convey a wealth of meaning that would require pages of a dictionary to express; this is true of the word *resurrection*.

Resurrection, as generally understood and as defined by Webster, means scarcely more than a return to present conditions from the grave, the ultimate stage of death. The raising of the widow's son, and of Lazarus, and of the daughter of Jairus, are generally considered to be examples of resurrection phenomena, but from the Bible standpoint they were only awakenings. *If* it be true, as we read in Acts 26:23, that Jesus was the first to rise ("first from the resurrection" - Diaglott) from the dead, then Lazarus did not experience resurrection. - See also 1 Cor. 15:20, 23.

When Jesus called Lazarus from the tomb, it is recorded that "He that was dead *came forth*." This exemplified what will occur to all men, for Jesus Himself says: "The hour cometh, in which all that are in the tombs shall hear His voice, and shall *come forth*"; but in proof that this does not constitute resurrection, note His words which follow: "They that have done good [*come forth*] *unto the resurrection* of life; and they that have done evil, unto a resurrection of judgment."

The Greek word *anastasis*, rendered *resurrection*, signifies "a restanding," and Scripture usage clearly indicates *a restoration to Perfection of life and being*. Anything short of this comes short of being resurrection.

In order to offer up an acceptable sacrifice for Adam and his race, Jesus had to possess life and perfection as a human being, be holy, harmless, undefiled. Adam, likewise, had possessed life and perfection, but, coming under condemnation because of disobedience, he lost them-both for himself and for his children. Since the fall, therefore, men enter this world under the sentence of death; death operates in them from the moment of begetting until they return to the dust from

which man was made-"Dying thou shalt die." It must be apparent, therefore, that the *coming forth* from the grave does not constitute resurrection, except in the case of those, who, having "done good," are restored to perfection of life and being immediately.

THE RESURRECTION OF JESUS

The resurrection of Jesus must have brought great joy to all the heavenly host. It is recorded that "the morning stars sang together, and all the sons of God shouted for joy" when the foundations of the earth were laid; and when Jesus was born, again it is recorded that the heavenly host gave praise and glory to God. It is even said that "there is joy in heaven over one sinner that repents." (Job 38:7; Luke 2:13, 14; 15:7, 10.) Then what must have been the exultation of the heavenly host who, for thirty-three years, had been witnessing the great drama of the Son of God in His work of redemption! His struggle against Satan and the forces of evil must needs be carried through without the least deviation from the course of righteousness; whereas, the opponent, Satan, resorted to every subterfuge and device of which he was capable.

With what intentness of interest, and perhaps trepidation, they must have watched as they saw Him betrayed, ill-treated, falsely accused, scourged, condemned, crucified, forsaken and entombed. It appeared that Satan and the forces of evil had triumphed-that the cause of righteousness and the hope of mankind was lost. It may be that God alone knew what was to occur. Whether this be true or not, those hours of waiting until the dawn of that first day of the week, must have gripped them in a tenseness of emotion that only hallelujahs of praise and thanksgiving could relieve when they witnessed the resurrection of the Son of God.

Those of us old enough to remember the emotional release that occurred when armistice was signed in 1918, can still feel the thrill that possessed us on that occasion; but what was that in comparison with what heaven must have felt over the triumph of Christ? What assurance it gave that soon, comparatively speaking, all sin, death, and opposition to God's righteous will would cease, and every creature in heaven and earth be heard giving praise and glory to God.

And what did resurrection mean to our Lord? As we can scarcely appreciate the joy that will come to those who are restored to perfection of human life, how can we possibly conceive of the joy which our Lord realized in His resurrection and exaltation to the nature of the Father Himself! What must have been the sentiments of His heart when, in the moment of resurrection, He realized that all that for which He had longed and struggled, was now an assured fact; that never again would His intimate relationship and association with the Father be interrupted: that He had fully justified His Father's confidence in Him; and that now He would be able to carry out His Father's will in every particular? Excepting the Father, as we must in every comparison, only Jesus could know the extent of that joy, for, as yet, there were none to share His glory.

And then, to climax it all, what must the Father Himself have felt when, through resurrection power, He received unto His own bosom His only begotten Son, the dearest treasure of His heart? Has God placed any possibilities of depths of feelings in any of His creatures which He Himself does not possess? Could any father or mother possibly know a joy at birth of an offspring that would compare with that which the Father must have felt when His only begotten Son was born to His own nature and station? We, of course, can not presume to say, but we doubt if any but the Father Himself will ever know the depth of that joy.

RESURRECTION OF JESUS THE BASIS OF HOPE

No other event in all the annals of creation or history can equal in importance and significance the resurrection of our Lord Jesus Christ. This is true not only as respects man, but as respects the heavenly host, our Lord Himself, and even the Father. Would that we were able to convey in words just a little of what this really did mean.

"Blessed be that God and Father of our Lord Jesus Christ, who according to His great mercy, hath begotten us again unto a living hope, through the resurrection of Jesus Christ from the dead." - 1 Pet. 1:3.

As we search into the depths of the Divine Word, we gradually come to realize that all hope for man was dependent upon the resurrection of Jesus; that had He failed to prove worthy of resurrection, *all* would have been lost. And as we grow to see beyond our own selfish ends, we are led to comprehend that had Jesus failed in the slightest degree to maintain the perfection that was His as a human being, He would have caused the word and purpose of God to come to naught, His own existence would have ended, Satan would have triumphed, and not one of the heavenly host would have had any assurance of continuing in life.

Ah! but you say, such a failure was not possible; God's word never fails and all His purposes will be performed. Thank God! that is true; for in His wisdom He is able to foreknow just what will occur and to plan accordingly. But the triumph of Jesus over sin and death was not due to the fact that He Himself could not have failed, but rather that His dependence and trust were wholly placed upon God; had He trusted in His own strength He could have failed, but relying upon the Father, He triumphed gloriously. But does it give us any less cause to praise and honor His name because it was God's power and not His own that enabled Him to overcome? No, we have all the more reason for confidence and rejoicing, knowing that it is because of God's attributes and the manifestation of those attributes in His Son, that we may have full assurance of faith, and so have the peace of mind and heart such an assurance gives.

HOPE RENEWED

When Jesus died, His disciples were stunned. They had believed Him to be the Messiah, and were expecting the quick fulfillment of the Messianic prophecies. They had seen Him do many wonderful works, and these had indicated to them that He possessed grace and power beyond any leader or prophet in the history of Israel. They had also seen evidence of His approval with God, and so their hopes ran high for the immediate establishment of the Kingdom of Israel and its pre-eminence over all other kingdoms of earth.

How true it is that preconceived ideas and desires often blind the mind to truth. Jesus had told the disciples that His Kingdom was not of this world, that His present mission was "to seek and to save that which was lost," that He "came not to be ministered unto, but to minister, and to give His life a ransom for many," that he would "be betrayed," "condemned to death," "crucified, and the third day rise again"; but their minds were so set upon the Kingdom promises, they could not grasp the things He told them of His coming sacrifice; and so when He was crucified, their hopes were shattered. Their feelings in the matter were well expressed by the two on the road to Emmaus: "We hoped that it was He who was about to redeem Israel."

Then, as they became convinced that a great miracle had been wrought and that Jesus had been resurrected, their hopes were revived. True, He was very different and they hardly knew how to take Him, but they still had the earthly kingdom in mind, and when opportunity offered, they asked Him: "Wilt Thou at this time restore the kingdom to Israel?" Jesus turned their question aside by saying: "It is not for you to know the times or the seasons, which the Father hath put in

His own power. But ye shall receive power, after that the Holy Spirit is come upon you." They were to tarry at Jerusalem until endued with power from on high, for when the Spirit of Truth should come, it would guide them into all truth, and show them things to come.

When Peter wrote the Epistle in which he gave thanks to God for the renewing of hope through the resurrection of Jesus Christ from the dead, he had long since changed his desire for the earthly kingdom for that much grander hope of a heavenly inheritance and the goal of immortal life in joint-heirship with Christ. This is the goal upon which all true saints have set their hearts. Until Christ came, no one had dreamed that such a hope would ever be set before any of Adam's children; and even today, after nearly two thousand years devoted to the selecting and perfecting of those who are striving to reach the standard required of all who will gain that incomparable reward, none but those who have entered the race for the High Calling of God in Christ Jesus are aware of what has really been taking place.

FIRST IN ORDER AND DEGREE

Our text says: "Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

There are several points here that attract our attention. The indication is, there is more than one resurrection and that the first one is especially desirable. But why? And who is to be thus favored? Since Jesus was the first to be resurrected and in that resurrection was exalted above every name in heaven and earth (the Father excepted), it follows that His resurrection would be first, both in point of time and in degree of honor and excellence. But does Jesus alone experience this first resurrection? No, our text is couched in plural form—these and they; so it must be *a class* that partake of this honor.

The preceding verses (Rev. 20:4,5) indicate the class referred to. John says: "I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. . . . This is the first resurrection."

The faithful footstep followers of Jesus who have been invited *to* forsake all worldly hopes and strive for *a* heavenly inheritance, constitute the only class that can possibly fulfil this description. Paul says: "If we have been planted together in the likeness of His death, certainly we shall be also *in* that of *His resurrection*." (Rom. 6:5, Diaglott.) We have all been "called in the one hope of our calling," and, as showing how greatly this hope is to be prized, Paul says (Phil. 3:7-11): "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that *I* may win Christ, and be found in Him that I may know Him and the *power of His resurrection*, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto *the resurrection* of the dead."

Paul was well situated as respects the things desirable to men; but, having had a glimpse of the first resurrection hope, all these were cast aside as of being of no value in comparison. And not only this, but he was willing to undergo any disgrace, or persecution or suffering, and to count them but "light afflictions endured but for a moment," so great was the prospect to be attained in that "far more exceeding and eternal weight of glory."

These Scriptures make it clear that it is only the faithful of the called and chosen ones that will share in the first resurrection. They are designated as "a first fruit unto God of His creatures." It is equally clear that those who fail to make their calling and election sure will not share in the first resurrection, for, not being overcomers, they cannot be joint-heirs with Him, or reign with Him.

The great majority of those who fail will, we believe, be of the class which we often denominate the Great Company. Paul shows that the reason these fail is that they have not developed as they should. The pattern that is set before us is godlikeness-the transformation into the image of Christ, but these have not overcome the world as they should-have not excluded from their characters all of the elements of wood, hay, and stubble that are the outgrowth of this world; and so, when they pass through the tribulation which, under divine oversight, becomes a consuming fire, their building suffers the loss of all that is not gold, silver, and precious stones. - Acts 14:22; 1 Pet. 1:7; 4:12; 1 Cor. 3:11-15.

In Romans 12:1, Paul beseeches us to carry out our covenant of consecration, even unto death-to present our bodies, now counted as holy through the imputed merit of Jesus, a living sacrifice. This is our reasonable service. But many whose covenant of sacrifice has been sealed by begetting of the Holy Spirit, remain in bondage all their lives because of being fearful of (sacrificial) death. The covenant, however, must be performed: the death must take place; if not in faithful obedience upon the altar, then through *forced destruction* that "the spirit may be saved in the day of the Lord." If we faithfully present ourselves, then our great High Priest will see that our offering is consumed upon the altar of sacrifice; but if we hold back, circumstances (a fit man) will bring or force us into conditions that will destroy all earthly hopes. And, if we do not repudiate the foundation upon which our structure was started (Heb. 6:4-8), we shall experience resurrection to a less exalted position. The First Resurrection class constitute the Temple of God; but this less worthy class become the servants before the throne, and serve God day and night in His Temple. - Rev. 7; Eph. 2:21.

RISEN WITH CHRIST

"If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

We are wont to think of the resurrection of the Church as being an instantaneous act performed by the power of God. This is true in so far as the awakening out of sleep and the change to a spirit body is concerned; for the Apostle says, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." But there is a very vital sense in which our resurrection begins at the time we are begotten of the Spirit and come into Christ. This was equally true of Jesus. We think of Him as having died on the cross, and He did; but His experience on the cross was the consummation of a death that began at Jordan; for during those three and a half years of His ministry, His own vitality was expended that others might be restored to a measure of health. So much was this true, that at the end, He was unable to bear His cross alone. - Luke 8:46; 23:26.

But at the same time that Jesus began to die as a man, He also began to live as a New Creature. This fact explains how it was possible to write concerning Jesus: "For it became Him, for whom are all things, and through whom are all things, in bringing many sons unto glory *to make* the author of their salvation *Perfect through suffering.*" - Heb. 2:10.

Jesus was already perfect as a man, for on no other basis would His sacrifice have been acceptable unto God. But as a New Creature, undergoing preparation to be the world's High

Priest, He needed to be developed or made perfect; and so again it is stated in Hebrews 5:8, 9, that "Though He were a Son, yet learned He obedience by the things which he suffered; and *having been made perfect*, He became unto all them that obey Him the author of eternal salvation." Actually, therefore, the resurrection of Jesus began at Jordan when He was begotten, and was consummated in His birth when He was raised from the tomb.

The same is true of the Church. Paul says: "If, then, you *were raised* with the Anointed One, seek the things above, where the Anointed One is sitting at the right hand of God." (Col. 3:1, Diaglott.) Again he says, "But God, who is rich in mercy, for His great love wherewith He loved us, even *when we were dead* in sins, *hath quickened us* together with Christ (by grace are ye saved) and *hath raised us up* together, and made us sit together in heavenly places in Christ Jesus." - Eph. 2:4, 5.

It is the grace of God that saved us -- delivered us -- from the curse which Divine justice held against all sinners, until such time as Jesus satisfied the claims of that justice. But, says the Apostle: "Shall we continue in sin [continue to please the flesh], that grace may abound? God forbid. We who died to sin, how shall we any longer live therein?" In coming to God for salvation through Christ, we professed an abhorrence of sin, and a desire to be rid of it. Would it then be consistent with our covenant if we permitted sinful desires to rule in our fleshly minds and bodies? No, we must prove our sincerity by walking after the spirit and not after the flesh.

In begetting us as New Creatures, God did not take away our freedom of will; but rather, in response to our own desires, He anointed us with His Spirit, and expects that we, of our own volition, will continue to desire the working of His Spirit within, that we "be not fashioned according to this world: but become transformed by the *renewing* of our minds, that we may *prove* what is that good, and acceptable, and perfect will of God." - Rom. 12:2.

At the time God accepted us in Christ, He could have given us perfect bodies in which to operate, but in that He did not do so, we have proof that He saw it was better for us, and for the outworking of His purpose concerning us, that we have to contend with the sinful tendencies and imperfections of the fleshly mind and body. And so the *renewing of our minds* and the *transformation of character* that results is a gradual resurrection work which must precede the change that will take place in a moment, in the twinkling of an eye. And although this work is accomplished in proportion to the faith we manifest and the effort we put forth in the doing of God's-will, it is, nevertheless, God's work: "We are His workmanship, *created in Christ Jesus* unto good works, which God hath before ordained that *we should walk in them.*" - Eph. 2:10.

- J. T. Read

Half Hour Meditations on Romans

No. 13

See, I am placing on Mount Zion a cornerstone, chosen, and held in honor, and he whose faith rests on him shall never have reason to feel ashamed. -- 1 Pet. 2:6, Weymouth

I AM READY to preach the Gospel to you that are at Rome also" (Rom. 1:15). With these words the Apostle brought the introduction or preface of his Epistle to a close. As we have meditated on these first fifteen verses, it has been impossible for us not to admire the prudence and delicacy he manifests. Who can doubt that when his letter was read at Rome this introduction, so full of tact, would have given him access to many hearts inclined at starting to be prejudiced against him. How evident it has been to us that the real object of his proposed visit was not that he might have dominion over their faith but that he might be a helper of their joy (2 Cor. 1:24). Like a true pastor, instead of seeking to lord it over the conscience of the flock he endeavored to associate it with his own.

An Unashamed Workman

Now he is ready to expound "his" Gospel, but before doing so he cannot forbear to tell them his feelings about it. "I am not ashamed of the Gospel," he affirms as he looks towards Rome. [Note: the words "of Christ" are not found in the oldest manuscripts.] "What is it about this Gospel of God and of his Son that gives occasion for such a word? Why do we find not only here but elsewhere in the New Testament this contemplated possibility that the Christian may be ashamed of . . . [the Gospel] and of his Lord? Who soever shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed (Luke 9:26).

Be not thou ashamed of the testimony of our Lord; . . . Nevertheless I am not ashamed (2 Tim. 1:8, 12)." Had the Apostles mind been filled with the gospel (?) of eternal torment, we could understand how that might have made him hesitant. Indeed, if instead of the gracious message "Good tidings of great joy which shall be unto all people," announced by the angels at the birth of Jesus, Paul's message had been the message of the Dark Ages (bad tidings of great woe which shall be to most people) -- a message still retained in the creeds of most of the sects of Christendom to this day -- we would not have been the least surprised to hear him say that he was to a very considerable degree ashamed of "his" gospel, that he always blushed when he mentioned it, and that the real reason of his long delay in visiting Rome was a secret fear that he might not be able to sustain such a message against the learned men in Rome who would be waiting to oppose it. But we know that there is nothing in the Gospel Paul preached of which he could be legitimately ashamed. Why does he not then say here as he does elsewhere not only was he not ashamed of it but rather that he gloried in it (Gal. 6:14).

"What is there about this revelation of the heart of eternal love, this record of a life . . . [which is the light of men], of a death as majestic as it is in finitely pathetic, and then of a resurrection out of death to occasion shame? Why in view of this should man be shy to avow his faith and to let it be known that this is all in all to him, his life, his peace, his strength, his surpassing interest, and occupation?"

Bought With A Price

"More than one analysis of the phenomenon, which we all know to be a fact, may be suggested. But for our part we believe that the true solution lies near the words sin, pardon, self surrender. The Gospel reveals the eternal love but under conditions that remind man that he has done his best to forfeit it. It tells him of a peace and strength sublime and heavenly.

But in order to receive them it asks him to kneel down . . . and take them unmerited, for nothing. And it reminds him that he thus delivered and endowed is by the same act the property of his deliverer. Only the highest benefit of his nature is secured by his giving himself over to God, but the most inexorable obligation lies on him to do so. He is not his own but bought with a price.

"Such views of the actual relation between man and God (even when they are attended as they are in the Gospel with such indications of man's true greatness as are found nowhere else) are deeply repellent to the soul that has not yet seen itself and God in the light of truth. And the human being who has gotten that sight and has submitted himself indeed, yet the moment he looks outside the blessed shrine of his own union with his Lord, is tempted to be reticent about a . . . [belief] which he knows once repelled and angered him. Well did Paul remember his old hatred and contempt; and he felt the temptations of that memory when he presented Christ either to the Pharisee or to the Stoic and now particularly when he thought of bearing witness at Rome (Acts 23:11), imperial, overwhelming Rome. But then he looked again from them to Jesus Christ and the temptation was beneath his feet, and the Gospel, everywhere, was upon his lips."

The Gospel Is Gods Saving Power to Every One That Believeth

And why is it that the Apostle need not be ashamed of the Gospel? "Because," he tells us, "it is the power of God unto salvation." To his clear vision "it is the mighty arm of God rescuing the world" from ruin, "and bringing it salvation." He sees mankind, as it were, "at the bottom of an abyss"; the Gospel "as the power from above which raises [man] out of it. No one need blush at being the instrument of such a force."

The Gospel itself is more than an instrument in God's hands to effect man's salvation. There is a certain "inherent adaptedness" in it to be so used. "We shall not do wrong if we think of the Gospel as a force in the same sense as that in which science has revealed to us the great forces of nature. It is a principle operating on a vast and continually enlarging scale and taking effect in a countless number of individuals." For this reason the true ambassador of Christ rejoices when he hears that the Gospel is being proclaimed, *even though the motives of the individual proclaiming same may be of a questionable character*. "Some indeed preach Christ even of envy and strife . . . What then? . . . Christ is preached; and I therein do rejoice, yea, and will rejoice" (Phil. 1:15-18).

But while recognizing the suitability of the Gospel to be employed in man's salvation, the Apostle in the passage before us is not so much drawing our attention to this fact as to the great personality from whom the Gospel derives its power. The Apostle's conception of the power of the Gospel "only differs from the scientific conception of a force like heat or electricity in that whereas the man of science is too apt to abstract his conception of force from its origin, St. Paul conceives of it as essentially a mode of personal activity." Though, therefore, the Gospel might appear to many to be anything but fitted to the end in view ("unto the Jews a stumbling block and unto the Greeks foolishness" [1 Cor. 1:23]), still he knew it to be as a matter of fact not only powerful in itself but also the instrument that had been selected and which was being owned and blessed by the omnipotent God.

History down to the present day has shown the power of Gods Word to be "like as a fire . . . and like a hammer that breaketh the rock in pieces (Jer. 23:29).

Hearts of adamant have melted under its influence, and the end is not yet by any means. For "in that day," a day now near at hand, we believe, the sweet message of the "everlasting Gospel" (Rev. 14:6) will continue to prove its efficacy by displacing hearts of stone with hearts of flesh (Eze. 11:19). Ultimately the whole earth shall be filled with his glory, and it shall be abundantly demonstrated that "that which the world deems foolish in God is wiser than men's wisdom, and that which it deems feeble in God is mightier than men's might" (1 Cor. 1:25, Weymouth).

The Gospel Versus Moral Philosophy

Only those who have themselves experienced the saving power of the Gospel are fully able to realize its superiority over all the various plans and devices of men for the uplift of our race. Not that we would be understood as speaking against any of these. No doubt many, if not all of them, are laudable at least in their intention. But they are lacking in power. Contrast, for example, the Gospel with that which claims to be its chief competitor, namely, moral philosophy. "At the present day those who reject . . . [the Gospel] commonly represent that in advanced civilization it gives place naturally to moral philosophy. Their belief is that the true and only method of making men good is by philosophy; and that the good influence of . . . [the Gospel] in past ages has been due to the truths of moral philosophy which are blended in it with superstitions which the world in its progress is leaving behind."

My Son, Give Me Thine Heart

Now ignoring the fundamental fact that moral philosophy makes no provision whatever for, and indeed does not even recognize, mans need of "salvation" but speaks only of his "progress" and "development," the point we wish to emphasize is "that philosophy hopes to cure the vices of human nature by working upon the head, and . . . [the Gospel] by educating the heart." While by no means ignoring the intellect, the Gospel nevertheless makes its chief appeal, with all the attraction of a personal love, to the heart, for out of the heart (the center of the will and affections) are the issues of life (Prov. 4:23).

"It is the heart and not the brain That to the highest doth attain."

This difference may be expressed in another way: "Both endeavor to lead men to do what is right, but philosophy undertakes to explain what it is right to do while . . . [the Gospel] undertakes to make men disposed to do it."

The Cross of Christ

If we would inquire further as to how the Gospel makes this heart appeal, we have only to study the life of him who is the burden of its message. "Why did men gather round him at his call . . . and accept him with unbounded devotion as their legislator and judge?" Was it because of the miracles that attested his messianic character? Or was it "because of the intrinsic beauty and divinity of the great law of love he propounded?" Undoubtedly that law of love "de served that men should accept it for its intrinsic worth, but men are not commonly so eager to receive the words of wise men nor so unbounded in their gratitude to them. It was neither for his miracles nor for the beauty of his doctrine that Christ was worshiped. Nor was it for his winning personal character nor for the persecutions he endured nor for his martyrdom. It was for the inimitable

unity which all these things made when taken together. In other words, it was for this that he whose power and greatness as shown in his miracles were overwhelming denied himself the use of his power, treated it as a slight thing, walked among men as though he were one of them, relieved them in distress, taught them to love each other, bore with undisturbed patience a perpetual hailstorm of calumny. And when his enemies grew more fierce he continued still to endure their attacks in silence until, petrified and bewildered with astonishment, men saw him arrested and put to death with torture, refusing steadfastly to use in his own behalf the power he conceived he held for the benefit of others. It was the combination of greatness and self sacrifice that won their hearts, the mighty powers held under a mighty control, the unspeakable condescension, the *cross of Christ* .

The Kindling of Enthusiastic Devotion

"By this, and by nothing else, the enthusiasm of a Paul was kindled. The statement rests on no hypothesis or conjecture; his epistles bear testimony to it throughout. The trait of Christ that filled his whole mind was his condescension. The charm of that condescension lay in its being voluntary. The cross of Christ, of which Paul so often speaks as the only thing he found worth glorying in, as that in comparison with which everything in the world was as *dung*, was the voluntary submission to death of one who had the power to escape death; this he says in express words.

And what Paul constantly repeats in impassioned language the other apostles echo. Christ's voluntary surrender of power is their favorite subject, the humiliation implied in his whole life and crowned by his death. This sacrifice, which they regard as made for *them*, demands to be required, in their opinion, by an absolute devotion on their part to Christ. Beyond controversy such was their feeling, and this feeling was the ground of [their] obedience," and not their obedience only but their enthusiasm and devotion.

If Any Man Will Come After Me

"He laid men under an immense obligation. He convinced them that he was a person of altogether transcendent greatness, one who needed nothing at their hands, one whom it was impossible to benefit by conferring riches or fame or dominion upon him; and that being so great, he had devoted himself of mere benevolence to their good. He showed them that for their sakes he lived a hard and laborious life and exposed himself to the utmost malice of powerful men.

They saw him hungry, though they believed him able to turn stones into bread; they saw his royal pretensions spurned, though they believed that he could in a moment take into his hand all the kingdoms of the world and the glory of them; they saw his life in danger; they saw him at last expire in agonies, though they believed that had he so willed it no danger could harm him and that had he thrown himself from the topmost pinnacle of the temple he would have been softly received in the arms of ministering angels.

Witnessing his sufferings and convinced by the miracles they saw him work that they were voluntarily endured, men's hearts were touched.

Pity for weakness blending strangely with wondering admiration of unlimited power an agitation of gratitude, sympathy, and astonishment sprang up in them such as nothing else could ever excite. When turning from his deeds to his words, *they found this very self denial that had guided his own life prescribed as the principle which should guide theirs*, gratitude broke forth in joyful obedience, self denial produced self denial, and the Law and the Law Giver together were enshrined in their inmost hearts for inseparable veneration."

The Influence of Christ

Such was the effect on his contemporaries of the influence of Christ. "A few raw, unspiritual, uninspiring men were admitted to the inner circle of his friendship. The change began at once. Day by day we can almost see the first disciples grow. First there steals over them the faintest adumbration of his character; and occasionally, very occasionally, they do a thing or say a thing that they could not have done or said had they not been living there. Slowly the spell of his life deepens. Reach after reach of their nature is overtaken, thawed, subjugated, sanctified. Their manners soften, their words become more gentle, their conduct more unselfish. As swallows who have found a summer, as frozen buds the spring, their starved humanity bursts into a fuller life. They do not know how it is, but they are different men. One day they find themselves like their Master, going about doing good. To themselves it is unaccountable, but they cannot do otherwise. They were not told to do it, it came to them to do it. But the people who watch them know well how to account for it -- They have been, they whisper, with Jesus. Already even the mark and seal of his character is upon them -- They had been with Jesus. Unparalleled phenomenon, that these poor fishermen should remind other men of Christ! Stupendous victory and mystery of regeneration that mortal men should suggest to the world *God!*

"There is something almost melting in the way his contemporaries, and John especially, speak of the influence of Christ. John himself lived in daily wonder at him; he was overpowered, overawed, entranced, transfigured. To his mind it was impossible for any one to come under this influence and ever be the same again. Whosoever abideth in him sinneth not, he said. [Note: See Question Box in March 1956 "Herald," page 47.] It was inconceivable that he should sin, as inconceivable as that ice should live in a burning sun or darkness coexist with noon. . . . Sin was abashed in this Presence. Its roots withered. Its sway and victory were forever at an end.

Confronting Men With the Living Christ

"But these were his contemporaries. It was easy for them to be influenced by him, for they were every day and all the day together." But how can we be influenced by him whom we have never seen? "How can this stupendous result be produced by a Memory, by the scantiest of all Biographies, by One who lived . . . [and died nineteen hundred] years ago?"

How can modern men today secure for themselves the influence of Christ in their lives? The answer is that he not only lived and died nineteen hundred years ago, but he was also raised from the dead a spirit being. The purpose of the Gospel, and in this lies the secret of its power, is not only to recount the story of the Saviors earthly life and death -- wondrous though it be -- *but through the power of the holy spirit to put men in personal touch with the risen Christ, to confront men everywhere with their living Lord.*

Brethren, Jesus has not changed; he is the same yesterday, today, and forever. The Gospel has lost none of its old time power. The privilege of its service is as precious as ever. Shall we not each for himself make an end of our guesses, our speculations, our fine spun theories, and our fanciful interpretations? "The prophet that hath a dream, let him tell a dream." We who have Gods Word let us speak his word faithfully. Let us not spend undue time, even, in refuting the dreamers dreams, for "what is the chaff to the wheat? saith the Lord" (Jer. 23:28).

Rather, let us devote our lives to the Gospel. To us it has been entrusted in a day when it is comparatively easy to live in its defense, when it is, strangely enough, comparatively easy to let it slip. Shall we not keep it in all the simplicity of its apostolic purity, not alone in doctrine, not in word only but in deed and in truth. So doing, we shall both save ourselves and them that hear us (1 Tim. 4:16).

-- P. L. Read

"The Power of His Resurrection"

Oh let me know
The power of Thy resurrection;
Oh let me show
Thy risen life *in* calm and clear reflection;
Oh let me soar
Where Thou, my Savior Christ, art gone before;
In mind and heart
Let me dwell always, only, where Thou art.
Oh let me give
Out of the gifts Thou freely givest;
Oh let me live
With life abundantly because thou livest;
Oh make me shine
In darkest places, for Thy light *is* mine;
Oh let me be
A faithful witness for Thy truth and Thee.
Oh let me *show*
The strong reality of Gospel story;
Oh let me go
From strength to strength, from glory unto glory;
Oh let me sing
For very joy, because Thou art my King;
Oh let me praise
Thy love and faithfulness through all my days.

- Frances R. Havergal.

The Sponsorship of Pilgrims

AS MENTIONED in the March "Herald," the question has been raised again as to the extent of responsibility which is, or which should be, assumed by our Directors for the public and private expressions and conduct of those brethren whose appointments are listed on the second page of this journal. In response to request, we are issuing the following statement, in clarification of our position.

As a matter of fact this must be regarded as a re-statement of our position, for similar statements have been made by us more than once. Indeed, on the second page of each issue of the "Herald," a brief, general statement appears. However, the question was last considered at length, along with related subjects, in the May 1936 "Herald," in an article captioned "A Word of Explanation," published over the signatures of five members of the seven brethren then serving as Directors, three of whom (Brothers J. C. Jordan, P. L. Read, and P. E. Thomson) are presently serving. In that statement the pertinent paragraphs read:

"First, let us consider the Pilgrim ministry, and the responsibility of the Directors in connection therewith. Here, we think, the Directors' responsibility may very well be compared to that of a Convention Program Committee. As it is the duty of the latter to invite such speakers only, as they have reason to believe will prove generally acceptable to the conventioners, so our Directors are under a similar duty in inviting brethren to share in the Pilgrim ministry. However, no one would think of holding the Convention Program Committee responsible for every point of doctrine or interpretation to which a speaker might give expression. Provided the brother was sound in those fundamental doctrines so well presented by Brother Russell in the Watch Tower article of August 1, 1913, captioned, 'Doctrines More or Less important' (which we reprint on page 63, and heartily endorse), full liberty of thought and utterance would be accorded him. Experience has shown that a Pilgrim ministry can operate satisfactorily only when a similar measure of liberty obtains.

"Where not one or two, but a substantial number of conventioners take exception to a speaker and so inform the Program Committee, the latter would be ill-advised to invite that speaker to participate in future programs. Correspondingly if our Directors are notified by any Class receiving our ministry that the services of a particular Pilgrim brother are for any reason unacceptable -to it, such Pilgrim would no longer be sent to that Class. If, instead of one or two Classes, the exception to a particular Pilgrim was quite general, we should feel that we had ample reason for concluding that the brother's talents could probably be best employed elsewhere than in our Pilgrim ministry, and he would accordingly be retired therefrom."

During the twenty years which have elapsed since the foregoing statement was published, our Board has seen no reason to change or modify its position as above outlined-a position which received then, and continues to receive, the endorsement of the Institute's members.

"But," some one may ask, "is it not incumbent upon Elders to guard the flock over which the holy spirit hath made them overseers? And, if it is incumbent upon them, is it not equally so upon the Directors of the Institute?" To this we reply: Yes, it is, indeed, incumbent upon Elders, and equally so upon our Directors, not only to *guard* but also to *guide* and to *feed* the flock of God. We' are fully aware that ours is such a *stewardship*, and we are not unmindful of the admonition: "It is required in stewards that a man be found faithful." (1 Cor. 4:2.) Remembering this, we are kept continually alert to the spiritual interests of the Church, "as men who will have to account for their trust." - Heb. 13:17 - *Moffatt*.

There is, however, another side to this question, which is frequently overlooked. It should never be forgotten that elders are shepherds, not jailors, and only *under-shepherds*, at that. The under-shepherd who serves best is not one who spends his days crying, "Wolf, Wolf," when there is no wolf, but is rather one who *leads* the flock (by being an example thereto -- 1 Tim. 4:12). Well he knows that he and his fellow under-shepherds are not to drive or bully the faithful, as "lords over God's heritage," but are to be "patterns to the flock." (1 Pet. 5:3, *Moffatt*.) *Such* guides (and only such) will lead to green pastures. Moreover, the sheep *do* follow such guides, whereas *they will not follow* strangers, but *will flee from them*. (See *Diaglott* footnote to John 10:4.) And having led them to the green pastures and still waters--the refreshing waters of divine truth--the faithful under-shepherd will *feed* the flock, unfolding to them the glorious Gospel of God concerning his Son, Jesus Christ; disclosing to them the wondrous character and purposes of God, as revealed in his Word; that Word which, in these last days, has been so remarkably expounded in "*The Divine Plan of the Ages*."

It is a fact, as another has well said, that "in every century of the Church, leaders have arisen who have felt that they could improve on the provisions of the Lord for the safe-guarding and well-being of his flock. In their reasoning, if there are no bars raised to keep the sheep inside and the wolves without, the Church will fail to cherish --the former, and will be ravaged by the latter. These fears are due to lack of complete faith in the wisdom and all-sufficient care of the great Head of the Church. The, fleshly arm is still put forth to steady the ark."

Moreover, while most creed-making has resulted from the misguided zeal of men of unquestioned sincerity, who have acted in all good conscience, nevertheless their very efforts --to "guard" the flock have brought upon the Church greater dangers than those from which such leaders sought to protect them. Instead of learning to lean upon the "everlasting Arms," the sheep learned to trust in their leaders, with what disastrous results history has abundantly attested.

Brother Russell cautioned against this tendency to excessive "guarding" of the flock, in some instructive paragraphs in *Scripture Studies*, Vol. VI. After suggesting, on page F314, that "there should be frequent regular meetings at which reasonably full opportunities would be given to any one to present what he might believe to be a different view of truth from that perhaps generally held and approved by the ecclesia," he goes on to support this proposition, on page F317, by saying:

"No matter how confident we are that we have the truth, it would certainly be unwise for us so to shut and lock the door of interrogation and contrary expressions as thoroughly to exclude all that might be considered error by the leader of the meeting, or by the entire congregation. One limitation alone should prevail to a thorough exclusion: viz., that the gatherings of the New Creatures are not for the consideration of secular subjects, worldly sciences, and philosophies, but solely for the study of the vine revelation; and in the study the divine revelation the congregation should first, last and always recognize the difference between the foundation principles of the doctrines of Christ (which no member may change or alter, nor consent to have questioned) and the discussion of advanced doctrines which must be fully in accord with the foundation principles. The latter should at all times have full, free opportunities to be heard, and there should be meetings at which they can be heard. . . .

"What we urge is, that unless there be some such vent, two dangers may be encountered: One, the danger of falling into the condition we see prevailing now in the nominal churches of Christendom, in which it is impossible to find access to their ears through their regular Church meetings, every avenue of approach being carefully guarded. The other danger is, that the

individual having a theory which appeals to his judgment as truth--no matter how false and irrational it might be -- would never feel satisfied unless it should have a reasonable hearing, but would be continually introducing the topic.

Some years ago, in an exchange of correspondence, our late beloved associate on the Board (and Editorial Committee) Horace E. Hollister, penned a few lines which are right in point, Said he:

"It is a noteworthy fact, generally overlooked, that our Lord himself left specific instructions for judging itinerant religious teachers, such as Jesus himself, the Apostles, and those whom we now call 'Pilgrims.' The Church can judge the qualifications of its own local brethren by the testimony of their lives, as instructed by St. Paul. (1 Tim 3:1-13; Titus 1:6-16.) But strangers come among them 'with a message,' perhaps with credentials from some trusted organization or agency. 'If the brother professes faith in 'the sound doctrine' of the Word, it is proper for the Ecclesia to yield him a hearing: 'Forget not to show love into strangers; for thereby some have entertained angels unawares.' (Heb. 13:2.) But the Scripturally Constituted, free and self-respecting Ecclesia will not blindly accept *any* exterior credentials or recommendation, but will reserve final judgment to itself, and that judgment should be based upon these personal instructions of the Head himself."

The counsel of our Lord, to which Brother Horace had reference, is found in Matthew 7:15-20, the first two verses of which, in the *Rotherham* translation read:

"Beware of false prophets,
Who come unto you in clothing of sheep,
While within they are ravening wolves.
By their fruits shall ye find them out,
Unless perhaps men gather --
From thorns grapes! Or from thistles figs!"

In the expression, "By their fruits shall ye find them out," stated once in Matt. 7:16 and again in Matt. 7:20, our Lord was not referring to, their doctrines but to their lives. As the eminent scholar, James Morrison, well says:

"It was a sad inversion of the Savior's rule that was made by Jerome, when he interpreted it thus: *'Ye shall know them by their doctrines.'*

Such an interpretation of our Savior's rule formed the sheet-anchor of the Inquisition. Happily Luther took the right view; and so did Zwingli; and so did Augustine, who says that the fruits referred to are the *fruit of the spirit* mentioned in Galatians 5:22, 23. That this view is right is demonstrated by verses 21 to 23 (Matt. 7:21-23)."

One additional question ought not to pass unnoticed here. It is this:

Does not the Institute's sponsorship of Pilgrims differ, in considerable degree, from that practiced by Brother Russell? It is well known that Brother Russell ceased to sponsor, indeed suspended brethren (and even retired them permanently) from the Pilgrim ministry, for doctrinal differences which were not a fundamental -- differences not important enough to cause their suspension or retirement from the Institute's ministry. This is so, is it not?

To this question we must reply: Yes--the Institute's sponsorship of Pilgrims does differ, in considerable degree, from the sponsorship practised by Brother Russell. It could not be otherwise, in view of the difference in form of organization. The Society was controlled by Brother Russell.

This control was his, for the greater part of his life, by reason of his having a majority of the voting shares. (Brother Russell held these shares, because he had contributed the major portion of the money.) Even in his closing years, when the contributions of others increased so that he no longer held the majority of the voting shares, he nevertheless continued to control the Society, as he always received all the votes that were cast. This being true, the Pilgrims were really his representatives, subject to retirement at any time, *according as his judgment might dictate*.

No such authority is vested in the Institute's Directors. The control of the Institute rests in the hands of its members. No member has more than one vote, regardless of the amount of money he or she may contribute. The Directors are elected to office by the members (for one year only, or until their successors are elected), and are subject to retirement at any time, *according as the judgment of the members may dictate*.

Since doctrinal differences *on nonessentials* do not bar from membership (See March "Herald," page 42), it follows that such differences *may* exist amongst the members themselves, and they doubtless do. Hence also they may exist among the Directors. They *did* exist among the Directors in 1936, when the "Word of Explanation" mentioned previously, was published. They *may* exist today. And if they do, it follows that (as all seven Directors take part, from time to time, in the Pilgrim ministry) such *nonessential* differences would exist in the Pilgrim ministry, even if there were no other brethren than the Directors serving in that branch of the Institute's ministry.

To summarize then:

(1) As we see it, the question of sponsorship cannot be separated from the question of Christian liberty, with which it is vitally related. "The true principle of Christian liberty," as we have several times stated in these pages, "is not our right to think for ourselves, but the right of the other man to think for himself. . . . To demand liberty for the other man, even when he differs from us, is not to admit that truth and error are essentially one, or to deny that it is of great consequence what the other man believes and teaches. It may be our duty to oppose with all our might what he teaches, to denounce it as a deadly error. But this may be done without identifying the man with what he teaches, and without the display of the spirit of intolerance and persecution. We need not try to make the man odious because his opinion is odious to us. To be loyal to the truth, and yet faithfully to recognize the equal rights of all men to free thought and free speech is not always an easy task. The two may, however, be combined. And nothing can be more certain than that the preservation of Christian liberty for any, is conditioned on the concession of that liberty for all."

(2) The speakers listed *are sponsored* by the Directors, but only in the general sense indicated on the second page of each issue of the "Herald." It would never be appropriate for us to do more than take reasonable precautions to satisfy ourselves that available brethren, otherwise qualified, are "loyal to the Word of God," and "clear in its fundamental teachings." Anything beyond that would be, in our judgment, quite outside our jurisdiction. To us it would savor of Nicolaitanism. See Rev. Exp., Vol. I, pp. 123-128.

(3) Appointments are listed only after correspondence with, and approval of, the Bible Classes and speakers concerned.

(4) This position, consistently maintained since our organization in 1918, may seem too vulnerable to some. However, in our judgment, it is no more vulnerable than are the ecclesias we serve, whose organization is patterned in accordance with the Scriptural arrangement, unfolded in *Scripture Studies, Vol. VI*, which we highly regard and recommend.

(5) Our experience of the past nearly forty years confirms us in our present conviction that we should continue to stand free, not only from all parties, sects, and creeds of men, but from all confessions of faith. Only thus, we think, will we be free to declare boldly whatsoever the Lord hath spoken-according to the Divine wisdom granted unto us to understand. (See "This Journal and its Mission," on back page of each issue of the "Herald.")

-- *P. L. Read*, Secretary.

The Temple God is Building

"Of all the beautiful lessons
With which God's Book is filled,
This one of wonderful sweetness,
Hath most my being thrilled.
Oh, wonderful care of the Father!
Oh, wonderful love so free!
To know that the Maker of all things
Careth so much for me!

"'Tis said that the temple, so stately,
That crowned Moriah's hill,
Was built without sound of hammer,
The toilers working so still.
Far off from the grand foundation
Was all the noise and strain
Of fitting one stone to another,
From base to turret's fane.

"And when all were brought together,
The stones of every size,
The columns, so strong and graceful,
Each in its place to rise --
They formed so grand a temple
As never before was seen;
So true in its great proportions,
So bright in its glittering sheen.

"Yet there is a greater temple,
And God is He who plans;
Now gath'ring His stones together
For His 'house not made with hands.'
And each 'living stone' will be there,
Which evermore, day by day,
He's fitting for this great temple,
Which will last for ever and aye.

"Our pains, temptations and perils,
Our sufferings, sighs and tears,
Are God's chisels, tools and hammers,
Until the Master appears.
Let no one shrink from the process,
Let none of the Lord's complain;
But wait with a meek submission,
'Twill not be long nor in vain."

"The temple stones God now prepares
Oft cry, 'You hurt me sore';
The Sculptor seeks their perfectness,
And trims them more and more --
Until by dint of strikes and blows,
The shapeless mass appears,
Symmetric, polished, beautiful,
To stand the eternal years."

The Weekly Prayer, Praise, and Testimony Meeting

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

New subscribers are invited to write us for a free copy of the July 1955 "Herald." Therein, on page 109, a brief introduction is given, bearing directly on these Reprint excerpts, and on the value of the weekly Testimony Meeting: "The one meeting most helpful in spiritual growth." -Ed. Com.

MANNA TEXT APRIL 5 -- PSALM 63:5, 6

"My mouth shall praise thee with joyful lips; when I remember thee upon my bed, and meditate on thee in the night watches."

The writings of David, and all the prophets and apostles as well, abound in fervent expressions of praise and thanksgiving to God. They not only praise the Lord themselves, lovingly and gratefully recounting all his mercies, but, with impassioned eloquence and holy enthusiasm, they call upon all the sons of men, to laud and magnify his holy name.

It is plain that in the cultivation of the spirit of praise, thanksgiving and loving appreciation of all the manifest goodness of God, is the Christian's secret of a happy life. And in order to the cultivation of such a spirit, it is necessary that we continually call to mind his acts of mercy and grace; that in our prayers we frequently tell him how all his goodness is remembered, how every fresh evidence of his love and care causes faith to take deeper root and makes the sense of his presence and favor more fully realized.

The Christian must continually call to mind the works of the Lord, especially his own individual experience of the Lord's leading and care and deliverance from dangers and snares and the wiles of the adversary. If we keep these things in mind and meditate upon them, our appreciation of God and his goodness grows, and the spirit of love and praise takes possession of the heart, and

thus we are made to rejoice in the Lord always, and in everything to give thanks. So also the soul is made to hunger and thirst after God and to realize that God alone is its satisfying portion, and to desire more and more of his fulness. Thus, as the Psalmist suggests, our prayer will be, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God." - Psa. 42:1. - *Reprints*, p. R2031.

MANNA TEXT APRIL 12 -- 1 COR. 10:16, 17

"The cup of blessing which we bless, is it not the participation of the blood of Christ? The bread which we break, is it not the participation of the Body of Christ? For we being many are one loaf."

The subject of today's lesson is one of the most interesting features of Jesus' earthly ministry. He knew that the Apostles did not know that this was to be his last supper with them. Although he had intimated the nearness of his death, his disciples had found it impossible to comprehend that any such disaster could be so near a-t hand as he had intimated. Jesus, however, with full consciousness of what it meant, was longing for the, consummation of his work. It was probably on the very day at the close of which he and his disciples went to eat the Passover that Jesus said, "I have a baptism to be baptized with; and how am I in difficulty until it be accomplished!"-a baptism into death, which was finished the following day.

Peter and John were the two disciples sent to make ready the Passover. Evidently Jesus was at Bethany, at the home of Lazarus, when he sent this word. It is supposed that the large upper room in which the 'Passover was eaten by Jesus and his disciples was the same one in which the Apostles and others were gathered to await the Pentecostal blessings.

So far from realizing that they were on 'the eve of a great tragedy, the Apostles believed that Jesus would very soon be enthroned as King. They remembered his promise that they should sit with him in his throne. This promise seemed so near of realization to them that they could think of little else but the degree of honor which they would have in the Kingdom. They seemed to feel that unless they contended stoutly for it, they would not get so honorable positions. Perceiving their attitude of mind, Jesus said to them, "The kings of the Gentiles exercise lordship over them; but ye shall not be so: but he that will be greatest among you, let him be as the younger; and he that is chief, as he that doth serve."

These were new standards, difficult for them to understand, and apparently they are still difficult for the followers of Jesus to comprehend fully. The one who will be chief in the Kingdom will be the one who was the chief servant in the flesh. This greatest servant of all was, of course, the Lord Jesus himself. But the Master intimates that the same principle holds good in respect to all of his followers. Whoever of them will most faithfully, most earnestly, most zealously, serve the brethren will thereby be increasing his favor with God, and be preparing himself for so much higher station in Messiah's Kingdom.

With the thought that any menial, service would signify admission of their unworthiness of a high place, the disciples made no arrangement for feet-washing, none wishing to assume the role of servant. By way of rebuke, Jesus arose from the table and performed this menial service for his disciples, telling them the import of the lesson-namely, humility-and intimating that no matter how humble a service they might be able to render to each other, they should be glad to render it.

The lesson is still with us, not as a form or ceremony to be performed, but as an illustration of a principle. Any humble act of service done to one of the Lord's brethren corresponds to this foot-washing.

THE SIGNIFICATION OF THE MEMORIAL

The Memorial Supper which Jesus instituted is totally separate and distinct from the Passover Supper, and yet they are closely related; for the one was the type and the other its archetype, or higher type, with a still higher signification. In the one a literal lamb was used to typify Jesus, the Lamb of God; in the other, the archetype, the breaking of the bread represented the death of Jesus.

We are not to understand that the Apostles comprehended the meaning of Jesus' words when he explained to them the signification of the Supper which he instituted. Rather, as he had already foretold, the holy spirit brought these things to their attention and enabled them to comprehend their meaning, after they had received the Pentecostal blessing and enlightenment. Now we may see the import of Jesus' words, "This is my body, broken for you." We perceive that he could not have meant, as some have thought, that the bread was turned into his actual body and the wine into his actual blood. On the contrary, he still had his actual body and his actual blood. He could not, therefore, have meant more than to say, This bread symbolically represents my body, which is to be broken for you; and this wine represents my blood, which is to be shed for you tomorrow -- my life given up.

Neither should we think that Jesus meant that special virtue would result to the disciples from the eating of that bread and the drinking of that literal cup. We should properly look far beyond these things, and see that he meant this: Only as you by faith partake of the merits secured by my death can you have the great blessing provided for you as my disciples. The Apostles believed that the death of Jesus was for their sins, and that it constituted the basis of their acceptance with the heavenly Father. They realized that only as they appropriated the life of Christ would they be truly the recipients of all these blessings.

Meantime, we see that Jesus and the Church receive their reward neither under the Law Covenant nor under the New Covenant but under a special covenant, called a Covenant of Sacrifice. Reference is made to this covenant of Christ and the Church in the Psalms, where the Lord is represented as saying, "Gather my saints together unto me, those that have made a covenant with me by sacrifice." (Psalm 50:5.) We have every reason to believe that the sacrifice is nearly completed, and that soon all the sacrificers, members of the Body of Christ, will be glorified, changed by the power of the first resurrection and will enter into the joys of their Lord, according to his promise: "To him that overcometh will I grant to sit with me in my throne."

-Reprints, pp. R5541, R5542.

MANNA TEXT APRIL 19 -- MATTHEW 12:34, 35

"Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things."

Human beings are the only earthly creatures that can talk-whether orally or in writing or otherwise. More and more the people of God realize the wisdom of the Apostle James' statement that although the tongue is a little member, yet it is the most dangerous of all, because it has the widest influence. If a man sin not with his tongue, he is a perfect man. (James 3:2.) We cannot estimate the possible results of our words. This influence may reach even to the ends of the earth.

Therefore we are to consider carefully what we may say, in order to determine whether our words will glorify God or whether they will dishonor him-whether they will stir up good thoughts and impulses in the minds of others or whether they will stir up that which is evil.

In his wisdom God has seen fit so to create us that our conduct of today has much to do with our character of tomorrow. Thus we are either making or breaking character continually. It is well that all should know this fact. Not only worldly people, but Christians also should understand this principle.

The good things brought forth from the treasure of a good man's heart will be those things which he has stored up from time to time. As the Psalmist says of the godly man, "His delight is in the law of the Lord; and in his law doth he meditate day and night." And of himself he declares, "Mine eyes prevent [anticipate] the night watches, that I may meditate in thy Word," law, precepts-the spirit, the purpose of that law, not merely 'the outward form. So should we meditate upon the spirit of the law of God. The sentiment of our heart should be the desire to get the divine mind as nearly as possible on every subject. All who are eager to be in harmony with God and 'to attain his character-likeness will think upon things that are good, pure; holy. - Psa. 1:2; 119:148; Phil. 4:8.

As one thinks upon things that are good, the mind becomes stored with good. Whatever one has stored up in the mind will be topmost and sure to be spoken. An evil treasure will show itself, despite all endeavors to hide it; and likewise a good treasure will manifest itself; for the mind can hold only a certain amount. - Luke 6:45.

Finally, there is a relationship between this laying up of a good treasure in our minds and that of which our Lord spoke when he said, "Lay up for yourselves treasure in heaven." In laying up treasure in our minds and hearts, we are building character. Whoever goes into a man's house and sees what he has gathered in the way of treasures can easily perceive the direction in which that man's mind is bent. His preferences demonstrate his character. Thus it is with us all; the things which we cultivate are an index to our character.

Our eternal destiny therefore will be decided by the way in which we now use our minds and the thoughts which we now accumulate. Whoever cultivates good thoughts will receive a blessing, not only in the present life, but throughout the *future*. - *Reprints*, pp. R5517-R5519.

Doctrines More or Less Important

THERE are certain features of the doctrine of Christ which are fundamental and indispensable, and without which none would be recognized of the Lord as one of his followers. There are other features which would seem to be useful, helpful, blessed, but not fundamental-not essential to membership in the Body of Christ. The fundamentals have been enjoyed by good, saintly ones from the Day of Pentecost until now.

We, the same class now, have the same fundamentals, and are permitted to have other privileges, truths, "meat in due season," for our strengthening. These latter are not necessarily essential to our membership in the Body of Christ; otherwise our forefathers who did not have them -would not have been members of Christ, and there would have been no Christ Body for centuries.

The fundamental theory of the Atonement is as follows:

- (1) All men-all of Adam's children-are sinners.
- (2) None can be reconciled to God without a Redeemer's sacrifice.
- (3) Jesus came into the world to be that Sacrifice-and later to apply that ransom-price for the sins of the world
- (4) On the basis of faith in the Redeemer's work, the believer may consecrate himself to the divine service, in acceptance of the divine invitation, "Present your bodies a living sacrifice."
- (5) So doing, the believer may -- up to the time of the completion of the elect number -- exercise full assurance of faith that his sacrifice will be accepted of the Father; and that he will receive a share of the anointing of the holy spirit -- the begetting.
- (6) Such as meet these conditions are to be accepted as brethren in the highest sense of the term. This much would seem to have been always necessary, and more than this we believe is not necessary today. But if by reason of our favorable day we have more knowledge, we may also have corresponding trials, which our greater knowledge will offset.

Our advice to the Lord's dear people everywhere is that they put no yoke upon each other, beyond the fundamentals specified above -- that otherwise they stand free, and leave each other free, and fellowship and agree as much as they can with each other.

If there be a disposition to crowd each other on more than this basic faith, and if it be considered necessary to separate in order to the progress of either of the parties, then doubtless rather than a continual contention a separation would be the wise course.

We are not criticizing the views of any one. Each has a perfect right to hold whatever he believes the Bible to teach, and our views are doubtless well known to all of our readers. Briefly stated, they are as follows:

- (1) That the one that sinned was Adam, and that he and all his posterity were involved.
- (2) That a Redeemer was necessary, that Jesus became that Redeemer, and "gave himself a ransom for all."

(3) That God has invited some of the redeemed sinners -- not to be the ransom-price, nor to redeem anybody else, but -- to be associates of the Redeemer, members of his Body, his Bride.

(4) The terms and conditions upon which these may have fellowship are that Jesus as the great Advocate shall accept them as his members -- their flesh as his flesh -- and that he shall impute to them the share of his merit which would be coming to them as members of the Adamic race. Then they are legally justified from all the shortcomings, weaknesses, and imperfections inherited by them; and their own wills and all their remaining powers and talents being consecrated, their sacrifice may be acceptable to God -- as part of the sin-offering by the great High Priest.

(5) Sharing thus in the Redeemer's death, these are privileged to share in his life, by the first resurrection. The Redeemer does not now make application of his merit to the world, aside from the newly accepted and added members. He will carry out the divine program, and sacrifice all his members before presenting, at the end of the Age, the merit of his sacrifice on behalf of the sins of the whole world, and will thereby seal the New Covenant for them.

In our judgment many err in attaching too much value to the Church's sacrifice; whereas other dear brethren err, we think, in that they do not see any value in the Church's sacrifice, nor that she is permitted a share in the Master's sacrificings at all. To us it seems like the swing of the pendulum from one extreme to the other; whereas our view lies in the center, as we have stated the matter.

If after fully considering these matters, a class finds that it cannot agree, and would make better progress as two classes, we would concur in that conclusion as a wise one, as much as we would deplore the necessity of a division. Such a separation would not necessarily alienate either class from the Lord's people, nor from the Society, because both acknowledge Jesus as their Redeemer, and both acknowledge that his blood is primarily *efficacious*. - *Reprints, p. R5284*.

Our Master

O Lord and Savior of us all!
O blessed Christ Divine!
We own Thy sway, we hear Thy call,
We test our lives by Thine.
We faintly hear, we dimly see,
In various phrase we pray;
But, dim or clear, we own in Thee
The Light, the Truth, the Way.
Our Friend, our Brother, and our Lord,
What may Thy service be?
Not name, nor fame, nor ritual word,
But simply following Thee.

- *J. G. Whittier.*

Recently Deceased

Sr. John Anderson, Lynn, Mass. (Jan.)
Sr. Anna Bertleson, Dedham, Mass. (March)
Sr. E. L. Booth, Austin, Texas. (Feb.)
Sr. A. C. Cummings, Toronto; Ont. (Feb.)
Sr. E. Fagerlund, Minneapolis, Minn. (Feb.)
Sr. Celia Snyder, St. Petersburg, Fla. (Dec.)
Bro. G. F. Snyder, St. Petersburg, Fla. (Jan.),