

THE HERALD OF CHRIST'S KINGDOM

VOL. XXXIX July, 1956 No. 7

"Free Indeed"

"If the Son therefore shall make you free, ye shall be free indeed." - John 8:36.

TODAY the whole world is divided between human slavery and human freedom-between pagan brutality and the Christian ideal. We choose human freedom -- which is the Christian ideal."

Thus spake the late President Roosevelt in his historic address, May 28, 1941. Then, after observing that it was possible for the seeds of the present menace to human liberty to be planted and allowed to grow only in a world such as the postwar world of the 1920's, which "we will not [again] accept," he went on to say, "we will accept only a world consecrated to freedom of speech and expression -- freedom of every person to worship God in his own way -- freedom from want and freedom from terrorism."

The next day Foreign Secretary (now Prime Minister) Anthony Eden stated Britain's war aims. He called for permanent guarantee of the "four freedoms" mentioned by President Roosevelt. He spoke of "a new moral order" in the world, in which there will be no starving peoples, in which nations will trade at will and to mutual advantage, in which there will be work for all and assurances that chaos must not come again to this world. He envisioned the establishment of social security in all lands.

Unfortunately details as to how this "new moral order" is to be secured and the "four freedoms" established do not appear in either speech. Nor are we ourselves able to furnish these details, much as we can and do sympathize with their objectives. We know only that God has, indeed, promised such a world as these statesmen hope to see one even better than they hope, and that his promise is certain of fulfillment. Meantime we are determined not to think or speak or do anything that might tend to discourage in the slightest degree, those who, in high places, are filled with such ideals and who are laboring to accomplish them in the earth. On the contrary let us pray for such and to the extent of our ability cooperate with them to those ends. - 1 Tim. 2:1-3.

THE INFLUENCE OF THE BIBLE

There have been two main contributing causes which have operated to produce the liberty known and experienced in the world to date. One of these is the Bible. As we compare the various degrees of civilization throughout the world, and note that the wisest and best laws and the wisest and best execution of them and the greatest true liberty of the people within reasonable bounds are found in those nations which have most revered the divine message, the Bible, it is a strong argument that the Word of God has not only influenced the "little flock," who take it most seriously, and who lay aside every weight and hindrance and worldly ambition to run with patience in the footsteps of Jesus, but it has influenced the minds of many who have never taken this step of full consecration. In a word, the liberty wherewith Christ makes free is not the liberty of license but the liberty of reason, of justice, of love; and in proportion as any one has received the spirit of the divine teaching, in that same proportion he is a freeman. We thank God, therefore, for the measure of national liberty which prevails throughout the world, even while we see clearly from the prophecies of the Scriptures, as well as written on the pages of the daily press, that a great mis-interpretation of liberty is rapidly spreading throughout the world, which will eventually wreck the present civilization in anarchy.

THE FIGHT FOR LIBERTY

The second contributing cause of the liberty known and enjoyed by mankind up to the present time is warfare. We think it is not an over-statement to say that all, or nearly all, the liberty there is, in the world today has been paid for; practically none of it has been attained without sacrificers. Why? Because selfishness is so entrenched in the race that those who possess power, authority, privilege, opportunity, would hold these for themselves to the disadvantage of others -- to the enslavement of others -- were not the rights and liberties fought for. Looking back over the history of nations and, regardless of one's views as to the propriety of a Christian engaging in warfare, every reasoning mind can see that only through wars have liberties come to the human race. The mistake that is being made by many today is the supposition that humanity would ever be able to attain the condition of absolute equality and unselfishness through laws or wars or any other means within the power of Adam's race.

The Scriptures point out to us that there is a limit beyond which we must not expect selfish humanity to make progress-that any progress beyond that limit must come from on High, through the establishment of the Kingdom of God's dear Son; that while wealth and influence and talents will yield to the pressure of the masses for their own protection and aggrandizement, they will not yield everything, but would permit the entire social structure to dissolve rather than to submit to a general equalization, such as is the aim of Socialism. Hence Socialism, while not intending anarchy, will produce anarchy; while striving for greater liberty and universality of blessings of earth, will effect a wreck of all these. Thanks be to God that his program is that on the wreck of present institutions he will establish the true reign of liberty on the plane of love, under the guidance of the Master and his joint-heirs.

However, while we await that kingdom let us not despise our present national liberty, imperfect though it be. Usually blessings are valued rightly only when they are taken from us. It is only a little over ten years ago that we were doing some sober thinking as to the possibility of losing our national liberty.

Such thoughts should lead us to very earnest thankfulness to God that this liberty has been preserved to us. Nor should it be difficult for us to be grateful also to those who bore the brunt of the sacrifice, many of whom laid down life itself in the cause of freedom.

LIBERTY TO BECOME SONS OF GOD

From these reflections on the liberty known and experienced by mankind in general, let us now turn to another phase of our subject: "The glorious liberty of the children of God." (Rom. 8:21.) Dearly as we may love liberty, there is no man who actually possesses it yet, for as the result of the fall of Adam all men became the slaves of Sin and, to a great extent, the tools of Satan; and never, until the promised restitution of all things is completed, will men enjoy the precious boon of liberty in its full sense. This is one of the elements of the Gospel, that Christ is to bring liberty to the captives of sin and death, and to let all the oppressed go free. - Isa. 61:1.

Of course, to those who believe that death itself is a great blessing, liberating our spirits from their present bondage to earthly conditions, the Gospel message is without meaning. But to us who have learned the true nature of man, and who know that he is mortal, and not only mortal, but dying, this promise of liberation from the prison-house of death, though stated centuries ago, holds our interest with a stronger grip than would tomorrow's headlines, if we could read them today.

While, however, the actual freedom or liberty of the children of God is not yet enjoyed by any, the inheritance of it being lost by Adam's fall, a few have regained their title to that inheritance. How did they do this? By faith in Christ, who, with his own precious blood, purchased it for all who will accept it as the free gift of God's grace. And these few have, by faith, already passed from death to life (John 5:25; 1 John 3:14) and are now, therefore, reckoned free -- free from sin, and its condemnation, death-righteousness being imputed to them. Thus *they* hold a sure title to this glorious liberty, which all the sons of God will possess when fully restored to the mental and moral image of God.

A ROBE OF RIGHTEOUSNESS

As above indicated, the full liberty of the children of God is not yet ours, except by faith. However, while realizing this, let us not fail to note the measure of that liberty which is ours even now. It is very considerable. The liberty of the Christian is stated by the Apostle John to be the liberty, power or privilege, of becoming a son of God.

"As many as received him [Jesus], to them gave he the power [liberty] to become the sons of God, even to them that believe on his name." (John 1:12.) That is to say, our Savior offers to all who accept him, and who desire to regain the mental and moral image of God, lost by Adam, and who desire to return to the relationship of children of God, a release from the sin which brought condemnation upon us all six thousand years ago; it means also that over such he will throw a robe of righteousness, which will cover all their present imperfections and unavoidable weaknesses. Clothed thus, in this white raiment, they need not wait for the Millennial Age, but may at once go to God, by faith, and find immediate acceptance in his presence, and secure grace to help them in every time of need. Thus may they continue under this precious robe of righteousness throughout their earthly career until, having proved, by their obedience in the present life, the sincerity of their consecration to God's will and service, they shall ultimately be delivered from all the present weaknesses into grand, perfect, spiritual bodies, like unto their Lord's. This is the promise to the overcomers, who thus will be received into final and complete sonship as heirs of God and joint-heirs with Jesus Christ their Lord and Savior.

A remarkably clear and, we believe Scriptural, presentation of the meaning of the robe of righteousness, or "white raiment" as it applies to the believer's standing in the present life, is found in the writings of Brother Russell, under the caption:

"WHITE RAIMENT LOANED TO US"

"The Scriptures give us to understand that at the very beginning of our Christian experience we, figuratively, are clothed in white raiment. This white raiment represents justification -- we are justified freely from all things. It is a robe without spot. It is sometimes spoken of as Christ's robe of righteousness because it comes to us through Christ. It is to be had only through him. He is able to impute to us, to loan to us, grant to us temporarily, this robe. It is spoken of as the wedding garment. At an oriental wedding, a wedding garment of white linen was used to cover over the clothing worn by each guest. It was loaned to the guest at the wedding by the host, when he appeared at the wedding feast. White, linen signifies purity. So when Christ gives us the use of his merit, it is as a white garment to cover our imperfections. It is an imputation of his righteousness which is to us justification. We are exhorted to keep our garments unspotted from the world. The imputation of righteousness given us we are to preserve, to maintain. But we cannot fully maintain it of ourselves. Our tongues may sometimes say things that we wish they had not said, and our hands may sometimes do things we would not desire. Hence God has provided a way by which our blemishes or transgressions may be eradicated -- those not willful. This way is our daily application for the cleansing of these unwilling transgressions through the precious blood. Thus we keep our garments unspotted from the world. Thus our justification, our white robe, is maintained -- should be maintained."

White raiment, however, is not only provided as a precious covering robe for the believer to wear during this present life. It is stated as the reward of the overcomer which he will realize in the future. "They shall walk with me in white for they are worthy." "He that overcometh, the same shall be clothed in white raiment." - Rev. 3:4, 5.

The significance of this figure of the white robe in the sense of a reward to be granted the overcomer after he has successfully completed his trial and been faithful unto death, is also most clearly unfolded by Brother Russell in another article:

"THE WHITE RAIMENT OF THE KINGDOM"

"It is not sufficient that we have the *imputation* of our Savior's righteousness. This imputation is only a temporary arrangement. - We need to come to the place where we shall have a righteousness of our own. Our flesh is imperfect. . . . In spite of our best endeavors, things are bound to go more or less wrong. But we are to prove ourselves overcomers - more than overcomers. The Lord has arranged that at the conclusion of our trial, at the end of the present life, all the overcomers shall receive the new body. This new body will be a body of actual purity. Thus, as the Apostle says, we shall be 'clothed upon with our house which is from heaven.' So our raiment will be changed from a garment of imputed perfection, our justification by faith, to that which represents actual perfection. At the resurrection we shall receive that body of inherent purity, without blemish, without spot, which is here pictured as 'white raiment.'"

What a wonderful Gospel it is, and how little do we need to be ashamed of it! And all this grace comes to us merely by believing in the name of Jesus, and all that that name implies. The name of Jesus signifies Savior or Liberator, as indicated in Matthew 1:21, which reads: "Thou shalt call his name Jesus, for he shall save his people from their sins."

But is it only to believers in his name that our Lord grants this privilege or liberty of becoming sons of God? Yes, we answer, only to these. Belief in no other person will do, nor will the acceptance of our Lord by any other name than the one which acknowledges his ransom-sacrifice

avail. He must be recognized as Savior, not merely as Teacher or Guide. He saves his people from sins that are past, as well as teaches and guides them to abhor and avoid sins in the future.

It is worthy of notice, too, that this privilege of becoming sons of God was not extended to the overcomers of the past ages, nor will it be offered to such as prove faithful during the Millennial Age. These are represented in the Scriptures as receiving their life from the Christ (Head and Body). They will thus be not sons, but grandsons, if you please, of the Father. Though the race in general will not become sons of God, they may secure, through the sons of God, freedom from death, pain, etc. (Rom. 8:18-22.) The children of Christ—all who receive the redemption life, will stand as dear and as close to the Father, Jehovah, as sons, even as in the earthly family, the grandsons are as dearly loved, and as kindly treated. But none of them can be made perfect, without us, the sons and heirs, as the Apostle makes plain in Hebrews 11:40.

The manifestation of the sons of God is, therefore, the great event for which the whole race of mankind waits and hopes and groans, even though most of them do so in ignorance. Their hopes and expectations, not being clear, may be summed up as a vague longing for a Golden Age, a good time by and by.

Just now we said that the privilege of becoming sons of God is extended, in this Gospel Age, only to believers in Jesus as their Savior, their Liberator. Some one has put this thought in a heart-searching question and presented it in a couple of verses which appeal very strongly. They read:

"It means so much to me, that, when he came,
They called him 'Jesus!' 'Tis a gripping name
That takes a saving hold on one like me,
Who lifts new-visioned eyes that now would see
All false lights fade in presence of the true --
What does it mean to you?"

"It means so much to me, in crisis hours
When right seems baffled by opposing powers
To hear his strong voice call, 'Be of good cheer,
For I have overcome this world of fear.
Here's refuge in my word -- my word is true!' --
What does it mean to you?"

Brethren, let us appreciate to the full Christ's offer of freedom -- the glorious privilege he extends to us of becoming sons of God. Let us be strong, acquitting ourselves like men, receiving now by faith the special favor to be brought to us at the appearing of our Lord Jesus, who will himself present us by his side before the Father, unblameable and unproveable in love.

- P. L. Read.

Annual Report of Directors

LAST year our Annual Meeting was postponed to September; consequently the report submitted then covered a period of nearly sixteen months. Today's report, on the other hand, deals with the Institute's ministry for a period of only a little more than half that time.

"THE HERALD"

Encouraging reports reach us that the "Herald" continues to be used of the Lord for the spiritual comfort and strength of the brethren. While each month finds us listing the names of those "Recently Deceased," our subscription list has not grown less.

For the benefit of brethren able and willing to contribute to the pages of our journal, we take this opportunity to again remind such that articles sent us should be typed double space, on 8 1/2" x 11" paper. Our Editors tell us that short articles, from seven to ten pages, are preferred. Furthermore, while they are glad to receive any articles having to do with those things that pertain to life and godliness, there is presently a shortage of articles on such regularly recurring seasonal subjects as (1) New Year, (2) Memorial, (3) Resurrection, (4) Whitsuntide, (5) Liberty, (6) Thanksgiving, (7) Christmas.

THE PILGRIM MINISTRY

Our two full-time Pilgrims, Brothers J. T. Read and P. E. Thomson, have just completed extended trips through Canada and the United States. From every quarter word comes that their services continue to prove most edifying and spiritually uplifting. On their part, they assure us that the gain is not at all one sided but, as it is written, so they have found, "He that watereth shall be watered also himself." - Prov. 11:25.

During recent months the question was again raised as to the extent of responsibility which is, or which should be, assumed by the Institute's Directors, for the public and private expressions of those brethren whose appointments are listed on the second page of our journal. In response to request we issued a restatement of the Institute's position which was published in the April issue.

HELPS TO BIBLE STUDY

In our last report, which appeared in the November 1955 "Herald," we said, on page 150:

"The writings of our late Pastor, Brother Russell, providentially preserved to us in the six volumes of *Scripture Studies* and the *Reprints*, continue to hold first place among the helps to which we ourselves turn for assistance in understanding the Lord's Word, and we are conscious of the fact that they cannot be neglected or ignored by us without appreciable loss to both our clearness of vision and consequent walk in life. Believing thus, we strongly recommend them to others."

This position we still hold. However, some of the friends evidently received a mistaken idea from our words -- an idea which they do not contain, and which did not enter our minds. We were not recommending these works "as being the whole truth." *That* was not our intention. Our words appeared under the caption, "Helps to Bible Study." *That* is what their author intended them to be; and valuable helps they have proved to be, and still do. However, we did not, nor do we now, recommend them *instead of* the Bible, but as *helps to its study*. Almost as though he had foreseen

the danger of some stumbling along this line, the Author, in the very First Volume of his justly famous *Scripture Studies*, included a few paragraphs directly in point. We quote:

"The truth is progressive, shining more and more unto the perfect day, to those who search for it and walk in the light of it." - page A11.

"We believe it to be a common failing of the present and all times for men to believe certain doctrines because others did so, in whom they had confidence. This is manifestly a fruitful cause of error, for many good people have believed and taught error in all good conscience." - page A12.

"The light will continue to increase beyond the present [1886]-'unto the perfect day.' It is one continuous path, and the one continuous and increasing light is the Divine Record, illuminating as it becomes due." - page A21.

"There are other dispensational truths constantly becoming due, of which, if walking in the light of the lamp we shall know; so, if we have all the light which was due several hundred years ago [or seventy years ago], and that only, we are measurably in darkness." - page A24.

"Perfection of knowledge is not a thing of the past, but of the future -- the very near future, we trust; and until we recognize this fact we are unprepared to appreciate and expect fresh unfoldings of our Father's plan." - page A25.

These are but samples of the wise counsel our faithful Pastor gave us. Moreover, when we open Volume II of his *Scripture Studies*, we find this theme reiterated. For example, on page B16, the seeker after truth is counseled "to cast away" ' his "preconceived opinions as fast as he comes to see their lack of harmony with God's Word."

Such counsel, to the best of our ability, we have sought to follow, and we have no intention of forsaking it in the days ahead. We recognize, of course, that the difficulty is not in stating the principle, but in practically applying it to the constantly changing conditions arising in these closing days of the Church's history.

WITNESSING TO THE PUBLIC

Because we believe it to be still true, the back page of each issue of the "Herald" contains, amongst others, the following statement:

"To us the scriptures clearly teach . . . that the present mission of the Church is . . . to be God's witness to the world."

In addition to growing in grace, the Church is to be a light-bearer, bearing witness to God, and to Christ, and to the Gospel. While it is true that throughout the New Testament the Apostles stress, above all things, the supreme importance of holiness, at all costs, 'in the common, every-day life, they nevertheless take it for granted that this spirit will not be allowed to degenerate into a mere amiability, which makes itself pleasant to every one, and forgets the solemn fact that the consecrated ones are servants of a Master whom the world knows not, the messengers of a King against whom it is in revolt.

The truth and beauty of a life possessed by Christ is to be the basis of the Christian's witnessing activities. But the witness is to be articulate, not merely implied; he is to hold out the *Word* of

Life; he is to seize occasion to give a reason of the hope that is in him, although always remembering to do so in meekness and fear. In conduct he is to be kind and gracious, letting his light shine that men might see his good *works*. But he is not only *thus* to shine; he is also to speak.

In agreement with these beliefs, and with a sense of urgency because of our conviction that "the time is short," we continue to make available follow-up literature for public meetings. It has been a pleasure also to note the continued high quality of the "Frank and Ernest" Sunday morning radio messages.

Preparation of new editions of "*Hell*" and "*Our Lord's Return*" booklets has not gone forward quite as rapidly as we had hoped. However, progress is being made, and they should be available for use in the fall. *Pastoral Records*, we are thankful to say, are again available.

CORRESPONDENCE

As in prior years, the various branches of the ministry mentioned foregoing, are supplemented by correspondence. The nature of the correspondence varies. Some are brief words of appreciation, in connection with the transmission of orders for literature, "Herald" subscriptions, etc. Some request further explanation of a difficult passage of Scripture; or ask questions in regard to one or another feature of the ministry. Others, again, are of general fellowship, sometimes relating to Christian experiences of both joy and sorrow; others asking for counsel in connection with some deep perplexity or crucial trial. Letters of general interest we have shared with you in the pages of the "Herald." These messages are all most welcome, even though we are not always able to give as extended or as prompt replies as we could wish. When time does permit such replies, far from considering it a "burden," we esteem it a sacred privilege to minister a word of good cheer to way worn and weary fellow-travelers in the way; -- "a cup of cold water" in the name of the Lord.

During the year we lost two brethren who had served the Institute long and well -- H. E. Hollister, as a Director and Editor, and Louis Newman, who had handled packaging and shipping duties. These brethren, we have good reason to believe, ended their course triumphantly.

Your brethren in the Master's service,
BOARD OF DIRECTORS
By: *James C. Jordan*, Chairman.

PASTORAL RECORDS

It is with much pleasure we announce that the production problems experienced by R. C. A. have now been mastered. A new supply of records is on hand and orders will be shipped promptly on receipt.

As previously announced, this "Ministry in Song" consists of a beautiful, sturdy little album, containing five R. C. A. Victor Phonograph Records (45 RPM Flexible Extended Play) on which are recorded seventeen (17) sacred songs sung by Brother John T. Read.

The original intention was to offer these to "Herald" readers at cost, but contributions have been received which enable us to offer them at only \$3.00 (21s) per album -- considerably less than cost -- postpaid to any place within Continental United States. Orders should be placed for the complete album.

The Annual Meeting

The thirty-eighth Annual Meeting of the members of the Pastoral Bible Institute, Inc., was held at 2:00 p.m. June 2, in the parlors of the Institute, 177 Prospect Place, Brooklyn, New York.

After the customary devotions, Brother J. C. Jordan was elected chairman of the meeting, and Brother P. L. Read, secretary.

Next followed the reading and approval of the minutes of the previous meeting, held September 17, 1955.

The annual report of the Directors, for the fiscal year ended April 30, 1956, was then presented. This, including the Treasurer's Financial Statements previously examined and approved by the Auditing Committee, is published on Pages 101 to 103.

The names of recently deceased members were next read-also those brethren who had become members of the Institute during the previous year; after which the meeting proceeded with the election of a new Board. Brothers Stephen Jones and Frank Shallieu were appointed to act as Tellers. While they were counting the votes, the rest of the friends enjoyed a season of fellowship in praise, prayer, and testimony. At the conclusion of the count, the names of the following brethren were announced as elected: F. A. Essler, J. C. Jordan, J. T. Read, P. L. Read, W. J. Siekman, P. E. Thomson, and H. V. Warren.

A devotional service concluded the meeting.

Immediately following the Annual Meeting, the new Board met. Among other actions taken, they elected officers as follows: J. C. Jordan, Chairman; W. J. Siekman, Vice-chairman; P. E. Thomson, Treasurer; P. L. Read, Secretary; W. A. Eliason, A. Gonczewski, L. Petran, P. L. Read, J. B. Webster, Editorial Committee.

IN MY NAME

"There were only two or three of us
Who came to the place of prayer --
Came in the teeth of the driving storm;
But for that we did not care,
Since after our hymns of praise had risen,
And our earnest prayers were said,
The Master Himself was present there,
And He gave us the Living Bread.

"We noted the look in each other's face,
So loving, and glad, and free;
We felt His touch when our heads were bowed,
We heard His 'Come to Me!'
Nobody saw Him lift the latch,
And none unbarred the door;
But 'Peace' was His token in every heart,
And how could we ask for more.

"Each of us felt the relief from sin,
Christ's purchase for one and all;
Each of us dropped his load of care,
And heard the Heavenly call,
And over our spirits a blessed calm
Swept in from the jasper Sea,
And strength was ours for the toil of life
In the days that were yet to be."

FINANCIAL STATEMENTS, FISCAL YEAR ENDED APRIL 30, 1956

(1) Balance Sheet as of April 30, 1956

Assets

Cash on hand and in Banks			\$11,984.25
Accounts Receivable			92.69
Inventory of Books, etc.			
Pocket Edition - Divine Plan	(2500)	\$1,750.00	
Revelation Exposition - Vol. 1	(540)	270.00	
Revelation Exposition - Vol. 2	(900)	1,350.00	
Daniel Exposition	(600)	300.00	
Our Lord's Return Booklet	(200)	30.00	
Miscellaneous Items		408.52	
Pastoral Records		1,050.00	
Total Inventory			<u>5,158.52</u>
Annuities Receivable			3,330.26
Property at 177 Prospect Place			<u>12,000.00</u>
Total Assets			<u>\$32,565.72</u>
Liabilities			<u>None .</u>
Net Worth (as per Analysis below)			<u>\$32,565.72</u>

(2) Statement of Income and Expense and Analysis of Net Worth Fiscal Year Ended April 30, 1956

Income

Contributions		\$10,093.58
Herald Subscriptions		1,227.76
Legacies		100.00
Interest Earned		32.32
Gain on Sale of Books		<u>64.74</u>
Total Income		\$11,518.40
Operating Expense		
Pilgrim Expense	\$3,123.27	
Herald Expense Including Printing, Mailing and Clerical	5,242.99	
Free Literature	150.79	
Maintenance of Property Including Taxes, Gas, Electricity, Insurance, and Repairs	1,207.84	
Ministry of Comfort	170.30	
Administrative and Office Expense	1,561.71	
Bibl Study Extension Work	300.00	
Total Operating Expense		<u>\$11,756.90</u>
Net Expense for Fiscal Year Ended April 30, 1956		\$ 238.50
Net Worth, May 1, 1955		<u>32,804.22</u>
Net Worth, April 30, 1956 (as per Balance Sheet above)		<u>\$32,565.72</u>

Children of God

"One is your Father, which is in heaven." - Matthew 23:9.

IN THE New Testament the Church of God is frequently likened to a family. Indeed, it would seem that the family unit was instituted on earth by God in order to convey to our minds a picture of the relationship which exists between God and his Church, and between the individual members of that Church. In the ideal family there is to be seen something of the privileges and responsibilities which exist between the members of that family, and from this there are many helpful lessons to be learned by those who belong to the divine family.

"Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven." (Matt. 23:8, 9.) These are the words of our Lord, and on his authority we are told that God is our Father. "Call no man your father upon the earth: for *one is your Father, which is in heaven.*" It will be our endeavor to deal with this subject from two angles: first, our Father's relationship toward us as his children; and then, our relationship toward him.

In Matthew 6 Jesus taught his disciples to pray: "Our Father which art in heaven." Frequently in his discourse he speaks to them of their *Father*. He tells them to love their enemies and to do good to those who hate them in order that it might be manifest that they are children of *their Father* in heaven. He exhorts them to be "perfect" even as *their Father* in heaven is perfect. He also tells them that if they do their alms in secret, and pray to *their Father* in secret, he will reward them openly. And so throughout this first recorded discourse our Lord speaks to his disciples of *their Father*, and refers to God as such no less than fourteen times.

All this must have sounded very strange in their ears. Never before had they thought of God as their Father. To them he had been the great Jehovah God, the Almighty Creator of the Universe -- One who made their laws and expected them to be strictly kept, the violation of which would be punished by death. To them God was a Being to be feared; their conception of him was similar to that of their forefathers, who, as recorded in Exodus, trembled at his voice and were afraid. Then they did not desire to be in direct contact with God, saying to Moses their leader -- "Speak thou with us and we will hear, but let not God speak with us lest we die." - Exod. 20:19.

How different was this new conception of God as revealed to the disciples by our Lord. Never before had there been such a close and intimate picture of God, for in these three chapters of Matthew (5, 6, and 7), he is revealed as One who knows all about their smallest needs before they ask him, who even feeds the sparrows and clothes the common grass of the field. He is revealed as One who delights to give good things to those who ask him. It is Jesus who made known to us *the Father* -- "All things are delivered unto me of my Father: and no man knoweth ... the Father, save the Son, and he to whomsoever the Son will reveal him." - Matt. 11:27.

INTIMACY BETWEEN FATHER AND CHILD

The word *'father'* speaks to us of love, care, and watchfulness; it speaks of confidence and closest intimacy and companionship. An earthly father is responsible for the welfare and upbringing of his child, for his education and the molding of his character. It is his duty to so shape the early life of his child in order that he might be fitted to take upon himself the responsibilities of manhood. This was especially the case in Old Testament times. There were few schools, and none of the facilities which exist in our more modern world. It was the Jewish father who educated his child

and arranged his future life for him, even to the extent of choosing a bride for his son. Such an arrangement was ordained by God to portray to our minds the responsibilities which he took upon himself when he became our Heavenly Father. "Train up a child in the way he should go; and when he is old, he will not depart from it" is the exhortation of the wise man (Prov. 22:6), and that is exactly how the Heavenly Father deals with his children. He is training and educating them in order that they might be worthy sons, for he knows that when the education is complete, they will not depart from the way of righteousness. How necessary is such training for those who have been called to be partakers of the divine nature."

Our Lord, in the discourse already referred to, compares the earthly relationship with the spiritual. His words are: If you, imperfect as you are, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him. What a wealth of meaning in those two words -- "Your Father." In them we see something of the tender love and solicitude which God has for his children. The expression should give us confidence and a sense of nearness to him. "When ye pray, *say -- our Father.*" The remembrance of the great love which the Father has for his children should engender and inspire within our hearts a responsive and burning love for him. As in his first discourse to his disciples our Lord sought to make known the depth of the Father's love, so in his last talk with them he seeks to emphasize this wondrous truth. "In that day you will ask in my name, and I do not say to you that I will entreat the Father for you; for *the Father himself loves you*" (John 16:26, 27, *Diaglott*). To their dull and troubled minds Jesus was seeking to convey the truth that the Father had a real love for them, a personal interest in their welfare; that the blessings he would bestow upon them would not be because of the entreaties of his Son, but because *he himself loved them* -- "The Father *himself* loveth you."

Again in that high-priestly prayer our Lord reveals the wonder of the Father's love for his own. Can we grasp the immensity of the truth conveyed in his words--"*that the world may know that thou hast sent me, and hast loved them, as thou hast loved me*"? (John 17:23.) Again -- "I have declared unto them thy name.... that the love wherewith thou hast loved me *may be in them*" (Ver. 26). Can we have a more definite assurance than the words of the Lord himself, that the love which God has for us, his children, is as strong as his love for the Lord Jesus Christ? Now we can catch the beauty of those prophetic words of Moses: "*The Lord's portion is his people; ... He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him*" (Deut. 32:10-12). So we are kept "as the apple of his eye," beloved and precious. It was of such that Jesus said: "No one is able to snatch them out of the Father's hand." John 10:29, *R. S. V.*

"SUCH LOVE WAS NEVER KNOWN"

The Apostle Paul also appreciated the depth and intensity of the love which God has for his children and was persuaded that nothing could separate them from his love, "neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation" (Rom. 8:38, 39, *R. S. V.*). Assured of such a love, how free should God's children be from anxiety and care! "Do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and *your Heavenly Father knows that you need them all*. But seek first his Kingdom and his righteousness, and all these things shall be yours as well" (Matt. 6:31-33, *R.S.V.*). These words of Jesus arose out of his own experience and confidence in God.

Jesus taught his disciples to *pray* -- "*Our Father*," and it is right and proper that we should never forget that God is the Father of all who have committed their lives to his care and have received the spirit of sonship; yet there are times, when in solitary communion with God, in the quiet hour of worship and devotion, there should be a personal appropriation of him as "*MY father*." Not only is he concerned with the welfare of the whole family, but also has he a special interest in each individual member. No two members of his family live in the same set of circumstances, or have the same disposition and temperament. Some are weak, and some are strong, and so often there are difficulties and misunderstandings between brethren. How comforting it is then to know that God is "*my father*," that he knows all about *my* particular circumstances, and sees *my* efforts to please and serve him. Every promise of God is a promise to *you*, to be appropriated by *you* and accepted as your own.

CONTRAST BETWEEN SERVANT AND SON

The writer to the Hebrews suggests some helpful contrasts between "the house of servants" and "the house of sons." A servant is required to carry out the commands of the one he serves. The nation of Israel under Moses were servants of Jehovah, and to them was given a law to which they were to conform their lives. How different are God's dealings with the house of sons, "whose house are we." Such are *invited* to conform their lives according to his will. True children of God will not need a "*thou shalt not*," but will rather seek to learn his will for them and to yield a ready obedience. Then, also, a servant is not acquainted with all the plans and purposes of the master he serves. His duty is to *obey*. It was so with Israel. Through Moses they were instructed to build a tabernacle which in the minutest detail must conform to the plan which God had given. They were commanded to offer sacrifices and to perform the ceremonial law with all its ritual, but they dimly understood the real purpose in the mind of God.

The Prophets of old were also instructed to record things concerning future events. To many were given visions, yet they were not able to understand the import of the things they saw. Of this the Apostle Peter wrote in 1 Peter 1:10-12: "It was this salvation that the Prophets, who spoke long ago of the blessing intended for you, sought, and strove to comprehend; as they strove to discern what that time could be, to which the spirit of Christ within them was pointing, when foretelling the sufferings that would befall Christ, and the glories that would follow. And it was revealed to them that *it was not for themselves*, but for you, that they were acting as ministers of the truths which have now been told to you, by those who, with the help of the holy spirit sent from heaven, have brought you the Good News-truths into which even angels long to look" (*20th Century*). Yes, even the angels are but servants to do God's bidding.

GOD'S PURPOSES REVEALED TO HIS SONS

It is to those who are the children of God that the Father confides and reveals his plans and purposes. "Eye hath not seen, nor ear heard," writes the Apostle Paul, "neither have entered into the heart of man, the things which God hath prepared for them that love him. *But God hath revealed them unto us*" (1 Cor. 2:9, 10). How privileged are those who share the confidence of the great God of heaven. What peace and joy is theirs to have this evidence of sonship!

Another aspect of the Heavenly Father's relationship to his children is revealed in Malachi 3:10. Through the Prophet God speaks of the pleasure he finds in his children and of his eagerness to bless them: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The Hebrew is more emphatic than the Authorized rendering, and suggests that God not only will "pour out" a blessing, but will "*empty out*" his bounty upon those who will prove him. The

promise is that *all* the resources of God are available to his children, and to those who ask he will "empty out" his blessings. Yes, he delights to give pleasure to his children, and finds joy in blessing. "*The Lord taketh pleasure in them that fear him,*" and is happy to note their efforts to please and serve him. Maybe our efforts are like those of the child who longs to help its parent, and to do something to please. Ofttimes those efforts have not been very assistful, but the attempt to please and serve has brought joy and gladness to the parent's heart. So the Heavenly Father rejoices to see every desire and effort to please him, "for he knoweth our frame; he remembereth that we are dust."

JESUS' ONE OBJECTIVE

Now let us briefly consider *our* relationship to God as his sons. Our meditation immediately centers in him who is our Elder Brother, even the Lord Jesus Christ. In him we have our Example. What was his attitude toward his Father? Is it impossible to read with reverence the Gospel records without noting his singleness of purpose. He had but one objective, and that was to glorify his Father. "I seek not mine own glory, but I honor my Father," said he. His exhortation to the disciples was -- "Let your light so shine before men, *that they may see your good works, and glorify your Father* which is in heaven." That was his great concern, that in everything his Father should be glorified. As he offers that final prayer before Gethsemane, with what joy he utters those words: "I have glorified thee on the earth." Yet still it is his one desire that his Father shall be glorified: "Glorify *thy Son, that thy Son also may glorify thee.*" - John 17:4, 1.

HOW WE MAY GLORIFY GOD

If we are true sons of God, our one concern will be that the Father shall be glorified. "What manner of persons ought we to be." Does our life and conduct bring honor to the Father's Name? "*Herein is my Father glorified,*" said Jesus, "*that ye bear much fruit*" (John 15:8). "Consider him ... who for the joy that was set before him endured the cross, despising the shame."

As we continue to "consider him" during his earthly walk, one cannot fail to notice our Lord's complete dependence upon his Father. His words come down to us today: "I can of mine own self do nothing" (John 5:30). In everything he did, he looked to the Father for guidance and strength. Frequently he is found spending whole nights in prayer to his Father, and during such seasons of communion he was enabled to discern the Father's will for him and to receive the strength he needed for his sacrificial work. If he who was perfect in all his ways was so conscious of his inability to carry out the Father's will *by any* strength of his own, how much more is it so with his followers. It is right that we should be very conscious of our utter helplessness, and just as a child, when in trouble or danger, or when facing the problems of life, will look to its father for protection and guidance, so it should be with the children of God. It is only as we realize our weakness that we wilt fly to him for the strength which will make us victorious in the conflicts of life, and with what joy does he note the confidence and trust which is placed in him. "God is our refuge and strength, a very present help in trouble" (Psa. 46:1). How sweet is the assurance: "My strength is made perfect in weakness." So as we yield ourselves to the Father's loving care, we can echo the words of the Apostle: "When *I am weak,* then am I strong." - 2 Cor. 12:9, 10.

FULLY COMMITTED TO THE HUSBANDMAN

Our Lord's complete dependence and trust in God is noted also in his words to the disciples recorded in the 15th chapter of John's Gospel. As he enters the greatest crisis of his life, he is fully assured that his Father is responsible for his growth and development as Head of the New Creation. "I am the true vine, *and my Father is the Husbandman,*" he says, and continues to show that it is the Father who tends the branches that they may bring forth more fruit. "These things have I spoken unto you, that my joy may remain in you, and that your joy might be full" (John 15:11). Do we recognize the Father to be responsible for our welfare as members of the New Creation? If we do, our joy should be full, because we are assured that however painful and difficult may be the experiences through which we are permitted to pass, he is directing and overruling all things for our highest good, fitting us for the position to which he has called us in the Kingdom of his dear Son. "Seek ye first the Kingdom of God" -- all else is in his care.

As we conclude this brief meditation, let us recall the exhortation of the Apostle Peter: "As he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy; for I am holy" (1 Pet. 1:15, 16). "Like father, like son" is an old adage, conveying the thought that the father can be seen in the son. Those who have received Jesus into their lives are exhorted to be like their Father in heaven. It is his purpose that such should reflect his character, that they should so live their daily lives that others shall see that they are indeed the children of their Father. "Be ye perfect, even as your Father in heaven is perfect." "A wise man maketh a glad father" (Prov. 10:1), and our Father is made glad by our sincere desire to be like him, and by our complete dependence upon him to complete the work he has begun in us. Let us heed the exhortation of James: "If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him." James 1:5.

- E. Allbon

LOVE'S ALCHEMY

"Love is the filling from one's own
Another's cup.
Love is the daily laying down
And taking up;
A choosing of the stony path
Through each new day
That other feet may tread with ease
A smoother way.
Love is not blind, but looks abroad
Through other eyes;

And asks not 'Must I give?' but
'May I sacrifice?'
Love hides its grief, that other hearts
And lips may sing;
And burdened, walks, that other lives
May, bouyant, wing.
Brother, hast thou a love like this
Within thy soul?
'Twill change thy name to saint when thou
Dost reach thy goal."

God's Love For His Creatures

"For God loved the world so dearly that he gave up his only Son, so that every one who believes in him may have eternal life." - John 3:16, Moffatt.

LOVE is the keynote of the Bible. The Apostle John, who was well acquainted with, and a close friend of our Lord Jesus, the Son of God, states that, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full." (1 John 1:3, 4.) This same faithful eye-witness states that "love is of God," and that God himself "is love." - 1 John 4:7, 8.

God's love, however, operates in full harmony with his justice, wisdom, and power. For this reason we find that God's Word contains warnings and threatenings as well as promises. The Bible is interwoven with declarations and manifestations of justice as well as of mercy. If God's character were devoid of these other qualities, it would testify weakness instead of strength. Knowing that his four attributes work in full harmony, and for the good of his creatures, we can firmly trust, admire, and adore him.

From the beginning God foreknew His Plan and its outcome, as we now see it gradually ripening. He foreknew that man, allowed to take his course, would fall deeply into sin and would have to suffer the wages of sin, which is death. (Rom. 6:23.) He also foreknew and purposed to provide in due time a Redeemer, "the Lamb of God, that taketh away the sin of the world." (John 1: 29.) He foreknew the ultimate blessing of all the families of the earth, purposing that this blessing should come "on the Gentiles [the nations] through Jesus Christ," - the spiritual "seed of Abraham." - Gal. 3:14, 16, 29.

TRUE LOVE MANIFESTED BY UNSELFISHNESS

Since sin entered the world, mankind in general is governed by the principle of selfishness. Nevertheless, the principle of unselfishness or of divine love, has not been fully erased from the human heart; but selfishness has predominated so fully that now all human endeavor is to acquire rather than to give, to rule rather than to serve. Christ's Millennial Kingdom, however, will usher in a change, for eventually in the human heart there will be a place only for unselfishness, or true love.

But the true Christians, the Lord's faithful followers, who are now waiting for this blessed Kingdom of God, are admonished to cast out of their hearts all selfishness, all the domineering spirit, and to fill them with Divine love; for by thus doing, they may prepare themselves to share with Christ in his Kingdom, by which the Divine image will be reimplanted in the hearts of men. It is important, therefore, to acquaint ourselves with God and with his love and goodness. God's love is manifested in what he does for his creatures. Christians are admonished to cultivate in their hearts Divine love, which is to be shown to their neighbors as opportunity affords.

The Bible repeatedly tells us that "God is love"; but we would fail to grasp the meaning of this word, had the Bible not also told us what God has done for us. Through his beloved Son he tells us that "God so loved the world, that he *gave* his only begotten Son," to die for the world of mankind. Even this revealing statement would not, in itself, give us a complete understanding of God's love, if we were not able to see the entire Plan of God. Even those things that seem to be

evil and injurious, in God's appointed time and in the light of his fulfilled purposes will be seen to be in full harmony with his love and his goodness. Evidently the Prophet David had this thought in mind when he said: "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." - Psalm 76:10. God himself had no beginning: "From everlasting to everlasting thou art God," declares the Prophet. (Psa. 90:2.) While our finite minds cannot comprehend the full significance of these words, yet they do suggest that there was a time, before any of the creative work of God was brought forth, that he was alone. We are not to understand that the Almighty God was lonely before his creative work began. Human loneliness is largely because of human deficiency. What we lack we seek in others. But the great Jehovah lacked nothing. He was complete in himself. He needed not companionship to complete his happiness. Evidently it was his love and his pleasure to create other beings who, like himself, might have the joy of living.

GOD'S ONLY DIRECT CREATION

The Scriptures indicate that the first and only direct creature of God was the *Logos*, which is translated the "Word." In the Old Testament this same character is symbolically referred to as "Wisdom." (Prov. 8:22-30.) "Jehovah possessed me in the beginning of his way, before his works of old. . . . Then I was by him, as one brought forth with him, and I was daily his delight, rejoicing always before him." The Apostle Paul refers to him as "the firstborn of every creature." (Col. 1:15-18.) The Psalmist similarly refers to the Logos as the "firstborn, higher than the kings of the earth." (Psa. 89:27.) Jesus refers to himself as the one who had a prehuman existence, saying: "Before Abraham was, I am." - John 8:14, 23, 52, 58.

In John 1:1-3, we are told that this only begotten Son of God, called the Word, was the active agent of the heavenly Father in all the remainder of his creative works. The inspired words of the Scriptures are these: "In the beginning was the Word, and the Word was with the God, and a God was the Word. This was in the beginning with the God. All things were made by him; and without him was not anything made that was made." In Colossians 1:16, it is stated that "by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."

In Revelation 3:13, this same "firstborn" is described as the "beginning of the creation of God." These passages indicate most clearly that Jesus was the direct creation of his Father, and therefore, "His only begotten Son." All these Scriptures fully corroborate the statement that this Logos, who subsequently became the world's Redeemer, was the primary Son of God long before. He ranked first not only in seniority, but also in honor, dignity, and station, above all other sons of God, none of whom was like himself-the direct creation of God.

GOD'S LOVE MANIFESTED IN THE DEATH OF HIS SON

It was this same mighty Logos, the beloved Son of God, and not Jehovah himself, that "was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." (John 1:14.) In Galatians 4:4 we read, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the Law." This beloved Son of God was to redeem them that were under the Law, as well as the Gentiles who were not under the Mosaic Law. The Apostle says, "We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God [God's undeserved kindness], should taste death for every man." - Heb. 2:6-9.

It was this same Logos, whom "Jehovah possessed in the beginning," who at all times has joyfully carried out the will of his Father, and in God's appointed time humbled himself and

became a man in order that he might carry out his Father's loving purposes of redemption for a lost race. Concerning this act of devotion on the part of the Logos, the Apostle Paul says: "He stripped himself of his glory, and took on him the nature of a bondservant by becoming a man like other men. And being recognized as truly human, he humbled himself and even stooped to die; yes to die on a cross." - Phil. 2:7, 8, *Weymouth*.

Here is where divine love vividly manifested itself. Without any coercion the loving God provided a Redeemer. He *gave* his Son, his only begotten Son, the dearest treasure of his heart. He did not have to do this, but he did it. He did this as an expression of his astonishing love for his creatures. Referring to this greatest display of God's love, the inspired writer says: "For when we were still in weakness, Christ died in due time for the ungodly. For the ungodly! Why, a man will hardly die for the just -- though one might bring oneself to die, if need be, for a good man. But God proves his love for us by this, that Christ died for us when we were still sinners." - Rom. 5:6-8, *Moffatt*.

"God loved the world of sinners lost,
And ruined by the fall;
Salvation full at highest cost,
He offers free to all."

As we review this wondrous story of Divine love, we discover that the beloved Son of God, who humbled himself and became the "Lamb of God," also was imbued with this same Divine love or unselfishness. The Heavenly Father did not force his Son to become the Redeemer of the world. Jesus did this voluntarily. This statement is corroborated by the Savior himself: "This is why the Father loves me, because I lay down my life-to receive it again. No one took it from me, but I lay it down myself. I have authority to lay it down, and I have authority to receive it again. This is the command which I received from my Father." - John 10:17, 18, *Twentieth Century*.

Of him also the Prophet of old gives testimony, saying: "I delight to do thy will, O my God: yea, thy law is within my heart." (Psa. 40:8.) Our Lord found great pleasure in carrying out his Father's loving purposes. His own testimony proves this, "For I came down from heaven, not to do mine own will, but the will of him that sent me." - John 6:38.

"GOD'S LOVE FLOODS OUR HEARTS"

In Romans 5:5 we read, "God's love floods our hearts through the holy spirit which has been given to us." The flooding of our hearts with God's love is accomplished by the holy spirit, which is not a third person of a triune God, but, in fact, is our Heavenly Father's invisible power, which operates on behalf of the Christian through the Word of God and by his providences. Jesus referred to the holy spirit as the "spirit of truth," and this is probably the most understandable definition we have of it.

The first step in the shedding abroad of God's love in our hearts, or flooding them with divine love, is accomplished when we are brought in contact with the Gospel message. It is not by accident that one hears the Truth. It was not an accident that Philip was induced by the holy spirit to engage the Ethiopian in conversation concerning the Gospel. Likewise the holy spirit, not literally or even audibly, but symbolically, has been continuing throughout the Gospel Age to say to us, "Go near, and join thyself to this chariot." - Acts 8:29.

From the first contact with the Truth, if that contact is by divine appointment, the love of God begins to draw and influence us. The knowledge of Truth received in good and honest hearts,

means that divine love is becoming operative in our lives. A sincere and ready acceptance of this knowledge will cause us to take the view suggested by the Apostle, saying: "For I am controlled by the love of Christ, convinced that as One has died for all, then all have died, and that he died for all in order to have the living live no longer for themselves, but for him who died and rose for them." - 2 Con 5:14, 15, *Moffatt*.

HOW WE MANIFEST OUR LOVE

There is nothing uncertain about true love. The beloved Apostle John says: "This is love, that we walk after his commandments." (2 John 6.) To ignore, or to side-step any of the Lord's commandments, even the least of them, would mean that we would be failing fully to exemplify the divine love in our lives. All the divine commandments are given to guide us in becoming Godlike. God's commandments are exacting and far-reaching, and if love is to be fully expressed in our lives, we must be attentive students of them, always obedient to his will. Our Lord makes this statement: "If ye love me, keep my commandments." (John 14:15.) And again: "If ye continue in my word, then are ye my disciples indeed." - John 8:31.

True love, the divine love, is never cruel, never injurious, never abusive, or rash, or sarcastic. It is never selfish. It does not flare up in anger. It is never irritated, never resentful. True love is gladdened by goodness; it rejoices in the well-being of others, and it loves righteousness. It never approves or supports any one that does anything contrary to the Divine will. Yes, true love, therefore, "is the fulfilling of the law." If this type of love is "flooding our hearts," we, then, can apply to ourselves the reassuring words of our Master: "By this shall all men know that ye are my disciples, if ye have love one to another." --John 13:35:

- *J. R. Muzikant*

The Weekly Prayer, Praise, and Testimony Meeting

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

MANNA TEXT-JULY 5 -- 2 COR. 10:4, 5

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth, and bringing into captivity every thought to the obedience of Christ."

Soldiers of the Cross are of a different kind and are differently armed from the soldiers of the world. Ours is a fight against the spirit of the world and against the flesh. The flesh instinctively struggles to avoid sacrifice. The Lord has provided us an armor; namely, the breastplate of righteousness, the helmet of salvation, the shield of faith, the Sword of the Spirit, and the sandals of "the preparation of the Gospel of Peace." These are all weapons of defense, except the sword. The sword is an aggressive weapon. - Eph. 6:11-18.

MENTAL STRONGHOLDS TO BE CAST DOWN

The Apostle is pointing out that these strongholds which we are to pull down are in ourselves. Pride, selfishness, and various other kinds of sin, are entrenched in us through the long centuries of the downward tendencies of our race. These things have dug deep trenches in our system; they are firmly fastened there. But, urges St. Paul, "Let not sin have dominion over your mortal body." Destroy the stronghold. Bring your entire being into subjection to the will of God.

The Word of the Lord is the only thing that will cast down imaginations -ignorance, superstition, pride, unholy ambitions, idle speculations, and every form of thought that would lead us astray and hinder the work of grace in our hearts and minds. These imaginations of the natural mind exalt themselves against the true knowledge of God, the spirit of God-"high things" the Apostle calls them.

It has been noted by those who have the care of the mentally defective that a great deal of difficulty lies in the imagination. The organ of self-esteem has become too large. The Lord only knows how much the individual himself has had to do in cultivating this tendency. But he has always more or less to do with the matter; the high imaginations and the desire to be great obtain dominion over him-get the mastery.

The same thing applies to Christians. After coming into the Church of Christ, they are still liable to the ambition to become some great one, to do some great thing, to find or promulgate some great doctrine, to discover some new interpretation of Scripture or some new type. All these are "high things" that exalt.

To desire these things and to seek for them is to have "strongholds" of pride and unholy ambition in the imagination, aspirations for exaltation and honor. Then comes the thought that we are great, that we are worthy of attention, of special notice. Mental unbalance is there. The fact is that we are all insignificant, of very little importance in the execution of the Lord's plan.

He very graciously permits us to have a part in his work, for our good and blessing. He drills and disciplines us to fit us for a noble and glorious future. A part of this drilling as soldiers of the

King of kings is our fight against self esteem and a desire for great things, high things, according to the standards of this "present evil world."

BRINGING INTO CAPTIVITY EVERY THOUGHT

No thought should be harbored in our minds which is not in full harmony with the Word of God. In proportion as the Truth is received and assimilated, it brings to us the spirit of a sound mind. It does not bring us perfect soundness of brain; but when rightly received it brings meekness, teachableness, thoughtfulness, seriousness. It leads us to take careful heed to the instructions of our heavenly Guide. It thus gives balance to the judgment, greater than we have ever before known. This should increase as we go on in the good way and become disciplined soldiers in the army of the Lord.

-Reprints, p. R5889, R5890.

MANNA TEXT-JULY 12 -- JOHN 8:36

"If the Son therefore shall make you free, ye shall be free indeed."

The freedom which we gain through Christ is:

1. Freedom from the condemnation of sin, and consequent access to God in whose favor is life eternal.
2. Freedom from the bondage of fear concerning the future, and consequent rest and reliance upon him who has said, "Cast thy burden upon the Lord, and he will sustain thee."
3. And daily as we submit ourselves to Christ, we come to realize more and more of a release from the hereditary bondage of Sin. One after another, under the treatment of the Great Physician, we find the symptoms of the old disease of Sin disappearing, and we rejoice to find it so.

We find healing for our unsound minds in the balm of Divine Counsel. We find unerring standards of judgment by which to measure our own; and from the unerring precepts of righteousness and truth, we drink in the spirit of a sound mind. And with this sound mind viewing all the experiences and conditions of life from the standpoint of the Divine Plan of the Ages, we are enabled to weigh and properly estimate all present values and to count the good things of this present life as of no consequence in comparison to that for which we have covenanted to sacrifice them. We can even rejoice in tribulation for righteousness' sake.

We realize that we are not our own, but that we are bought with a price and that the consecration of our lives to him who purchased us is but a reasonable service.

- Reprints, p. R1738.

MANNA TEXT-JULY 19th -- JOHN 18:11

"The cup which my Father hath given me, shall I not drink it?"

"The cup my Father pours
Shall I not drink?
And precious, holy thoughts
Shall I not think?
And if his love doth send
Less joy than pain,
And if all friends forsake
Shall I complain?
If foes misrepresent
And work me woes,
Shall I not rest content
Since Father knows?

"If where once friend I had
I Judas find,
Still Jesus holds me in
His love entwined.
He knew the love and loss
Of faithless friend;
He'll know each step I take
Unto the end.
His love enfolds me fast
I cannot fall.
The cup my Father pours
I'll drink it all.

- Hattie O. Henderson

-Reprints p. R5875.

MANNA TEXT-JULY 26 -- REV. 2:17

"To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

In ancient times the Greeks and the Romans had a custom of noting and perpetuating friendship by means of a white stone. This stone was divided into halves, and each person inscribed his name on the flat surface, after which the parts of the stone were exchanged. The production of either half was sufficient to insure friendly aid, even from the descendants of those who first divided the stone. A similar custom was sometimes observed by a king, who would break a white stone into two parts, one of which he would retain and the other part give to a special ambassador. That part could be sent to the king at any time and would insure aid. Thus the divided stone became a mark of identification.

Revelation 2:17 seems to refer to this ancient custom. The white stone signifies a precious token of the Lord's love, and the new name written in the stone suggests the Bridegroom's name. The statement indicates a special acquaintance with the great King of kings' secret between him and

the individual. The overcomers are not to be recognized merely as a class-the Bride class-but each will have the personal favor of the Lord. Of this no one will know save himself and the King. There is an individual and personal friendship between the Lord and the overcomers, who may be said to receive the mark of identification- the antitypical white stone-now, in this life.

This mark is the sealing of the holy spirit by which the Lord identifies the overcomers. While this is said to be a part of the final reward of the Church, yet from the very beginning of our experience we have this personal acquaintance with the Lord. The full seal of the holy spirit will be given in the resurrection, when we receive the new body. Then we shall have the complete knowledge of the name by which we shall be known of the Lord and he to us forever.

- *Reprints, p. R5113.*

The Question Box

Romans 5:15-17

Question:

In Romans 5:15-17 St. Paul seems to be arguing that the sacrifice of Christ was more than a corresponding price for the forfeited life of Adam. In Rom. 5:15 he says the grace of God and the gift by grace "much more" abounded. In Rom. 5:16 he says that the gift was "*not as* it was by one that sinned" -- the context implying that it was greater. In Rom. 5:17 the phrase "much more" is once again employed in reference to the work of Christ in contrast to that of Adam. How are we to understand these verses?

Answer:

This question is a most interesting one. To secure a satisfactory answer to it is a rewarding study.

Let us first glance back at what has gone before. In the development of his great theme, namely, that the salvation of every man, whoever he may be, rests on the righteousness which faith procures (Rom. 1:16-17) St. Paul has shown:

- (1) The need of the whole world, both Gentile and Jew. - Rom. 1:18-3:20.
- (2) God's provision to meet that need. - Rom. 3:21-26.
- (3) That the wondrous gift of salvation was offered to Gentiles as well as to Jews in accordance with the principle of Jewish monotheism. - Rom. 3:27-31.

Such a conclusion would be very difficult for his readers, especially his Jewish readers, to accept, and so he devoted a whole chapter (Rom. 4) to show that this mode of justification is in keeping with the decisive example, Abraham.

In the first eleven verses of the following chapter he shows that the righteousness thus obtained will not fail the consecrated believer no matter what the tribulations of the present may be.

Next comes the paragraph containing the verses to which our question relates, a paragraph which runs from Rom. 5:12 to the end of the chapter.

The main argument in this paragraph is given in Rom. 5:12, 18 and 19. In the Authorized Version Rom. 5:13-17 are shown in parenthesis. Omitting, for the moment, these parenthetical verses and reading only Rom. 5:12, 18 and 19, the main argument may be more readily discerned. We offer the following paraphrase:

"Since, condemned as we all were, we have found reconciliation in Christ, there is, therefore, between our relation to him and our relation to Adam the following resemblance, namely:

Rom. 5:12:

"As by one man [Adam] sin entered into the world and death by sin, and so death passed upon all men for that [in Adam] all sinned;

Rom. 5:18:

"Therefore, as by one offense [the disobedience of Adam] there was condemnation for all men, so also by one act of justification [the act of God who, in consequence of the death of Christ has pronounced justification for all sinners] there was for all men justification of life.

Rom. 5:19:

"For as by one man's disobedience many were made sinners so by the obedience of one [the holy life and vicarious death of Christ] shall many be made righteous."

It must be apparent that in these three verses St. Paul is arguing the *parity* between the two works-the work of Adam and the work of Christ-not *their disparity*. However, in Rom. 5:15-17 he ascribes a certain superiority of action to Christ's work as compared to Adam's. Why does he thus interrupt his parity argument?

The parity argument is clear: Even as death passed upon all because of certain matters stated (Rom. 5:12) so the free gift came upon all men to justification of life (Rom. 5:18).

Since this parity idea is the main argument, *it follows that* Rom. 5:15-17, *when properly understood, demonstrate this parity*. Let us see if they are capable of being thus understood.

In these verses the thought of the Apostle appears to be this: "If, from the first factor which, from one point of view may be regarded as a comparatively insignificant one, namely, the offense of one, there could go forth an action which spread over the whole multitude of mankind, will not the conclusion hold *all the more strongly*, that from two factors (the grace of God and the gift of Jesus through this grace) acting on the opposite side, powerful and rich as they are, there must result an action, the extension of which shall not be less than that of the first factor, and shall consequently also reach the whole of that multitude? If the offense affected all mankind, shall not these also?"

If we have correctly understood the Apostle's thought, it will be seen that the "much more" of verse 15 is to be understood in the sense of "much more certainly." The Apostle is not here concerned with demonstrating that there is more of grace in Christ than there was of death in Adam. What he wishes to prove is that if a slight cause could bring sentence of death on all mankind, this same race, every member of it, could surely experience the effect of a cause much more powerful.

The point may be illustrated thus: If a very weak spring could flood a meadow, is it not safe to assume that a much more abundant spring, if it spread over the same space of ground, could not fail to submerge it? If Adam's act could bring death to all, much more certainly can we believe

that the grace of God and the gift of Jesus must be capable of extending a saving influence to the same multitude of people.

When we reach Rom. 5:16, a second difference between the work of Adam and that of Christ is brought to view. In the case of Adam -- and his ruinous work there was only one actual sinner -- his race played only an unconscious and purely passive part, being yet unborn. Contrast this with the work of redemption to be wrought by Christ. Here it is not a case of one sinner to be justified but that of a multitude, having added their own contingent of sins to the original transgression. In the matter of condemnation in Adam, mankind were passively and collectively subjected to the sentence of death, whereas in regard to their relationship to Christ, we have to do with persons who lay hold individually and personally of the decree which justifies them. "Note well this circumstance," instructs the Apostle, "unlike the judgment of condemnation which resulted from the sin of one, Adam, the free gift of justification has reference to the sins of many (Adam's entire family)." There, on the one hand, was a single and solitary condemnation, which embraced them all through the deed of one; here, on the other hand, is a justification (collective, indeed, but appropriated by each individually, and thus transformed into as many personal justifications as there are believing sinners) which cannot fail to establish the reign of life as firmly, *nay* more firmly, than the reign of death resulted from the condemnation of all in Adam.

The superiority of the work of Christ is thus a second time noted as proving the Apostle's main (his parity) argument. It is as though he were to say: "What a difference between the power of a spark which sets fire to the forest by lighting a withered branch, and the power of the instrument which extinguishes the conflagration at the moment when every tree is on fire and makes them all live again!"

We come now to Rom. 5:17. Here once again, as in Rom. 5:15, "much more" has the sense of "much more certainly." Unquestionably there is a greater abundance of life in Christ than there was of death in Adam. But that is not the point here. The Apostle is not aiming to establish either a contrast of *quality* (between *life* and *death*) or a contrast of *quantity* (*more* of life *than* of death). It is a higher degree of *certainty* which he enunciates and demonstrates. Justified, we shall reign still *more certainly* in Christ than as condemned we are dead in Adam. Our future glory is more certain even than our death; for a more powerful cause, and one individually assimilated, will make us live *still more certainly* than the weak unappropriated cause could make us die.

To sum up the teaching of these three remarkable verses: Rom. 5:15 demonstrates the *universal destination* of justification in Christ. The argument runs thus: If a cause so weak as Adam's single offense could influence a circle so vast as that of the entire *multitude* of mankind, with greater reason must a far richer cause (the double grace of God and of Jesus) extend its action over *this same multitude*. Rom. 5:16-17 demonstrate the full reality and quickening efficacy of the *personal application* which every believer makes of the justification obtained by Christ. Affirmed in Rom. 5:16 this individual efficacy is proved in Rom. 5:17: One single agent, serving as the instrument of a very weak cause, could bring about the death of so many individuals who had not personally taken part in his act. Consequently, and *much more certainly*, will each of those same individuals, *by personally* appropriating a force *far superior* in action to the preceding, become thereby a possessor of life.

- P. L. Read

Recently Deceased

Bro. W. E. Magee, Tujunga, Cal. - (May)

Sr. A. McDonald, Philadelphia, Pa - (March)

Bro. W. Reid Sharp, Newcastle, Eng. - (May)

Sr. I. Van Workum, Grand Rapids, Mich. - (May)