

# THE HERALD OF CHRIST'S KINGDOM

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## Thanksgiving

*"Oh give thanks unto Jehovah; for he is good; for his lovingkindness endureth for ever." - Psalm 136:11*

TO THE Christian, every day is a day of thanksgiving. The Psalmist expresses this attitude: "O Lord, ... we thy people and sheep of thy pasture will give thee thanks for ever." "Giving thanks always," says the Apostle, "for all things in the name of our Lord Jesus Christ unto God, even the Father" - Psalm 79:13; Eph. 5:20.

The appointment by the head of the nation of a special Day of Thanksgiving is profitable to the Christian, however, for it prompts him to an enumeration of his many and infinite blessings. When we attempt this we are impelled to exclaim with Paul: "Thanks be to God for his unspeakable bounty" -- which is just another way of saying, "The half has never been told." "Unspeakable" here means not something which cannot be spoken of, but that which has not been fully spoken or declared.

For the gift of Jesus, our Savior; for the "peace with God" which comes as a result of his sacrifice; for the further "grace wherein we stand" -- the great High Calling to the Priesthood-as a result of which "we rejoice in hope of the glory of God"; for the daily experiences, testings, trials, and for the daily supply of grace which enables us to benefit eternally by these temporal afflictions-all these are but a part of his "unspeakable bounty." Eternity, and the cumulative capacity of "all saints" will be required to realize and to tell the complete story of our Father's munificence - 2 Cor. 9:15; Eph. 2:18.

Not the least of our present and particular blessings is that of living under a civil government that assures to every citizen complete liberty of religious assemblage, worship, and expression-in speech and in print. For such a government we may well heed the Apostle's words: "I exhort therefore, first of all, that ... thanksgivings be made for ... kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity" - 1 Timothy 2:1, 2.

The Apostle Paul made what might be described as the first general Thanksgiving proclamation, on the Areopagus, or Hill of Mars, in Athens. After gracefully complimenting the philosophers on

their regard for religion, he referred to the altar he had observed in passing through their streets, inscribed "*To an unknown god,*" and continued:

"Whom . . . ye ignorantly worship, him declare I unto you... . He is the Lord of heaven and earth ... He giveth to all life, and breath, and all things. . . . All nations of men ... should seek the Lord ... for in him we live and move and have our being.... And ... he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained - Acts 17:23-31.

The God that Paul declared is almost as "unknown" to the modern world as he was to the ancient Athenians. The Apostle did not attempt to enlighten the Athenians in respect to God except in regard to the three broad generalities about him: He is the Creator, he is the Preserver, he is the Restorer, of man's life. The modern world shares the skepticism of the Athenians regarding the third of these affirmations-the doctrine of the *resurrection*. While the modern religionist, like the ancient, is willing to grant that God (through some partly understood scientific laws) was the Creator, and, in a vague and secondary way, is the preserver or helper of those who "help themselves," when it comes to the future life, he seems to find it easier to believe in something intangible and visionary than in the simplicity of the Scriptural Resurrection. To believe in *that* he must *believe* in God! The idea of man coming back, through a resurrection, to solid earth and veritable flesh and blood is as absurd even to the majority of professed Christians as it was to the ancient Areopagites, who "mocked when they heard of the resurrection of the dead."

Today the true Christian stands, as alien as was Paul in Athens, in the midst of another and greater Mars' Hill -- a world preponderantly committed to reliance for safety and well-being upon force of arms and the god of war. From every direction the winds bring the sound of clanging machinery forging the weapons of warfare, the blare of martial music and the hoarse shouts of the multitude of military hero-worshippers. Few indeed hear the Voice speaking behind them, saying: "Yet have I set *my* king upon my holy hill of Zion. Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt rule them with a rod of iron" - Psalm 2.

Oh sing unto Jehovah a new song:  
Sing unto Jehovah, all the earth.  
Sing unto Jehovah, bless his name;  
Show forth his salvation from day to day.  
Declare his glory among the nations,  
His marvellous works among all the peoples.

Say among the nations, Jehovah *reigneth*:

The [new] world is established that *it* cannot be moved:  
He *will* judge the peoples with equity.  
Let the heavens be glad, and let the earth rejoice;  
Let the sea roar, and the fulness thereof;  
Let the field exult, and all that is therein;  
Then shall all the trees of the wood sing for joy  
Before Jehovah; for he cometh,  
*For he cometh to judge the earth:*  
He *will* judge the world with righteousness,  
And the peoples with his truth.

Mercy and truth are met together;  
Righteousness and peace have kissed each other.  
Truth springeth out of the earth;  
And righteousness hath looked down from heaven.  
Yea, Jehovah *will* give that which is good.

Praise ye Jehovah! - Psalms 96 and 85.

- *H. E. Hollister*

## **Giving Thanks for All Things**

*Ephesians 5:20 and Psalm 42:8*

We praise Thee for the joys of life, for blessings manifold,  
Exceeding far our consciousness, which each day doth unfold;  
The beauty of the skies above, the love that is our own.,  
The dangers from which we're preserved, so oft by us unknown.

We praise thee, too, though cherished hopes may perish in the blast,  
Plans be o'erthrown, and treasures dear may oft from us be cast;  
That thou remainest faithful still, our Refuge and our Stay,  
Thy changeless love upholds and keeps us safe along the way.

We praise Thee for the pain that sets our soul from bondage free,  
Unbinds our clinging heart from earth to cling more close to thee;  
We'll praise, aye, praise thee, Lord, for all, although we know not why  
When sometimes most we long for light, o'ershadowed is our sky.

But this we learn, that Thou alone canst all our need supply,  
Thou art the heart's one perfect rest, for Thou dost satisfy;  
We praise Thee that Thy guiding love controls life's "little day,"  
We praise Thee that Thou art our Friend, our Refuge and our Stay.

- E. Bentall.

## **Isaiah 53 Not in the New Testament**

*"He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." - Isaiah 53:7*

Because of the fact that there are many Jewish students in a certain large high school in New York State, it was agreed that Scripture reading in the school be solely from the Old Testament.

Then one day . . . Isaiah 53 was solemnly read. Instantly there was a rumbling among the Jewish students. Protests were made after the Assembly, and Jewish parents promptly took action to put an end to the Bible reading on the grounds that the Christians had violated their agreement not to read from the New Testament. "They read about the crucifixion and the death of their Jesus," a Jewish student insisted. . The superintendent pointed out that there had been no such violation, then turned to their Book of Isaiah in the Old Testament and showed them what had been read. There was complete silence. They had indeed heard the story of the Lamb of God, written seven hundred years before He came to earth.

-- *Prophecy Monthly*

[The above article appeared in the January February issue of "*Message to Israel.*"]

## **"To Live is Christ"**

*"For me to live is Christ, and to die is gain." -- Phil. 1:21.*

THE WORDS chosen to give a title for our consideration are used by the Apostle Paul when writing to the Philippian brethren. (Phil. 1:21-24.) They set forth and express very simply and yet very forcibly the essence of the Christian life, the purpose here and now in that life -- that *Christ lives again* in those brought into such an experience. The Apostle says, "For me to live *is* for Christ to live." That is the pattern, the standard, for those who are called into "eternal glory by Christ Jesus." It means that just as the will of God and his power were expressed in the anointed Jesus, as he lived and died from Jordan to Calvary, so that same will and power are manifested again in the lives of those who have been brought into living union with him. Thus it comprehends much more than what is generally understood and accepted in the term, the Christian life.

These verses according to the Diaglott read, "Therefore, for *me* to live is for Christ [to live] and to die gain. But if to live in the flesh, this is to me a fruit of labor; and what I should choose I do. not exactly know. I am indeed hard pressed by the two things -- (I have an *earnest longing for the returning* and being with Christ, since it is very much to be preferred) but to remain in the flesh is more requisite on your account."

In these words the great Apostle lets us into his heart and gives expression to sentiments more personal. He reveals a great longing of his heart. At the same time he declares the earnest desire and endeavor of the child of God to live in consecration and sacrifice before the Lord, and also that same deep longing and fervent hope of being *with him* which is very much to be preferred. These sentiments as Paul voices them for himself, echo those in our own hearts, if we have been made alive in Christ.

This passage contains what is known generally as Paul's dilemma. Of two things, whether to live or to die, he did not know what to choose *but* he longed for a *third*, namely for the *returning* of Christ, because that, would mean for Paul as it must mean for us, that he and we shall be *with Christ*, which is far, far better than living or dying. That is what he wanted and what we want too.

At the time of writing this epistle, Paul was a prisoner, generally believed to be in a Roman jail. There he was, chained in prison to his jailor for two whole years, yet his spirit was free and in heart he rejoiced. Witness his exultant words which appear in Phil. 4:4-7. Notwithstanding his immediate environment and restraint, *Paul's* writing abounds with the sense of *victory*, of triumph in his bonds, and with paeans of joy when he writes: "Rejoice in the Lord alway, and again I say, *Rejoice.*" It may also be said that the key note of his theme and exhortation is expressed in the words of the text under consideration: "For me to live is Christ, and to die is gain"; that whether in life or death, Christ was magnified and would be. So that the outworking of the Father's purpose in Paul's life and in each one whom the Father has sanctified, whatever the individual circumstances may be, is that "the life of Jesus is made manifest"; that Christ lives again. This means that the will of God as exemplified in him and in the course he followed on earth, is further revealed.

Some of the richest and deepest of the truths relative to God's purpose in the new creation came to the Apostle's mind through the spirit while he was held in prison, and are set forth in those grand letters of Ephesians, Colossians, and Philippians. That is the fruitage of his experience through his "bonds and imprisonments" in the providence of God, for the Church -- for us.

## THE EXPERIENCE OF EVERY CHILD OF GOD

And here we remind ourselves that the great truth, the wondrous experience inherent in these words, is the will of the Father for each and every member of the new creation, the Body of Christ. It is the vital and essential experience also conveyed in the words spoken by our Lord and Master as recorded in John, chapters 15 and 17: "For their sakes I sanctify myself that they also might be sanctified by the truth"; and again; "That they all may be one; *as thou*, Father, art *in me*, and I *in thee*, that they also may be, one in us." But more wondrous still our Lord continues: "That the world may know that thou hast sent me and hast *loved them*, *as thou hast loved me*." What a glorious inheritance! What exceeding great privilege and high honor! How this thought humbles us, and yet what blessed confidence and peace it brings in all the varied experiences and trials of faith in the *way*.

When Paul writes thus, as if for himself, here and in other passages, notably in Gal. 2:20, although written out of his personal experience and from the conviction of heart and life which he enjoyed as he served the Lord, it is nevertheless true of all those who have been brought into the same grace, fellowheirs with him, into covenant relationship with the Father.

## CHRIST MAGNIFIED IN LIFE AND DEATH

From Phil. 1:20 of this chapter it is clear that Paul's great concern, even while suffering in prison, was *that Christ be magnified* whether in life or in death. Neither life nor death was of any account to him so long as he could glorify his Lord and advance his cause. Blessed indeed are we if we can truly, from the heart, say the same. It requires that such a heart and life be completely emptied of self and all earthly desires, and just as completely filled with the spirit of God, with the love of Christ, and imbued with a desire *to glorify* the name of the Lord.

Paul's bonds, his sufferings in the Lord's cause, had already furthered the Gospel, which he rejoiced to spread amongst the Gentiles. He tells of this in Phil. 1:12-18. And so completely was his heart at rest, so little was he concerned for himself, about himself, that he declared his readiness for death if that would glorify the Lord. In such case he says: "to die is gain." Or these words could be understood to mean that, if death came to him, it would insure an end to his toil and suffering; he would gain rest in the sleep of death *until the returning* of Christ. But what really to choose, whether to live or to die he did not exactly know. Notwithstanding his musings, he was confident that he would live since it was expedient for his brethren. He says: "I know I shall remain and go on working side by side with you all to promote your progress and joy in the faith."

## MORE THAN A LIFE FOR CHRIST -- A LIVING UNION

"TO LIVE IS CHRIST." What does this mean? We might first briefly summarize what the writings of the New Testament convey, as to this question, by stating that it must mean to live *as Jesus Christ* lived, ever and only to do the Father's will; to carry forward the Father's work; to live for the glory of God in all things. Jesus lived *for* his Father; *in* the Father; and *with* the Father. That is the life, the pattern before us.

It is a living, and a life; not merely and only *for* Christ; many thousands of good men and women live thus and have given themselves in devotion to God. Many of these have forsaken all in service for Christ according to their understanding and conviction of the will of God for them.

But much more than that is comprehended. It is living *in him, with him, and as he lived*. In truth and in fact it must be that *Christ lives again* in each one whom the Father has chosen, and has thus lived in such from Pentecost until now. It may be a paradox, yet it is, nevertheless true. This experience is a dying and a living, or, a living through dying as stated by the Apostle in Gal. 2:20: "I am crucified *with Christ*, nevertheless I live, yet not I, but *Christ liveth in me*." Yes, Christ liveth in me.

### **CHRIST CRUCIFIED**

For Paul, this experience meant just *that* -- *Christ living again in him*. His whole being was for Christ, centered absolutely in him. He lived as if Christ were living. He was interested only in Christ. Hence in 1 Cor. 2:2, he affirms: "For I determined to know nothing among you, save Jesus Christ and him crucified." How much of vexation and trouble would we be spared in our fellowship and association one with the other, if the same resolve were ours -- that we wanted only to know, to talk about, to inquire of, and to practice in our conduct, Jesus Christ and him crucified.

Then again in Gal. 6:14, we further read from the same Apostle, these words: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, whom the world is crucified [extinguished, subdued] unto me, and I unto the world." Why in the *cross* of Christ? Because that stands as the fullest revelation of the power, the *love* and the grace of God toward men, and further as the acme, the quintessence of our Lord's love and devotion to his Father and to his Father's will. It was the appreciation of this and the realization of its power in Paul's life that called forth his heart's love and caused him to turn his back upon the world; to be separate from it. None can have the world and the cross of Christ too, much less enter into a condition wherein there is a *glorying* "in the cross of Christ" -- by personal experience.

### **A LIFE OF TRIUMPH, FRUITFULNESS, VICTORY**

From a human standpoint this is foolishness, and the life is wasted, beset by failure. But for Paul and for all who share similarly, this Christ life as it operates, means fruitage resulting from service to the glory of God. For Paul it meant, as it must also mean for us, if we are living according to our privileges in Christ, a victorious, triumphant, successful life. In Phil. 1:22, according to Moffatt's translation, we read: "But then, if it is to be life here below, that means *fruitful* work for me." Yes, by the power and grace of the Lord operating within and through each one, the life of the child of God is a victorious, fruitful, triumphant one: Hence the Apostle could write: "We are troubled on every side, yet not distressed; we are perplexed, yet not in despair. Persecuted, but not forsaken; cast down, but not destroyed. Always bearing about in the body the dying of the Lord Jesus, *that the life also* of Jesus might be made manifest in our body." In these very experiences which seem to spell defeat for us and victory for the enemy, the very purpose of God is worked out -- the "life of Jesus ... made manifest."

Thus the Apostle rejoiced, and that sense of victory and triumph here and now caused him to rejoice by faith in the certainty of, that victory which was to be, as though it were already achieved, when he writes: "Thanks be unto God who *giveth* us the victory through our Lord and Savior Jesus Christ." This is why Jesus said: "Ye have not chosen me but I have chosen you and ordained [appointed] you that you should go and bring forth fruit and that your fruit should remain." In these words, as in the beautiful illustration of the "Vine and the branches" our Lord embraces the entire Church. Such experiences and the blessed relationship envisaged was not intended to be confined to the Twelve, but comprehends the whole. The work of the Church like

that of its Head, is to abide and endure. How else could it be otherwise? (John 15:16.) That is why the Apostle assures us -- "Your labor is not in vain in, the Lord."

### **BY THE POWER OF GOD**

The manner in which this is accomplished, and of the philosophy of it, is set forth in the Word. Again we refer to, the words in 2 Cor. 4:6-12, where we read: "For God who commanded the light to shine out of darkness has shone into our hearts [Paul says, "into my heart," and what blessing is ours if we can say the same] to illuminate men with the knowledge of God's glory in the face of Jesus Christ."

Our minds are turned back to the work of God in creation as recorded in Genesis. There we read: "The earth was without form and void and *darkness* was on the face of the deep . . . and God said, *Let there be light* and there was light." So great is the power of our Lord, who "spoke and it was done; who commanded and it stood fast."

From this allusion by the Apostle to the work of creation, we learn that *just* as God commanded the light to shine out of darkness away back in the beginning, so *again* he has commanded the light to shine; not now upon the physical firmament, but in a wider and greater, even more powerful sense, and with far more extensive and glorious effect, into the *hearts* and lives of those who constitute his *new creation*; "*his workmanship*." (Eph. 2:10.) It shines toward and through those who have been inducted into a divine ministry, each one sharing with our dear Lord and the Apostles whom he specially sent forth, indeed with God himself -- "co-workers together with God."

How is this, wrought? The Apostle continues: by God's Word of command and by his *power*. Many times this fact is drawn to our attention in the Word, that the work of God in his Church is all of *him*, *by his power* -- *not* of ourselves. (Eph. 1:19; 2:10; Heb. 5:4; James 1:18.) The more we realize this, the more childlike faith and trust we have in all the wealth of the divine promise. grace and power, "to usward who believe," abundant beyond measure. The more also will be our rest and peace, our strength and victory.

### **AND YET, SEEMING DEFEAT**

At the same time, no less with the followers of Jesus than with their Lord, will it seem in the eyes of the world that the life and service is wasted and all goes down in utter defeat. *But it is not so*; indeed, it cannot be. To outward observers Jesus' life seemed to be a failure, for at the end, even those who were his most intimate disciples, forsook him and fled. He was left alone and died as a malefactor. In that experience culminating on the Cross he stood alone. Men esteemed him "smitten of God," and with jeers and taunts, In fulfilling the spirit of the Psalmist's words long before written of him, his mockers cried: "He trusted in God that he would deliver him, let him deliver him if he delight in him. (Psa. 22:7, 8; Luke 23:39; John 16:32.) But from that seeming victory for the forces and powers of *evil*, emerged the greatest victory and triumph for God and righteousness. Three days later, Jesus arose from the dead triumphant, having vanquished death, for it was not possible for him to remain its captive. The power of Satan and the sting of death were overcome.



With the members of the Church it is the same. Although there is apparent defeat, and they seem to be overpowered and overthrown, yet the fact is that in these very experiences and in their effect through the wisdom of God, the "life of Jesus is *made manifest*." Here is triumph and power; the purpose predetermined by God being worked out. Phil. 1:10 reads: "Always bearing about in the body the *dying* of the Lord Jesus [in order] that the *life also of Jesus* might be made manifest in our mortal body" -- or as Weymouth renders these last words: "so that in this mortal nature of ours it may also be clearly shown that Jesus lives." Thus the Father's purpose has been developed throughout this Christian era and rapidly draws to its final and all -- glorious consummation. Yes, that is the way the Father has planned -- life through death; glory through suffering.

This is illustrated in Paul's own experience as he relates in this passage and elsewhere in the same epistle: "As deceivers and *yet* true; as unknown and yet well known; as dying, yet behold we live; as chastened yet not killed; as sorrowful yet always rejoicing; as poor yet making many rich; as having nothing and yet possessing all things!" Truly triumphant, victorious, fruitful service and living. The outward man may perish or waste away but the inward man is renewed; for these afflictions are but a light and transitory burden, only temporary, and not worthy to be compared with, but on the contrary are working out and toward, an exceeding and eternal weight of glory. No wonder Paul, exclaims: "for which cause we faint not."

### **A LIFE THROUGH DEATH AND RESURRECTION**

But before this wondrous experience can be realized, and this relationship established, there must be a death and resurrection. -- By nature man is inherently sinful -- "born in sin and shapen in iniquity." His normal and habitual tendency is earthly -- "of the earth, earthy." Therefore, those who are to be brought into this *new life*, this spiritual, Christ life, must first be freed from the condemnation of death resting upon them in common with the sinful race of mankind, freed from the power and dominion of sin; justified, cleansed by faith in and through the shed blood of Jesus, through his sacrifice and God's acceptance of us in him. But further still there must be a death to all that pertains to the human life.

The death or dying to which the New Testament refers in so far as the new creation is concerned *is* a death not only to sin, but more especially and particularly, to the fleshly life; to all that appertains to the human in its perfection -- our justified humanity. There must be *a burial with him if* we would be raised to "walk in *newness of* life." It is this vital change *wrought by God*, that constitutes the essential difference between the Church, the new creation, and the many thousands of sincere, good men and women, lovers of Christ and devoted to him.

In treating of these truths the Apostle in Romans 6:1 inquires: "What shall we say then? shall we continue in sin that grace may abound? God forbid. *How* shall [how can] we that are dead to sin live any longer therein?" And in Rom. 6:3 we read: "Know ye not that *so many* of us as were baptized *into Jesus Christ*, were baptized into his death?" If we have thus died, then it follows that in our case, we have died to sin; hence as the Apostle later affirms in the same chapter, we are freed from sin (Rom. 6:7), the body of sin is destroyed -- its power broken (Rom. 6:6), sin hath no more dominion over us (Rom. 6:14), and we are made free from sin. (Rom. 6:18.) These words are clear and cogent, and speak of a wondrous reality, a standing before God our Father which is made possible by his own sovereign will through the blood of Jesus, and our faith

toward God in him. It is related to the glorious theme of Romans 4-5:1, 2, and to the emphatic declaration of Rom. 8:1.

### **"WITH HIM" -- DEATH TO THE FLESH**

Then the Apostle states: "Therefore, we are buried with him by baptism into death" (Rom. 6:4) and again in Col. 2:12: "Buried with him by baptism into his death, wherein also, ye are risen with him through the faith of the operation of God." Thus it is seen and made clear that in the fact of *this death*, being *buried with him*, and in that alone, we are *risen* with him. It follows, therefore, that unless we have thus died, we have not experienced the resurrection into newness of life -- his *life*. *Wherein*, the Apostle. says, that is, in being (lead with him, we have risen with him.

Apart from, or without this experience of death with him now, how else could we be raised, or could there be a resurrection? There must be this death before resurrection into newness of life takes place. Furthermore, the Church are buried with him into death in order that they should live *his life*, the Christ life; the life *in Christ*. A life which is fully submerged into the divine will, exists for the fulfillment of that will, and it will find its fulness and power with him in the glory that is to be through all eternity. The Scriptures reveal the great purpose of God in Christ, in The Christ, a truth with which we are all familiar. It began with Jesus, when at Jordan he declared: "Lo, I come to do thy will, O my God." From Pentecost until now the will of God has continued to be wrought from this' specific standpoint, and in so far as the earthly experiences of the Christ company are concerned, prior to their entering into glory with him. And this will of God, his great purpose in and through the divine family of sons, will proceed on into the vast stretches of eternity -- "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ." (Eph. 2:7.) And again: "That we should be to the praise of *his glory who* first trusted in Christ." (Eph. 1:12.). God's great purpose in the Christ accomplishes the blessing of all the willing and obedient of mankind, the reconciliation of all things unto God; but more still, it reaches on into the limitless realms of eternity -- "unto the ages of the ages," and will forever be to the praise of his glory" -- to extol, to magnify, the glory of the Father. Such is the grand sweep and scope of the divine purpose in and through "his workmanship."

This expression "with him" further reveals the wondrous work which God has wrought in Christ for us. Jesus was never in sin. He knew no sin, but was perfect, "holy, harmless, undefiled, separate from sinners." It could. not, therefore, mean that this being "raised with him" is a raising from sin to righteousness. But it was true with out Lord in a very real sense, as it must necessarily be true of every member of the new creation, that there is the death to the earthly, natural life in all its perfection (in the case of the Body members, by justification through faith) and a rising again to *newness* of life, *a spiritual life*.

-- G. H. Jennings, Eng.

*(To be continued)*

## **The Basque Shepherd and the Shepherd Psalm**

*Condensed from The National Wool Grower*

OLD Ferando D'Alfonso is a Basque herder employed by one of the big Nevada sheep outfits. He is rated as one of the best sheep rangers in the state, and he should be; for (back of him are at least twenty generations of Iberian shepherds.

But D'Alfonso is more than a shepherd; he is a patriarch of his guild, the traditions and secrets of which have been handed down from generation to generation, just as were those of the Damascus steel temperers and other trade guilds of the pre-medieval age. Despite a thirty year absence from his homeland he is still full of the legends, the mysteries, the religious fervor of his native hills.

I sat with him one night under the clear, starry skies, his sheep bedded down beside a pool of sparkling water. As we were preparing to curl up in our blankets, he suddenly began a dissertation in a jargon of Greek and Basque. When he had finished, I asked him what he had said. In reply he began to quote in English the Twenty third Psalm. There on the desert I learned the shepherd's literal interpretation of this beautiful poem.

"David and his ancestors," said D'Alfonso, "knew sheep and their ways, and David has translated a sheep's musing into simple words. The daily repetition of this Psalm fills the shepherd with reverence for his calling. Our guild takes this poem as a lodestone to guide us. It is our bulwark when the days are hot or stormy; when the nights are dark; when wild animals surround our bands. Many of its lines are the statements of the simple requirements and actual duties of a Holy Land shepherd, whether he lives today or followed the same calling 6,000 years ago. Phrase by phrase, it has a well -- understood meaning for us.

### **The Lord is my shepherd; I shall not want.**

"Sheep instinctively know," said D'Alfonso, "that ere they have been folded for the night the shepherd has planned out their grazing for the morrow. It may be that he will take them back over the same range; it may be that he will go to a new grazing ground. They do not worry. His guidance has been good in the past and they have faith in the future because they know he has their well -- being in view."

### **He maketh me to lie down in green pastures.**

"Sheep graze from around 3:30 o'clock in the morning until about ten. They then lie down for three or four hours and rest," said D'Alfonso. "When they are contentedly chewing their cuds, the shepherd knows they are putting on fat. Consequently the good shepherd starts his flocks out in the early hours on the rougher herbage, moving on through the morning to the richer, sweeter grasses, and finally coming with the band to a shady place for its forenoon rest in fine green pastures, best grazing of the day. Sheep, while resting in such happy surroundings, feel contentment."

**He leadeth me beside the still waters.**

"Every shepherd knows," said the Basque, "that sheep will not drink gurgling water. There are many small springs high in the hills of the Holy Land, whose waters run down the valleys only to evaporate in, the desert sun. Although the sheep need the water, they will not drink from these fast -- flowing streams. The shepherd must find a place where rocks or erosion have made a little pool, or else he fashions with his hands a pocket sufficient to hold at least a bucketful."

**He restoreth my soul;  
He leadeth me in the paths of righteousness for His name's sake.**

"Holy Land sheep exceed in herding instinct the Spanish Merino or the French Rambouillet," went on D'Alfonso. "Each takes his place in the grazing line in the morning and keeps the same position throughout the day. Once, however, during the day each sheep leaves its place and goes to the shepherd. Whereupon the shepherd stretches out his hand, as the sheep approaches with expectant eyes and mild little baas. The shepherd rubs its nose and ears, scratches its chin, whispers affectionately into its ears. The sheep, meanwhile, rubs against his leg or, if the shepherd is sitting down, nibbles at his ear, and rubs its cheek against his face. After a few minutes of this communion with the master, the sheep returns to its place in the feeding line."

Yea though I walk through the Valley of the Shadow of Death, I will fear no evil: for Thou art with me.

"There is an actual Valley of the Shadow of Death in Palestine, and every shepherder from Spain to Dalmatia knows of it. It is south of the Jericho Road leading from Jerusalem to the Dead Sea and is a narrow defile through a mountain range. Climatic and grazing conditions make it necessary for the sheep to be moved through this valley for seasonal feeding each year.

"The valley is four and a half miles long. Its side walls are over 1500 feet high; in places and it is only tenor twelve feet wide at the bottom. Travel through the valley is dangerous, because its floor, badly, eroded by cloudbursts, has gullies seven or eight feet deep. Actual footing on solid rock is so narrow in many places that a sheep cannot turn around, and it is an unwritten law of shepherds that flocks must go up the valley in the morning hours and down toward the eventide, lest flocks meet in the defile. Mules have not been able to make the trip for centuries, but sheep and goat herders from earliest Old Testament days have maintained a passage for their stock.

**Thy rod and Thy staff they comfort me.**

"About halfway through the valley the walk crosses from one side to the other at a place where the path is cut in two by an eight foot gully. One section of the path is about 18 inches higher than

the other; the sheep must jump across it. The shepherd stands at this break and coaxes or forces the sheep to make the leap. If a sheep slips and lands in the gully, the shepherd's rod is brought into play. The old style crook is encircled around a large sheep's neck or a small sheep's chest, and it is lifted to safety. If a more modern narrow crook is used, the sheep is caught about the hoofs and lifted up to the walk.

"Many wild dogs lurk in the shadows of the valley looking for prey. After a band of sheep has entered the defile, the leader may come upon such a dog. Unable to retreat, the leader baas a warning. The shepherd, skilled in throwing his staff, hurls it at the dog and knocks the animal into

the washed out gully where it is easily killed. Thus the sheep have learned to fear no evil even in the Valley of the Shadow of Death, for their master is there to aid them and protect them from harm."

**Thou preparest a table before me in the presence of mine enemies.**

"David's meaning is a simple one," said D'Alfonso, "when conditions on the Holy Land sheep ranges are known. Poisonous plants abound which are fatal to grazing animals. Each spring the shepherd must be constantly alert. When he finds the plants he takes his mattock and goes on ahead of the flock, grubbing out every stock and root he can see. As he digs out the stocks, he lays them upon little stone pyres, some of which were built by shepherds in, Old Testament days, and by the morrow they are dry enough to burn. In the meantime, the sheep are led into the newly prepared pasture, which is now free from poisonous plants, and, in the presence of their deadly plant enemies, they eat in peace." Thou anointest my head with oil; my cup runneth over.

"At every sheepfold there is a big earthen bowl of olive oil and a large stone jar of water. As the sheep come in for the night they are led to a gate. The shepherd lays his rod across the top of the gateway just higher than the backs -- of his sheep. As each sheep passes in single file, he quickly examines it for briars in the ears, snags in the cheek, or weeping of the eyes from dust or scratches. When such conditions are found, he drops the rod across the sheep's back and it steps out of line.

"Each sheep's wounds are carefully cleaned. Then the shepherd dips his hand into the olive oil and anoints the injury. A large cup is dipped into the jar of water, kept cool by evaporation in the unglazed pottery, and is brought out -- never half full but always overflowing. The sheep will sink its nose into the water clear to the eyes, if fevered, and drink until "fully refreshed.

"When all the sheep are at rest, the shepherd lays his staff on the ground within reach in case it is needed for protection of the flock during the night, wraps himself in his heavy woolen robe and lies down across the gateway, facing the sheep, for his night's repose.

"So," concluded D'Alfonso, "after all the care and protection the shepherd has given it, a sheep may well soliloquize in the twilight, as' translated into words by David: *Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the, house of the Lord forever.*

-- *The Reader's Digest*, June, 1950.

## Not Understood

Not understood, we move along asunder,  
Our paths grow wider as the seasons creep  
Along the years; we marvel and we wonder  
Why life is life, and then we fall asleep ---  
Not understood.

Not understood, we gather false impressions,  
And hug them closer as the years go by,  
Till virtues often seem to us transgressions,  
And thus men rise and fall and live and die --  
Not understood.

Not understood, poor souls with stunted vision,  
Oft measure giants by their narrow gauge.  
The poisoned shafts of falsehood and derision  
Are oft impelled 'gainst those who mould the age --  
Not understood.

Not understood, the secret springs of action,  
Which "lie beneath the surface and the show  
Are disregarded, with self-satisfaction,  
We judge our neighbors, and they often go --  
Not understood.

Not understood, how trifles often change us,  
The thoughtless sentence or the fancied slight  
Destroys long years of friendship and estrange us,  
And on our souls there falls a freezing blight --  
Not understood.

Not understood, how many breasts are aching  
For lack of sympathy. Ah! day by day,  
How many cheerless, lonely hearts are breaking,  
How many noble spirits pass away --  
Not understood.

Oh, God! that men would see a little clearer,  
Or judge less harshly where they cannot see;  
Oh, God! that men would draw a little nearer  
To one another! They'd be nearer Thee --  
And understood.

-- *Anonymous.*

## **"The Hidden Life"**

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

THE New Creation is called to become a participant and representative of the holiness of God -- a participant in that its moral attitude to sin and disobedience is to be exactly the same in kind as that of the Most High; a representative in that now, on a very minor scale, and in a future day on a much larger scale, it will stand before an awakening world as an example of what God's mighty power has been able to create amid these present scenes of sin and death.

That the new creation has been called to holiness of life and character is abundantly proved in New Testament writings. "Follow after peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12:14.) This is one Scripture well to the point. Another is, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Still another is, "Even so now present your members as servants to righteousness unto holiness. (Rom. 6:19.) Of the glorious Bride which Jesus will yet one day take unto himself it is written that it shall be without spot or wrinkle or any such thing, being "holy and without blemish before him." -- Eph. 5:27.

### **HOLINESS IN TYPE**

The vivid sense of holiness, and of all holy things, which permeates the whole of the Apostolic writings, is a sure token how greatly their hearts and minds had been tintured and colored by the ancient literature of their fathers. But who can wonder at that? Had they not been people of but one Book, and were they not intimately acquainted with the growth of this theme right onward from the episode at the "bush" (where both the Word and its idea were first introduced) -- throughout their long checkered history, in the minds of their, worthiest and saintliest prophets and fathers?

Had they not learned that in some special sense their whole nation had been esteemed by God a holy nation (Deut. 7:6; 1-4:2), and that as individuals they were called to be holy men unto God? (Exod. 22:31.) Did they forget that in the midst of this people the Holy Place of the tabernacles of the Most High once stood (Psa. 46:4), and which in its turn was separated into a "holy" and a "holy of holy" place. (Exod. 26:33.) Then within these sacred courts were altars and vessels of ministry "holy" unto the Lord. (Exod. 40:9-11.) A holy priesthood was separated from among their brethren and set apart for the service of their God. (Exod. 40:12-15.) A holy oil was compounded to be kept exclusively holy unto God. (Exod. 30:25.) Holy garments were woven for priestly wear (Exod. 40:41) with a special plate (or mitre) engraved with the words "Holiness to Jehovah" as a special adornment for the High-priestly brow.

Certain days were to be holy to the Lord -- such as the Sabbath day (:Exod. 20:8), convocation days (Num. 28 and 29), and especially the Atonement Day. (Num. 29:7.) The land wherein they were to dwell was to be a holy land (Num. 35:34), the holy mountain of the Lord; in it was to be located a holy city (Dan. 9:24) situated on a holy hill (Psa. 15:1), where Israel's faithful sons could worship in the "beauty of holiness" (Psa. 29:2; 96:9), and call upon the name of their God and give thanks at the remembrance of his holiness. -- Psa. 97:12.



## **HOLINESS IN PROPHECY**

In a very special sense Isaiah had pressed home upon the consciousness of the nation a deepening sense of the divine holiness. In an outstanding, graphic picture this deep-visioned Prophet says, "I saw the Lord sitting upon a throne high and lifted up, while his train [skirts], filled the temple." Around him stood the six winged seraphim, who, as they worshiped, cried continuously, "Holy; holy, holy is Jehovah of Hosts, the fulness of the earth is his glory. (Isa. 6:1-3, Revised Version, footnote.) To the impressionable Oriental mind a scene like this was bound to strike deep and leave an ineffaceable mark. Consequently we find this Prophet repeatedly expatiating upon the majesty and glory of "the Holy One of Israel in the midst of thee." Not less than thirty times does this phrase recur to his mind and pen in his matchless prophecies.

Neither time nor space permit the tracing of this thought through all the minor prophecies, but one last -- reference may be made to one of the last of their line. Zechariah catches up the thought again, ere the prophetic spirit becomes quenched for four hundred years, when he says, of a coming better day: "In that day there shall be upon the bells of the horses, Holiness unto the Lord," while even the very pots of Jerusalem shall share the temple holiness. -- Zech. 14:20, 21.

With such a sacred literature as this, and the ever recurring clangor of this special note therein, is it to be wondered at that every Apostolic pen reiterates and re-emphasizes this call to holiness again and yet again! How could it be otherwise with these deep students of, the sacred oracles? It had been the divine warp into which their human woof had been woven from cradle days -- how then could they fail to exhibit the patterned fabric as it revealed itself in the experiences of later life?

## **HOLINESS IN APOSTOLIC WRITINGS**

In their own usage of the idea that Scriptures to which they referred were holy (Rom. 1:2; 2 Tim. 3:15), the Prophets who had written them were holy men. (2 Pet. 1:21.) The Church was growing into a holy temple of the Lord (Eph. 2:21); all the elect of God were holy and beloved (Col. 3:12); all the Apostles were holy men (Eph. 3:5); the brethren were holy brethren (Heb. 3:1); their calling was a holy calling (2 Tim. 1:9); their sacrifice was a holy sacrifice, etc. -- Rom. 12:1.

## **HOLINESS AND SANCTIFICATION**

But even this collection of references gives us only one aspect of their thought. In our English Bible we have the use of two related families of words as equivalents to their one Greek word; one derived from a Latin source, the other from the old Anglo-Saxon tongue. Our word "holy" comes from the Anglo -- Saxon source. Its cousin from the Latin source is the word "saintly," which with its companions, "sanctity" and "sanctification," bring before our minds the wider, larger view which permeated the Apostolic mind. Here we learn that God's will concerning us is our sanctification (1 Thess. 4:3); that the God of peace can sanctify us wholly (1 Thess. 5:23); that he that sanctifieth and they who are sanctified are all of one (Heb. 2:11); that we are sanctified by the holy spirit (Rom. 15:16), and by the truth (John 17:17); that if a man purify himself of certain faults, he shall be a vessel unto honor, sanctified, meet for the Master's use, etc. - 2 Tim. 2:21.

Our two families of words may thus be used interchangeably at need, without altering the import of the thought. "To sanctify" is equal in meaning to "to holify," or rather "to hallow (a term not



one whit more grammatical, but which is used in preference) while "sanctified" or "saintly" is equal to "holy," and "sanctification" to "holiness."

With this wide volume of evidence before us it is easy to see how the Church of this Gospel Age (through the impression wrought on the Apostolic mind) has become the heir and beneficiary of all the wealth of Hebrew thought which sprang forth, from the revelation of God's holiness, and of its effects upon his ancient people.

What then is holiness -- the quality without which no man shall see the Lord?

### **MORAL AND LEGAL ASPECTS ONE IN OPERATION**

Holiness is the moral opposite of sin in much the same way that righteousness is the legal (or forensic) opposite of sin. Both terms have been accepted and employed as standards whereby to judge what is morally and legally censurable. Holiness is moral freedom from taint; righteousness is legal freedom from guilt.

However, though they are thus separated for purposes of definition, they must be conjoined for purposes of operation; for no man can be considered free from the taint of sin while chargeable with its guilt. But within the operation of divine law, as God has made it to operate in Christ, it is possible to be set free from inherent guilt worthiness (in justification) while still remaining infected with taint, yet not to the same degree as before our acceptance into Grace. It is God's purpose gradually to eliminate the taint, and to produce in our hearts an antipathy to sin, such as prevails in his own. Inasmuch as the child of God lends himself whole -- heartedly to this eliminating work, he may be said to be "following after holiness" (Heb. 12:14), to be "perfecting holiness in the fear of the Lord" (2 Cor. 7:1), to be yielding his "members as servants to [or of] righteousness unto holiness." -- Rom. 6:19.

But all these terms -- "following," "perfecting," "yielding," -- presupposes the pursuit of actual holiness, a state of inward purity which will be accomplished only when the new creature is "clothed upon" from heaven, and this poor battered body dispensed with forevermore. Absolute moral purity will come with the resurrection change, when "we shall be like him and see him as he is."

There is however another sense infused into the condition of holiness by the special sway it was applied to Israel in bygone times. By no stretch of imagination could Israel be said to be a morally untainted people, yet notwithstanding their actual state "in sin," God told them frost distinctly that in his calculations and purposes they were "a holy people" unto him. "Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a peculiar people unto himself, above -- all people that are upon the face of the earth." (Deut. 7:6.) So sang Moses to them in his farewell song. "Sanctify yourselves therefore, and be ye holy; for I am holy.. . I am Jehovah that brought you up out of the land of Egypt, to be your God: ye shall therefore be holy; for I am holy? -- Lev. 11:44, 45.

On what grounds could God account this wayward and stiff-necked people a holy people? Surely not for their own sakes, but only because they sprang from a "holy root." (Rom. 11:16:) "The Lord did not set his love upon you nor choose you because ye were more in number than any people, but because the Lord would keep the oath which he sware unto your fathers." (Deut. 7:7, 8.) Hence they are beloved for their fathers' sakes (Rom. 11:28) and for the sake of an oath which embodied a purpose and a plan.

Here then is the further thought implied by holiness -- holiness for the sake of a purpose and a plan! The recognition of that method of attaining holiness brings out another side of the meaning of the word, that is to devote or set apart to a cause. Young's Concordance defines both the Greek and Hebrew words under the headings of holiness and sanctification (in very many instances) to mean "to separate; to set apart." Holiness has thus a, moral and an operational meaning, allowing thus a higher and a lower application.

### **DEGREES OF HOLINESS**

Within the limits of the lower or operational meaning it is not absolutely essential that the separated party should be without sin or taint, so long as its separation serves some further purpose or intention. It is for that reason that Israel, though tainted badly with stubbornness and waywardness, could be set aside by God, for the sake of the oath made to the fathers. God proposed to begin the preparation of Abraham's natural seed as the channel of the blessing he designed to bestow on all the families of the earth. Because of this proposal God most graciously condescended, for their fathers' sakes, to account Israel as his prospective subordinate co-laborers in that forthcoming diffusion of blessing; hence, as a very junior partner in the scheme, God accounted them, like himself, as "set apart" to that task, Thus, because God himself was "set apart" by oath and covenant to that universal task, and was therefore holy (within the lower meaning of the word) so also Israel was likewise holy within that lower meaning of the word.

Arising out of this national separation for the sake of the oath, the sons of Levi occupied a very special place as a family of intermediaries between God and Israel. And in the midst of this separated family was the additionally separated House of Aaron.

To indicate to Israel that these further separations were of outstanding importance in their lives, God caused the way of approach to his holy presence to be divided into sections, each section, lying inwardly towards his habitation, being accounted more holy than its outer sections were. Thus the court was accounted more holy than the camp; the holy place more holy than the court, and the most holy more holy than the holy place.

Likewise a marked distinction was instituted in the matter of the. Levitical official dress, with a still further distinction in that of the High-priest. Thus while Israel as a whole was set apart as a people devoted to the Lord, their serving Levites and sacrificing Priesthood were accredited with a greater degree of holiness, to whom were allotted tasks and privileges more comprehensive than those accorded to the people in the camp.

That rather minute survey of Israel's standing in holiness well tends to throw light on the holiness attributed to the Christian Church. Although the redemption by the blood of Christ is so much "better" than that of bulls and goats, and the consequent justification is *real* and *actual*, not merely typical, the existing state of heart within Christian men is but little better than that of Israel. Believers in the Christian Church could no more attain to the level of God's innate holiness than the faithful in Israel hence could not be accounted holy in God's sight in the higher sense, anymore than any man in Israel It is just as necessary for the believer in this present Age to be accredited with -- the lower grade of holiness, that is, a holiness because of the ancient oath as it was in the former Age. Seeing that God is still working according to the intention of that immutable oath, and is still developing the faithful in the Christian Church -- as the spiritual seed of Abraham such holy standing as it may have must be accredited to it for the "sake of" (or on account of), that ancient oath, so that he as Blessor, and we as channel, may be joined together in the execution and accomplishment of the great design. Hence a holy or saintly standing can be

accorded to all the saints, as very junior partners in a great and mighty scheme of divine benevolence, even though, in the higher sense, they are not by any means actually holy men.

This sets them on a par with the Levitical family in Israel in this one particular aspect of their call, for as with Israel, this holy standing does not imply, of necessity, that they are now without sin or taint, but that they have been called of God to submit themselves to him to be prepared as the channel of blessing, when his due time comes to bless all the kindreds of the earth.

In his grace and mercy towards a sin-sick world God has devoted his own unstinted resources and powers to the execution of this mighty task, and in his wisdom has invited such of his people as feel within themselves the desire to cooperate, to do the same; hence, as he has "set himself apart" for the sake of the oath (and the plan it envisages) so he has expressed it as his desire that his people should all "set themselves apart" in the same way and for the same purpose. It is thus possible, therefore, for all who readily respond to his call to find themselves numbered among the "sanctified," the "set apart," Christly company, even though not yet free from the motions of sin and from their evil taint. To all such the Apostle can say (as to the Corinthians) "Ye *were* washed, ye *were* sanctified, but ye *were* justified in the name of the Lord Jesus, and in the spirit of our God." (1 Cor. 6:11.) Also when speaking to the elders from Ephesus, Paul could assure them that God had already given them "an inheritance among all them that are sanctified." -- Acts 20:32; see also Acts 26:18.

### **INITIAL SANCTIFICATION NOT THE GOAL**

While therefore it is essential to recognize and differentiate this lower phase of saintliness or holiness as a present accomplished fact, as a standing already accorded us through Jesus Christ our Lord, and on account of the long-standing oath of God, it is essential that we should also contemplate its higher sinless connotation. God was, and is, holy in a far higher sense than Israel could ever hope to be; in a far higher sense than Israel can ever be made to be! The very plan and purpose he has called into being is a proof of that. It is a moral impossibility for God, in his unsullied majesty and holiness, to dwell with sin in his universe forever. It may be permitted for a time, so that all created beings may have time and experience enough to learn the exceedingly evil consequences of disobedience and sin, but it must, in due time, be rooted out, and destroyed from the whole, wide, universal dominion of God.

God's innate holiness is as a burning fire, at the whitest of white heat, which must and will consume all that is opposed to it. Hence it pictures forth a sinless God, dwelling in the midst of a sinless universe eventually, in which every heart is made to beat in unison and concord with his own.

It is by our contemplation on this glorious vision of his wondrous Self, and of his far -- reaching purposes, that God is seeking to impress a measure of his own holiness upon the inmost depths of his children's hearts. Because he is holy in this higher sense, he wants his loved ones also to be the same, at least the same in kind, even if not in degree. And for the accomplishment of that *impressment* God has sent forth his holy spirit (his holy creative impressing power) so that a deepening sense of actual internal holiness may be produced here and now in his people's hearts.

At this point we may pick up again the thought suggested at the early part of this article, and stress the all-out importance of "*following* after holiness"; of "*perfecting* holiness"; and of "*yielding our* members to holiness." On these pursuits there must be very definite *mind-consciousness* and *heart-desire* on our part if we are to attain to what God designs to impress. This

must be an *intrinsic* holiness *which must be wrought within for its own sake*; not mere extrinsic holiness, accorded us, *as* an outer thing, for the great oath's sake.

### CONSCIOUSNESS OF POSITION

In Israel's day it was most essential that the white robed priest should be conscious of the situation in which he was privileged to serve. In the secluded precincts of the Holy Place, where he alone was privileged to walk, everything was designed and calculated to make him feel the extreme solemnity of his priestly task.

All natural relationships were here shut out -- here he was neither father, brother, nor son; but *a priest of the Most High God!* Nor were the secularities of the camp permitted here. This was hallowed ground, the near dwelling place of God! Here was the vestibule to the Presence -- chamber of the Most High God, and the priest was its only rightful visitant and ministrant! Could anything be more calculated to inculcate that seemly reserve, which would make approach to Deity a most solemn and reverential thing? Could anything better serve to stem and curb rash, impetuous haste, at such a time, than the sense of nearness to the all-seeing Eye?

Perhaps because our corresponding position *in* a spiritual "Holy-place" condition is not so material and visible to our optical sense, we may fail to grasp, to the same extent, what our "drawing near" to the Holiest really means. We may even come to think of it as too unreal, too indefinite, and as too much of a reckoned thing -- a thing too other-worldly and intangible for men who have to live the other side of their lives in a strenuous profit-making world like this! We may not be failing to bespeak our thanks in the act of our morning devotions and evening prayers, *nor* yet to express with our brethren our mutual gratitude in our hour of ecclesia fellowship, but then these thank-offerings are allocated to but a small portion of our day. It is rather on the remaining parts of our crowded day that the searching test will lie, for if we are in Christ, if the holy unction of his spirit is in our hearts, we are expected to remain and dwell in our "Holy Place" for the whole length of our live -- long day. Working, resting, eating, sleeping, we are not supposed to forget, or quit, our holy standing before the Lord, nor yet ignore or neglect our obligations of duty towards him who dwells in the deeper sanctum of our souls. And truly, if our inner spiritualized perceptions have been quickened as they ought to be, we should become (and continue to be) even more intensely aware of our near proximity to Deity at every time of day, than the Aaronic priest could ever be expected to be. We have been made to "sit" with Christ in the "heavenly" -- the holy place -- and at no time, and for no purpose, are we expected to get up and walk away from our mutual session with the Lord.

Perhaps because these are matters of reality in the higher spiritual sense, we may not yet have come to account them as the actual realities in our life, as we really ought; and, if once we did so account them, that former sharpened sense may have become blunted, blurred, or even lost, while other lesser and lower things have come to assume the place of reality in our hearts. If our quickened sense of the Divine Presence, ever near at hand in our daily round, does not more than outweigh and counter-balance all the pulls, attractions, and enticements of this money spinning world, there is something far from what it ought to be. If the *other-worldly* things are not far more *real* and desirable to us, we are living far below our privilege, and it is -- to our grievous hurt and loss in every way. Only when our whole being is tuned up *en rapport* to the holy atmosphere of our holy standing in Christ, the atmosphere of our spiritual holy place, does the full sense of the Divine holiness steal over us, and seep into us, and act as our spur and incentive to become more deeply charged and impregnated with that same moral quality which indwells our Holy Father, who dwells in heaven above. It is only then, and thus, that the Divine sacredness and sanctity can filter through from the Most Holy Place into our present place of abode in Christ and rest on our

waiting souls. Only thus can the higher holiness eliminate the taint in our lives and make us fit and ready *for* our Home above.

"Eternal Light! Eternal Light!  
How pure the soul must be,  
When placed within Thy searching sight, --  
It shrinks not, but with calm delight  
Can live and look on Thee!

"O, how shall I, whose native sphere  
Is dark, whose mind is dim,  
Before that: wondrous Light appear  
*And* to His Holy Throne draw near,  
And humbly worship Him.

"There is a way for man to rise  
To that sublime abode,  
An offering and a sacrifice  
A Holy Spirit's energies;  
An Advocate with God."

That we are here dealing with an aspect of the "Hidden Life" is obvious; otherwise professing Christian men would have neither need nor satisfaction in wearing distinctive ecclesiastical dress, nor in conferring or receiving distinctive titles, such as Reverend, Very Reverend, Most Reverend, etc., culminating at length in one who is styled, "His Holiness."

This ecclesiastical standing is a sorry, human counterfeit of an actually spiritual reality, but it is a source of blindness to both those who confer and those who accept the titles of such earthly counter-features.

The actual truth of this great matter is, that they who have right of access to the Holy Place with Christ, and who enjoy to the full the spiritual benefit of "drawing near," are more often found engaged in some menial task in the mill or mart, or caressing helpless sucklings to the breast, than in some ecclesiastical place of preferment in, the Church. It is chiefly the "poor of this world, rich in faith" who are heirs of these deeper privileges in Christ. The great, the rich, the intellectual are more inclined (though not necessarily all) to grasp at the gilded prizes and profits of this present world and think of these as the only realities and tangibilities of the present scheme of things.

Let us take our part with those "rich in faith" -- rich with that "full assurance of faith" which begets the right, reverential boldness of approach, so that in our "drawing near" the overpowering diffusive influence of Divine Holiness may permeate us through and through, and so reproduce itself in us till we have been made ready to "see him as he is."

-- *T. Holmes*, Eng.

## Encouraging Messages

My dear Brethren:

Have you ever noticed how in the original invitation of the Savior to come to him, the promise of rest was repeated -- "*Come unto me and I will give you rest.*" (Matt. 11:28, 29.) The very moment you come and believe, I will give you rest. Become my pupils, yield, yourselves to my tuition, submit in all things to my will, let your whole life be one with mine, in other words, "*Abide in me.*" He not only says, "*I will give you rest,*" but, "*Ye shall find rest.*" The rest he gave at coming will become something you have really found and made your very own -- the deeper rest which comes from longer acquaintance and closer fellowship. "*Take my yoke upon you and learn of me.*" This is the path of abiding rest. *The rest is in Christ and not something he gives apart from himself*, and so it is only in having *Him* that the rest can really be kept and enjoyed. *Rest for the soul!* Simple though it appears, the promise is both large and comprehensive. Does it not imply freedom from every fear, the supply of every need, the fulfillment of every promise?

*Consecration and faith are the essential elements of the Christian life -- the giving up all to Jesus; the receiving all from Jesus. They are implied in each other. They are united in one word -- surrender. Entire surrender to Jesus is the secret of perfect peace and rest -- dedicating one's whole life to Jesus, for him alone to rule and order; submitting to be led and taught, to be and do only what he wills. These are the conditions of discipleship, without which there can be no thought of maintaining the rest that was bestowed on first coming to Him. Blessed rest! -- the fruit and foretaste of God's own rest -- found by them who thus come to Jesus to "Abide in Him."* It is the peace of God that passeth all understanding.

Affectionately, your fellow disciple,  
A. H. -- Eng.

Dear Brethren:

Loving greetings in the name of our beloved Lord and Master. After reading Brother Sillaway's article on "God's Foreknowledge in the Permission of Evil," I feel inspired to write and give expression to my great appreciation of the clear reasoning, setting forth so beautifully the great and primary objective of God, *the ultimate triumph of Love*, in the hearts and minds of all his intelligent creation. Great and wonderful as the means are that God uses to, attain this great end, it must never be allowed to overshadow the *end* itself. This great end, is the great drawing power of God, upon the heart of his creatures, which when completed to perfection, will bind the Creator and creature together, in an eternal, indestructible union of the spirit of holy love, in heaven and earth.

Yes, this is the *true battleground -- to war against all things* internal and external which tend to hinder the complete triumph of love in our hearts and minds. All our spiritual exercises must be made to minister to this end if we would be overcomers. In this matter, we can be co-workers with God in Christ, both within ourselves, and by our influence upon others, fixing our affections on the things above, the ultimate victory of love -- a worthy *cause and battle indeed*. May we be faithful soldiers of the cause; at all cost.

My love in the Lord to you all. May his rich blessing rest upon your efforts to serve and exalt him.  
Your brother in Christ,  
F. W. F. -- Eng.

Dear Friends:

Having been entangled with many doctrines, creeds, I certainly was greatly mixed up., Seemed like I was on a journey to an unknown place with a map which sent me first one way, then another, then back again, at the same time proclaiming there is only one way.

Well, after reading part of the book you sent me (The Divine Plan. of the Ages) I feel the fog lifting and a Plan really shaping up.

But I have questions. Can you tell me where your particular people meet near my home? . I would like meeting and studying this Plan very thoroughly.

I will be greatly pleased to get this information from you.

Respectfully yours, in Jesus Name,  
K. H. -- Pa.

Dear Friends:

It was good to see all the dear ones again at the dear Atlantic City Convention. How it thrills us to be there! the one I always enjoy most, and feel we are all nearer the Lord. We have happy memories of precious seasons there in the past, and the many "saints" who were once present with us and have gone on before! I sometimes wonder if they might not be there with us praising the Lord. It always seems like a big family coming home for a few drays. It is really a great incentive to continue to press on in the narrow, but blessed way. . . .

Warmest love in our Lord,  
Mrs. D. R. -- Pa.

Dear Brethren at the Pastoral Bible Institute:

I have to write you at this time just to let you know the very special blessing I received in reading the two articles on "Our Lord's Return." This has always been *a* more or less confusing subject to me, but these two articles seemed to make it all so clear and plain and at the same time came a feeling of comfort and cheer -- not a small thing in these dark days.

I have on hand a little extra money that was to be used whenever I felt I wanted some special thing, a luxury or so, but after reading these articles, I want to send it to you to be used to bless some one else in the way I was blessed. Self is always so *busy* trying to preserve itself, and sometimes it is difficult to get self to sacrifice to intangibles. Intangibles, did I say? God forbid that *my* faith should ever become an intangible. . . .

God bless you and give you strength and courage to continue your work in giving comfort and blessing to his people.

With much Christian love,  
Your sister by His grace,  
E. H. -- R. I.

Dear Sirs:

I saw one of your little books on "What Say the Scriptures About Hell." Will you please send one to my address and let me know the price and I will remit at once. This is the first *book* about Hell that I have seen that explains it *as* you do. I believe it is correct. If you can send me as many as five, please do so, as I would like to give them to my friends.

Yours truly,  
Mrs. S. G. -- Texas.