

THE HERALD OF CHRIST'S KINGDOM

VOL. XXXV June, 1952 No. 6

I Know That My Redeemer Liveth

(Continued from last issue)

Job 19:25

IN OUR previous study of this affirmation of job the effort was made to show the desirability of reaching this assured testimony in the matter of our own relation to the Lord. To this end attention was given to the fact that our risen Savior in giving those "many infallible proofs" of His resurrection to His immediate disciples, was at the same time furnishing us with indubitable proof on which we too could say with confidence, "I know that my Redeemer liveth." In His manifestations to Mary in the quietness of the garden alone, and to Peter in some unnamed place apart, we saw how in like manner, though invisible, Jesus still comes to us speaking words by which we may certainly know He lives, and loves, and cares for us also.

We propose now to follow on in the same way in considering others of these post-resurrection appearances, taking them in the order in which they seem to have taken place. In each of these we shall find unquestionable proof that our Redeemer lives, and that He is fulfilling to each one of us the selfsame promise, "I will love him, and will manifest Myself to him." (John 14:21.) Just because He is the "same Jesus" yesterday, and today, and forever, we too may share with those "chosen eye-witnesses" of long ago the evidences whereby every doubt may be shattered, and every responsive fiber of our inner being greatly quickened with hope, enabling us also to return to our appointed tasks "with great joy, even as it is said of those favored ones who saw their Savior, and ours, ascend from them out at Bethany. - See Luke 24:50-53.

Expounding Scriptures Concerning Himself Made Hearts Burn

Two disciples, one unnamed, are the next to be favored with an experience whereby they can affirm with assurance that their Redeemer lives again. And once more we may see that same surprising distribution of God's favors by which our own ways are reversed so strikingly. That there is a possibility neither of these two disciples were of the Twelve could be gathered from Luke. In chapter 24:33 he tells us that immediately after they discovered they had seen Jesus, they "rose up the same hour, and returned to Jerusalem, and found the eleven gathered together." This again was no accidental arrangement by which two disciples may have taken precedence over chosen

Apostles. This was the Lord's own doings, and marvelous it is in our eyes, yea, full of lesson for us. By His granting this precedence first to Mary, then to Peter, and now to these two brethren, how clearly Jesus is bringing the lesson home to each one of us that we are Wholly incompetent to decide whom the Lord will select for special recognition. Are we not by these very significant incidents made to wonder how many of our judgments regarding fitness for His presence will be reversed when the number of His elect Church has been completed. More important still, are we not led to wonder if we will experience any disappointing reversal of a too lenient or partial judgment of ourselves? This possibility is surely written plainly for us in these actions of Jesus, and to make sure of avoiding such a disappointment when the Lord makes manifest the secrets of all hearts, how important it is that we take to ourselves all such lessons now.

The story of the evening walk to Emmaus is full of lessons of which our hearts should never tire. The name of only one of these two disciple; is given us. Why not the other? Is the omission of the other's name in any way suggestive that we may think of that one as ourself? Are the identification marks not clear enough to most of us for thinking of ourselves as needing and receiving some similar corrections because so slow to learn all that the Scriptures should teach us. Let us note a few of these. But first let us note that these two brethren were occupied with a theme well calculated to bring Jesus to them. It was because they were absorbed in the strange nature of His death, and so perplexed with regard to its significance that such words as these could be written concerning them: "Jesus Himself drew near, and went with them." No occupation of mind will ever bring the Savior so near to one's spirit as that which has to do with the meaning to oneself of His death. And no one can make the meaning of that sacrifice so clear, so heart-satisfying, and precious as He, who, "beginning at Moses and all the Prophets, expounded to them in all the Scriptures the things concerning Himself.

It has been well said, "Many of the loveliest songs of peace and trust and hope which God's children sing in this world have been taught in the hushed chambers of sorrow. . . . Afflictions, sanctified, soften the asperities of life. They tame the wildness of nature. They temper human ambitions. They reveal to men their own hearts, their own weakness, faults, blemishes, and perils. They teach patience and submission. They deepen and enrich our experience." And in all such "chambers of sorrow" through which we pass, no greater word of comfort can we find than the assurance the Apostle gives us that the Jesus of the Emmaus story is "this same Jesus" who can "be touched with the feeling of our infirmities," because of having been "tempted in all points like as we are."

How like Jesus it was to come to these two discouraged followers on the very day of His triumph over death. To Him it was a delight to walk with them on that Sabbath-day journey, and by revealing Himself to them cause their hearts to burn with His unfolding of Scripture, and revive their hope by the simple but significant act of breaking bread with them. Out of similar experiences of shattered hopes and unexpected trials how many of us have been led to know "what a Friend we have in Jesus." When through fiery trials our pathway has lain, what encouragement has come to us as we have heard Him say, "It is I; be not afraid." When made to feel the loneliness of the way, when none seem able to understand us, have we not known Jesus to draw near and go with us, and in recollecting His own lonely hours of earthly life we are given fresh courage, and led to find in Him and His words a satisfying heart's-ease. Have we not found it true, as a writer of note has said:

"It was in the character, not of reproof, but of a sympathizing friend that He spoke to these disciples, so let me think of Him as ready to sympathize with and comfort me, when I walk sad. If often does my sore heart no good to tell its sorrow to any earthly friend. To talk over all the incidents, all the hopes, all the disappointments, all the 'might-have-beens' connected with it, only

deepens the gloom. 'I need a wiser friend than any just like myself can be, a friend who understands what perplexes me, a friend who himself sees and can show me 'the bright light that is within the cloud,' a friend who has not merely the love to sympathize with me, but the power to help. Just such a friend is this great Christ, who sometimes seems a stranger, but, coming to me and chasing my gloom away, reveals Himself as the very Lord who said, 'Ye shall weep and lament while the world rejoices, but I will see you again, and your sorrow shall be turned into joy!'

"It is just His love to me that brings Him to my side. He comes unrecognized at first; for to me, as to these sorrowing ones, He wears 'another form' than that in which I have known Him before. My eyes, like theirs, are sealed with grief, are so 'holden' that I cannot recognize Him in this new form to be the same as ever. He walks beside me, and talks with me, and makes my heart 'burn within me,' and yet, for a time, there is no 'lifting up,' till, in a moment, somehow, the scales fall from my eyes; I know Him; and ere He goes, He leaves with me His own deep, wonderful, satisfying, and unending peace. I am sure many of my darkest hours have been the birthplace of my highest songs. It is often just when the water in my bottle was completely spent, and, Hagar-like, I felt that I could only lay myself down to die, that my eyes were opened to see the flowing spring that had been close beside me all the time, although I knew it not. When I go mourning without the sun, a few words from the risen Lord can easily put everything right; but I often need the darkness in order to appreciate the light."

And then it is that like one whose ears have heard the joyful sound, our hearts exclaim, "I know that my Redeemer liveth."

He Lives to Bring His Peace into Our Hearts

The next appearance of Jesus seems to have been in the upper room where most of the eleven were gathered behind locked doors. How significant His first words to them, "Peace be unto you." He had not said these words to the women whom He met at the grave. They had not deserted Him in His hour of trial and crucifixion and therefore needed no word suggestive of forgiveness for unfaithfulness to Him. But how different it was with most of those He found gathered in that upper room. Yet there was no rebuke, nothing to call to mind their shameful desertion, not even a suggestive pause as He appeared in their midst, but "Peace be unto you," immediately spoken. He had only His loving interest in them to speak. God had "brought again from the dead that great Shepherd of the sheep," and the first thing He did was to comfort His flock with His word of peace.

What a wealth of meaning, of comfort and strength, is bound up in this promise of Jesus, "These things have I spoken unto you, that in Me ye might have peace." (John 16:33.) In bequeathing His peace to us Jesus surely meant this legacy to be one of our best witnesses of His abiding presence with us, and those who enjoy it can testify out of a personal experience, "In Thy presence, is fulness of joy; at Thy right hand there are pleasures for evermore." (Psa. 16:11.) What peace we may enjoy when we take Him at His word. But with us, as with those disciples in the upper room, there is often a need that He should say to us-yes, even after His word of peace has been spoken in our cars-"Why are ye troubled? and why do thoughts arise in your hearts?" Why are we so slow to take Him at His word? Because of the pleasing presentation of the lesson we need here, we quote again from the same writer as before:

"Let me be very still as I listen to the words that tell me that this Lord and Master is, to me also, the 'same yesterday, and today, and forever.'

To rid me of all my misgivings, He tells me, first, that He is no longer a dead, but a living, Christ; and He tells me, next, that though He has entered into His glory, He is the 'same Jesus' as of old -- the same in tenderness and the same in grace. I would be a brighter Christian than I am, if I thought of Him more as the living Christ. I sing with joy

'My faith looks up to Thee,
Thou Lamb of Calvary';

but perhaps I think, not too much -- I cannot do that -- but too exclusively of the Christ that died, and not sufficiently of the Christ who lives and reigns, and is now my living Advocate and Friend forever. At least, Paul seems to have thought so when he spoke of the consolation of knowing the 'Christ that died, yea rather is risen again, who is even at the right hand of God, who also maketh intercession for us.' The life of my Lord, did not end nineteen hundred years ago! Just that He might not be a local Christ, or a Christ for one age alone, He rose into that unchanging life that knows no periods, no epochs, no time, but is an Eternal Now; and He is with me today. I would seek to live upon a present Christ, and find my comfort and my sanctity in that; and all the more when I remember that the past, the present, and the future are all in the one great Lord who is 'the same yesterday, and today, and forever,' so that my faith can cling to the -Christ who died, my love rest satisfied in the Christ who is risen, and my hope expect with joy the Christ who comes again; for, to the heart that knows Him, He is really 'all,' not merely the alpha and the omega, but all the letters between. My faith in the Christ of history is confirmed and intensified when I see that He is the Christ of experience also.

"How often has He said to trembling and dispirited ones just what He said in the upper room, 'Why are ye troubled? and why do thoughts arise in your hearts?' All down the age His voice has been heard speaking peace, and His presence bestowing it. Have I not myself had experiences of His grace I cannot dispute, experiences I would not part with for a thousand worlds? I recognize His words of old in the very tone in which He has spoken to my own heart many a time. To me the Christ of history and the Christ of experience are one-'that same Jesus'; and I see that instead of its being difficult for me to trust this Christ whom I have never seen, because His earthly life now lies so far back in the past, it is becoming every day easier to do it. He stands before me now in a glory He never had before, a Savior whose grace has been tested and experienced." Therefore, "I know that my Redeemer liveth."

"My Lord, and My God"

Again we come to the same upper room. Thomas, not being present when Jesus appeared here before, and having declared the only condition on which he could believe that Jesus was alive again, is now to have the proof he had demanded. There is no need for believing that Thomas critically tested the evidence he had asked for, but rather that he spontaneously exclaimed, "My Lord, and my God." All his doubts had vanished now, and he is satisfied that the "same Jesus" is alive for evermore. In thinking of Thomas demanding this evidence before he could believe, we have become accustomed to speak of him as the "doubting Thomas," and to think of him only in that manner. But from another viewpoint his insisting on seeing the evidence by which he could know that the crucified Jesus was risen again, has much in it that we may well consider. What he beheld drew from him a statement which embodied both assurance and complete dedication. "My Lord, and my God." And "this same Jesus" who "once to loving doubt showed hands, and feet, and riven side," and thereby gave permanence to a disciple's faith, continues to do the same today. And in what way can He more effectively produce in our hearts an abiding faith in His being our personal, living Redeemer, than by opening our vision to see Him crucified for us? What vision will cause us to cry, "O Lamb of God, my Sacrifice," like a clear, unclouded view of the wounds

He bore for us? We turn to the Gospels and read the story of the buffeting and the mocking, of His long-lingering agonies on the cross; or perchance we turn to something like Dean Farrar's "Life of Christ," and with tears in our eyes reread a vivid account of the horrors of His death by crucifixion, and from our deepest powers of response we say, "He bore, He bore it all for me!" "My- Lord, and my God!" The tie by which we are bound to Him never seems stronger than when we meditate on the fact that "He bore our sins in His own body on the tree." That sacrifice is the answer to all our doubts concerning His acceptance of us, and we cling- to Him in the- assurance that

"If I ask Him to receive me,
Will He say me nay?
Not till earth and not till heaven
Pass away!"

Let us, then, be not faithless but believing. "If while we were yet sinners Christ died for us," now that we have been accepted in the Beloved One, and He stands in God's presence for us, is it not ours to rejoice in a love 'that will not let us go? Only let ours be the complete assurance and dedication so well expressed in the words of Thomas, and our testimony will then be one of blessed conviction, "I know that my Redeemer liveth."

He Careth for All His Own

Our next appearance is a seashore morning meal prepared by the hand of Jesus. His disciples had been toiling all night without results. How very, often in after days, indeed, how often through all the days of the Church's toiling, it has seemed as though they had "caught nothing." Times innumerable it has seemed an utterly fruitless toiling, or one of very meager results. But perhaps when many a weary toiler has reached "the shining

shore," a watching Savior will astonish him with a far greater measure of success than was ever dreamed of. Meanwhile, this appearance on the seashore has its encouraging lesson for us. In it we may find other proofs that ours is indeed a living Savior, One whose constant care is always assured us. Had He not taught these men that the God who cared for the sparrow, would likewise care for them? In how many ways He had illustrated His intimate care for all their needs, and given them His word of promise that they would never be forsaken. And now He comes to them in a time of their need, filling their net to gladden their spirits, and inviting them to a prepared feast with His gracious, "Come and dine."

Having promised that He would come to us and manifest Himself to us, can we not say of a truth, "And so we walk together, my Lord and I"? Surely one of the lessons He wanted to teach in this seashore appearance is that He cares for us in all that concerns us. "His loving thoughtfulness shows Him to be my brotherly Christ, who is deeply interested in the common business of my life, and who sits down beside me as I eat what His own bounty has provided, and what His presence sanctifies and cheers. That fire on the coals and that abundant haul must have seemed to these disciples to say-and they say it to me 'With Me to care for you, you will never want: be sure henceforth, that when you go forth to serve Me, I will look after the supplies.' His interposition often comes just when human effort has completely failed. Indeed, He lets the failure become absolutely disheartening, on very purpose to prepare the way for manifesting His power. His ways of grace have the same inscription as His ways in Providence, 'past finding out.'

"It is no wonder, surely, in view of this, that God's command to me is 'In all thy ways acknowledge Him, and He shall direct thy paths.' But if He promises to guide me not only in the broad highways of my life, but in its smallest and obscurest paths, because even in the smallest I need to be led, it is the least He can expect that I should ask Him to do it. Let me so honor my Master all along; and then, when the long night is past, and in the early Morning of the Eternal Day He provides for me a feast upon that Shore, I shall not doubt whose voice it is I hear, whose love it is I taste. I shall know in a moment that 'It is the Lord' -- for none but He could do so gracious a thing as that-my Lord and Master thus fulfilling to me His promise, 'I will sup with him, and he with Me,' and saying on the shore of heaven, just what He said on the shore of the Syrian lake, 'Come and dine.'

Have we thus learned to know Jesus? Can we not by looking back over the years of His faithfulness bear testimony to this peculiar personal care and guidance? Then once again it is our blessed privilege to affirm, "I know that my Redeemer liveth."

The last manifestation of-the risen Jesus to be witnessed by His disciples is more fully reported by Luke than by the other Gospel writers. Both in his Gospel narrative and in the first chapter of Acts, Luke has given us some details we may well prize very highly. And Luke is the one who preserved these heart-cheering words for us, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts 1:11.) Jesus left His beloved followers looking "steadfastly toward heaven" as He departed from them, and He it is who has told us that He wishes to find us with the upward look in the day of His return. Speaking of the things we see about us today, He said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21:28.) This was no intimation that His waiting ones would be looking up into the sky overhead, but rather that theirs would be the spirit of abounding joy as the evidences of their near deliverance increased. And everywhere in Scripture this attitude of heart is urged as being the only consistent reaction in keeping with a prospect so glorious. If early disciples returned from the mount of ascension "with great joy" to take up their appointed tasks, that of carrying the message of salvation into all, the world, what an overflow of joy should characterize us today, when all the evidence provided us in prophetic fulfillments seems to clearly show that soon, yes, very soon. "Reapers and sowers will together come" in the glad Harvest Home above.

We remember that Jesus told those early disciples that if they properly understood the reason why He should leave them, they would rejoice. They would be glad over the coming of the Spirit and the work it would do in preparing them for the place He said He went back to God to prepare for them. Are we then failing to rejoice consistently? Is there anything in our vision obscuring in some measure the joy-producing reactions we should be experiencing today? With what earnestness and devotion we should in all of our deportment be "looking for and hastening **unto** the coming of the Lord," even as the Apostle admonishes us, "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." "How can I keep the longing back" should be our habitual attitude and spirit in times like these. Holding such a hope, consistently held and encouraged by the very signs Jesus urged us to note, should be doing a marked work- of purification in each expectant heart. Thus will God's Spirit witness with our spirit a blessed assurance that when the silver cord of present life shall break, we shall then see face to face our blessed Lord, "in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of 'glory.'" Blessed possibility, since it is ours to say, "I know that my Redeemer liveth, . . . whom I shall see for myself, and mine eyes shall behold, and not another."

- Contributed by J. J. Blackburn.

Things Prepared

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." - 1 Corinthians 2:9.

IT WOULD seem a hopeless task that we have set for ourselves -- to get a vision of the things that have never been seen or even heard about, the things that we would not understand if we did hear about them or see them. The following verse, however, gives us courage, for it assures us, "God hath revealed them unto us by his spirit. Or is it God's wisdom, 1 Cor. 2:7, that is revealed to us, as the margin of the *American Revision* indicates may be the meaning. "Unto us God revealed *it* by his spirit. Not to man is the revelation made, but unto the "new creature in Christ Jesus." Paul's use of this very text, for some of us, illustrates how impossible it is for; man unaided to grasp the things of the spirit, for they understand he is quoting Isaiah 64:4. No human mind would have gleaned from it such a thought. The verse reads: "For since the beginning of the world men have not heard, nor perceived by the, ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." Without the guidance of the spirit, its inspiration would have been eternally lost.

Perhaps there is no better method of deciding the nature of the things prepared for us than to review for a few moments the things that have come into our lives since we consecrated our all 'to the Lord. If the first thought is, "Oh, if I had dreamed how great the trials would be through which I was to pass, I am sure I would never have had the courage to make a consecration," perhaps the flesh is not quite dead yet. If the fleshly' mind were completely gotten rid of, would not the first thought be of the blessings that have come out of those trials? After being stoned at Lystra, and left for dead, Paul departed for a time to Derbe, but returned with the message from the brethren at Lystra: "Through much tribulation 'we must enter into the Kingdom of God." A fleshly mind would have brooded over the intensity of his sufferings and the injustice of the treatment he had received, until there would be little else of which 'he could talk.

At no time does inspiration hint of our arriving at the condition where unpleasant experiences will of themselves become enjoyable. Instead we are assured that "Discipline always seems for the time to be a' thing of pain, not of joy; but those who are *trained* by it reap the fruit of it afterwards." (Heb. 12:11, *Moffatt*.) It is impossible for one who does not fully appreciate *the kind of fruit* thus developed to accept the Apostle's advice and "rejoice *in* tribulation." But after a few experiences with tribulation, *properly profited by*, one can by faith accept each new one as further evidence of the Father's love. ' To complain is to say, "I wish he did not love me so." To rejoice is to acknowledge our needs and the wisdom of his dealings. The after-fruitage the trials yield is too precious to forego just to save the flesh a little discomfort.

Instead of murmuring because of our testings, we should rather be concerned that we who have so much to be corrected should have so little evidence of corrective providences. "Suffering produces fortitude; fortitude, ripeness of character; and ripeness of character, hope; and his hope never disappoints, because God's love for us floods our hearts through the holy spirit that , as been given to us." (Rom. 5:3-5, *Weymouth and Young's Literal Translation*.) No wonder Paul begins this passage, "We *exult* in our sufferings." The Arnold-Ford Commentary testifies on the basis of Paul's statement: "We not only rejoice in hope of future good, but we also rejoice or make our boast in present troubles; not merely *in the midst of* them, and *in spite of* them, but actually *in* them, *or on account of* them, as the context implies; and this is in accordance both with Scripture precept and, with recorded Christian experience."

BECOMING ACQUAINTED WITH OUR FATHER

The following well illustrates the Christian's growth in the supreme kind of knowledge. A lad is taking his first walk with his father. Since they lived on the edge of a village, their stroll led into the near-by pastures. They soon came to a little stream, a mere trickle, but an insurmountable obstacle to the young mind that had never seen such a thing before. Without the father's hand that grasped his, he would never have attempted it. But what a thrill it was to find himself safely on the other side. Soon they came to one two *feet* wide. Surely no one could get over that! But how easily his wonderful father lifted him over it. The next one, four feet wide -- well of course even his father could not get over that, he thought, But he found himself clasped to his father's breast, and with one jump they were safely on the other side and he was beginning to understand what a wonderful father he had. Finally they came to one twice, as wide. No, father in all this, world could pass over that. big thing, he thought. But, even here the father had a way that fitted the need. He - took the little fellow on his back and had him clasp his arms 'about his neck, and then, leaping from stone to stone, soon set the little one down on the other side, to look up into his face with the assurance that there was not another father in all this world like his. He could not have found that out if there had been no rivers to cross. So also in the Christian life. Though one by one our experiences have become more severe, with each, our comprehension of the Father's love and wisdom and power has grown. Who could regret the experience that teaches so much?

This little story illustrates facts with which all mature Christians are familiar; but it is not the Scriptural illustration. That is a "narrow way, so narrow that "few there be that find it." None of us would safely reach its end were it not that Jesus is with us, as he assured his disciples: "Lo, I am with you." We who walk that narrow way today started 2,000 years farther down the broad road of sin and depravity than those to whom he gave that assurance. Oh, that we too might have some such promise of his assistance. . But listen, -we have interrupted him before he finished-as the flesh is prone to do: "Lo, I am with you always, even" to 1952. Yes, 2,000 years ago, when he gave that, promise, he had us in mind. He did not say it quite that way; "even to the end of the Age," were his words; and that grants even us a share in the blessing of his presence.

Those walking the way of consecration find it so narrow that the only safety is in keeping in the middle; and for each traveler there is just room enough for "My Lord and I." When we entered on this journey, we were weak in faith, and it was hard to realize always the presence of this unseen Traveler. Graciously, therefore, the Lord provided the comfort of brethren to walk with us, some ahead and some behind; but brethren we could see; not brethren to lean upon, however. Our Lord is by our side for that purpose.

Those who walk this way do not always find it easy to get along amicably with their companions; in fact could, and often do, make suggestions of more stringent limitations to the One who "bath set the members in the Body as it hath pleased him." How long-suffering he is that he permits our meddling in things that are strictly in his own power. There is a duty devolving on every member of the Body. It is not that of choosing who shall walk with him, but instead, that of accepting all whom the Lord invites to that privilege. Then, having graciously accepted them, "let us consider one another to provoke," not by arguments on our differences, but "to love and good works." In spite of all our best efforts, we find some of them hard to get along with peaceably; but the Apostle continues, leaving no opening for the flesh: "forsake not the assembling of yourselves together." The verse that follows makes one's heart ache for those who invent excuses for limiting their fellowships -- it is a warning of the second death, and evidently for those who perpetrate this very crime against the One who planned that fellowship. - Heb. 10:24-27:

ARE WE IN DANGER OF STILL ANOTHER SIN OF PRESUMPTION?

With our hand placed confidently in that of our faithful Father, life can include a long-series of conquests, many rivers successfully crossed. But may not this lead to over-confidence, to the attempting of some river-too big for us? Fortunately we have an inspired answer to that, telling us exactly how big that last river may safely be. "Strengthened with *all* might," is the assurance of Colossians 1:11. Brother Paul, do you mean all there is in the world? He knew we would have difficulty in accepting a promise so sweeping as this one, so he continues to make the matter absolutely clear: "Strengthened with all might, *according to his glorious power*"; literally, "the power of his glory." Is not that the purpose of all of the experiences of the Christian life, in part at least, that we may begin to comprehend how glorious he is and that that knowledge may become a sustaining power, a never-failing inspiration in our lives? That answer then is that when we come to that biggest river, that hardest experience, we need to ask ourselves only, "Could my heavenly Father cross that?" If he can, strengthened with all might according to his glorious power (according to the power of his glory) we are safe to press on; and it will be to victory if we look to him instead of at the waters crossed.

As one wonders if he might be risking too much on the assurance of just one text, not one, but many texts come to mind: "As thy days, so shall thy strength be," "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" and such like. (Deut. 33:25; Psa. 27:1.) There are many weak and trembling travelers of the narrow way, since "not many mighty" have been called, and we hear these say: "Those promises will work for those who are not as weak as I am." For all these our thoughtful heavenly Father has provided assurance suitable only for those who have discovered that they are weak and who are humble enough to "lean not to their own understanding": "My grace is sufficient for you, for my strength comes to perfection where there is weakness." (2 Cor. 19:9, *Berkeley Version*.) Could and believe this truly reek not have peace? -- "the peace of God"? The reek language, like others, except our own, has no apostrophe "s" ('s), so its possessive is expressed by the preposition "of." The Moffatt translation is therefore justified in its rendering of this verse. Those who have the faith to accept it must confess, "God has revealed it unto us by his spirit." Only those who have experienced this peace can testify as to the quality of the peace he gives. Moffatt reads: "Never be anxious, but always make your requests known to God in prayer and supplication with thanksgiving; so shall *God's peace*, that surpasses all our dreams [lit. thought], keep guard over your hearts and mind in Christ Jesus." - Phil. 4:6, 7.

Our precious Redeemer, in leaving his disciples, knew how great could be the dangers besetting the Christian, how the weakness of the flesh would make it the easy victim of Satan's attacks if the heart were not garrisoned by this peace. Included in his parting gift, therefore, was this gem: "Peace I leave with you." But could he leave it? Might not that intimate they already had it? They could answer, "Yes, we have peace. Food and clothing, even taxes have been provided, and our Teacher has been able to answer every argument the opposers have raised. Remember the 5,000 fed, the fish with the coin in its mouth, the doctors of the law confused in our Master's presence. Who would not have peace under such care?" But this does not complete the Master's promise: "Peace I leave with you; *my peace I give unto you*." Was the Lord making a mistake giving peace to those who already had it? No, it is not the peace of having something to eat and wear, of having taxes paid. It is *his* peace, the peace of sonship, the peace they were soon to experience for the first time. Until begotten to sonship they could not know "God's peace." This peace is the heritage of those "begotten again to a living hope, . . . to an inheritance incorruptible, and undefiled, and unfading, reserved in heaven for you."-1 Pet. 1:3-5, *Young's Literal Translation*.

No man of, the world can be rich enough not to prefer such .treasures ,to his own-if he could but have the faith to believe the promise. This is not the only thing that is already ours. All things are ours. No wonder the Apostle instructs us not to "glory in men," since all things are ours. Creesus nor Midas, nor any one else, nor all combined could add anything to our-wealth. They might add to our tribulation, might, even take from us our peace, but they would have nothing to add to our blessedness. Nor would the heart of faith have even a faint desire for them to attempt it; for, already, "all things are ours" by faith.

THE MOST REMARKABLE OF ALL INHERITANCES

But we have not waited to hear the Apostle to the end of his statement of our wealth. Continuing, he names some of these things: "All things are yours, whether Paul, or Apollos, or Cephas." "Cephas"!' that is one of Peter's names. This means that Paul and Peter are both ours, not to be apportioned one here and one there, one to the Jews and one to the Gentiles-both are ours whether we be Jew or Gentile. No one can take them from us. We are very thankful for that because of the valuable truths each has taught us. But why is Apollos in the list? He made some mistakes in doctrine; and he did not write .a word to leave for us to study. As he was a member of the Body of Christ, necessary, therefore, that it might be harmoniously fitted together and closely united by *every* contributing ligament, with proportionate power for *each single part* to effect the development of the Body for its upbuilding in love." (Eph. 4:16, *Berkeley Version.*) Perhaps, too, he is included so that we will remember that every saint down through the Age that we can contact may lend us some assistance in our supreme need--*more of the spirit of the Lord*. These saints of the dark ages perhaps cannot help us in doctrines, but they and Apollos were "in Christ Jesus," and so they partook of his spirit and thus can function for us in "the development of the Body for its upbuilding in love." To forget what is the real purpose of the Christian life -- development into Christ's likeness -- is to risk the loss of the precious heritage of their saintly lives.

Not Yet have we heard Paul's list to the end. The next in the list is the world" -- the "kosmos," this present evil order of things, with its corrupt governments, deceitful advertising of grasping, unscrupulous organizations. Do we desire that thing in our list? Perhaps we would never find a place in the completed Body if we did not learn patience with unrighteousness in high places, learn not to "speak evil" of dignitaries. Could the Lord have provided anything that would have furnished a more searching test of our faith than this, that these were "ordained of God," and that it is his will that we should be in subjection to the powers that be? (Rom. 13:1; Titus 3:1.) Not this world alone, but the world to come is also ours, for the next thing in the list is "life." Except as sin shall again bring its wages upon one, that life is eternal.

Brother Paul, we cannot ask for more; we could not have dreamed that this much could be ours. But, "wait a minute," our brother says, "I have one more thing for you. All things are yours, God-given teachers, the world, and life and *death*." "What! that horrible thing! Why, Paul, we do not want that. Give that to our enemies." "Oh, you do not understand," he says. "I have put that in as the very climax of your 'blessings. If *faithful unto death* you will receive the *crown of life* -- the very highest form of life the Father has to give. If you are dead with our Lord, you will reign with him, crowned for the most glorious of kingships, that reigning of righteousness that will teach righteousness, obedience to all the willing, land thus give life to all that under' your guidance go to the very end of the highway of holiness. To leave death out of your list would be to leave out joint-heirship, would be to fail of, being of the seed of Abraham for the blessing of all the families of the earth." "Ye, brethren, as Isaac was, are children of promise." But he was only a type, and not in every detail, for there will be no angel hand to stay the knife if we go as willingly as he to' the altar of sacrifice. How much easier, however, the Lord has trade it for us, in that we

"die daily." For many this is the precious daily privilege of serving the brethren, laying down their lives for those that are nearest and dearest to them, new creatures in Christ Jesus. Truly, "all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, for ye are Christ's, and Christ is God's."

Depressions, wars; governments, radio, television, printing presses, all are ours, but they are the property not of the flesh but of the new creature, to be used for the development of the new creature; and, apparently from the way they often work, we may assume that what we are most in need of is patience, charity, and such like. It is much easier to develop a "holier than thou" attitude than to develop charity; a reformer complex, instead of patience. It is ours neither to fight, each, other or the world, but to "fight the good fight of faith" and find "henceforth laid up" for us the "crown of righteousness" that is "for all those that love His appearing." The marginal reading of Isaiah 8:20 seems to indicate that those who have so little reverence for the inspired Word that they would be willing to change this verse, 2 Timothy 4:8, to make it shut out of the Kingdom some who evidently have just as consuming a "love for his appearing" as they, have not themselves made even a good start toward getting the light that Word is intended to shed. "To the law and to the testimony: if they speak not according to this word it is because there is no morning in them. Blessed is he who patiently endures trials; for when he has stood the test, he will gain the victor's crown -- even the crown of life -- which the Lord has promised to those who love him." - James 1:12, Weymouth.

One who has had the experience of looking into the things that no human eye can see, clearly understands why it is not possible to put into human words the things that God hath revealed unto him "by his spirit. Without that spirit, to apply unto himself the promises of the home Jesus went to prepare, would be the worst of presumption; childish to dream that he could by these promises be made "partaker of the divine nature"; "reign with him"! such weaklings as we? When the flesh reads such promises it must show its ingenuity by working out some interpretation that will do away with, them.

For those led of the spirit, how different is the reaction. The one whose heart is opened to receive without reservation or alteration every revelation of the Father's love, instead of closing the eyes, opens wide the eye of faith and trains it to see into the far distances of "ages to come," and sees there God's hand still working to "show the exceeding riches of his grace in his kindness toward us"-the children of Abraham who "hold fast the profession of their faith without wavering, though all fleshly tongues strive unceasingly to change every promise into something weak faith can grasp.

MOUNTAIN TOP AMBITIONS

The struggles and the joys of the Christian's narrow way were illustrated some years ago by the experience of a group of colporteurs working in Cripple Creek, Colorado. This was during the months of June and July, and therefore included- the "Fourth," when no work could be done. They planned a day in the country, so that while the world was celebrating their Declaration of Independence they could celebrate the liberty wherewith Christ had made them free. The group was of one mind as to where to spend the day, for nearby was a mountain they -had been daily admiring, and that partly because it had to them a spiritual significance. It presented the appearance of a cone; and thus reminded them of the pyramid and its significance. They planned a Bible study that day, and their desire was to have it on the top of the mountain, for to them the top represented Jesus, the One whose every characteristic is a model for the whole. No one can be in that picture unless he conforms to the lines of the Head stone. "Judgment will I lay to the line," is a divine rule, and to be "built-up into Him" every stone must fit under the line drawn on Him..

A dusty walk, suitably representing the lives of those "born in sin," brought them in time to a pleasant pasture land. Flowers were growing there and cows browsing on its gentle slope; and they thought of how lovely everything had been when they, first began to walk the upward way, even the brethren seemed perfect then. Ahead was a dense belt of trees so thick that if another step was to be taken, a pathway must be found. Soon one was discovered, and they started joyfully toward the top; but suddenly it ended against the solid mountain wall. Now every step must be retraced. This same thing happened several times, and with the same result. Then they thought: This is of strange, for we have known of people who have traveled the way of several sects before they really found the One who is "The Way, the Truth, the Life." They knew, however, that some path led to the top, for others had reached it. So undiscouraged they searched until they found one they were sure was the right one. And how did they know? By the feet that had gone before. This way was clear and distinct. There was real cause for joy now as they resumed the climb.

But it soon ended. They had come out into the open where there was not a tree or a shrub, nor even a blade of grass -- nothing but great rocks, three, four, and five feet high. From there to the top the weary climbers would have to pull themselves from one rock to another. Here was the time to become discouraged and turn back. But no, they knew that these rocks meant they were near the top. Nothing could induce them to turn back now. "In the last days perilous times shall come." But now, for the first time, they gave thought to the fact that one of their number was lame. If they were to go to the top, she would have to be helped over every rock. Did they say, "Sister, you should have stayed home. You knew you were lame when you started out"? Of course not. One of the greatest joys of the trip was reaching down the hand to help that sister over the rocks. "Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet; lest that which is lame be turned out of the way." (Heb. 12:12 13.) How foolishly many such precious privileges have been wasted by most of us, preferring to spend our time with those who need the least of our assistance,

After fifteen minutes of this climbing, there was a stop for rest, after a look to see how far away the top was. It was apparently just as far away as when they started. They had gotten where they could, see farther. How soon our heavenly Father is to keep us encouraged by letting us always feel we are near the end.

The climbers were so busy with the rocks they were not mindful of the fact that one of them would be the last. Suddenly they stepped over that last one, and there spread out before them was the most wonderful panorama they had ever seen. Doubtless many of our readers would enjoy a description of the view. These colporteurs found the only thing to say to their friends was, "If you wish to know what it is like, you will have to climb the mountain yourselves." If our friends notice our faces transfigured with the vision that opens before us, do not think to describe to them the things human "eye hath not seen, nor ear heard; neither hath it entered into the heart of man." Only the spirit can reveal these things.

The climb had taken so much time, the party could have only a hurried lunch, a short Bible study, and then must start down. When they began the descent, the sun was sinking, and for the first time their picture went wrong; but that did not disturb them; they reversed it, and made it the "rising Sun of Righteousness." As the sun captures the mountain tops one by one, so faith can see our Lord eventually made Lord of lords and King of kings, all the kingdoms of earth having become the Kingdom, of our Lord and Savior Jesus Christ. Even clouds of trouble are made glorious, tinted all the hues of the rainbow by the presence of Our rising Sun of Righteousness in

them. Knowing these facts, one can "in everything give thanks," but who would have a right to "rejoice *in* tribulation" if *He* were not in it, working "all things together for good"?

An interesting feature of the mountain-top experience was locating a green spot, seeming to the company to be about half the size of a man's hand. They had been told to look for it, the peach orchards around Canon City, their next colporteur territory, their "promised land." And the mountain was named Mt. Pisgah. In the opposite direction and about twice as far away, fifty miles, was the Sangre de Christo range, looking like a fairy land, their snowcapped peaks being all that could be seen at that distance.

The company could not tarry to enjoy these beauties. "They hurried down the mountain; and only to find they had risked their lives in delaying so long, for on the lower slopes were many holes left by prospectors searching for gold, the love of which is the root of all evil. Some holes were only four or five feet deep, but others were twenty-five or even one hundred. A false step might mean instant death. As one remarked, they were going through "the valley of the shadow of death." Every inch of the way was tested with the greatest of care as they went deeper and deeper into its darkness. But suddenly they began to ascend. Of course there are always two sides to a valley. And just as it should have been to properly complete the picture, they came out in Cripple Creek's graveyard; and lying just at their feet were the lights of Cripple Creek welcoming them back home again, the bearers of more blessings for those ready to receive them.

One cannot wonder that the Apostle Paul, with his vision of the things God hath prepared for them that love him, should with one, word dismiss all earthy things, counting them but loss, vile refuse, for the supreme excellency of the knowledge of Jesus Christ. (Phil. 3:7- 1.) "Blessed be the God and Father of our Lord Jesus Christ, who according to his great) mercy hath begotten us again unto a living hope j by the resurrection of Jesus Christ from the dead,; unto an inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time."

"O glorious hope of heavenly love!
It lifts me up to things above;
It bears on eagle wings;
It gives my joyful soul a taste,
And makes me, even here, to feast
With Jesus' priests and kings.

"Rejoicing no in earnest hope,
I stand, and from the mountain top
See all the land below:
Rivers of mail and honey rise;
And all the fruits of Paradise
In endless plenty grow.

"O that I might at once go up!
No more on the side Jordan stop,
But now the land possess!
There dwells the Lord, our righteousness,
He'll keep His own in perfect peace
And everlasting rest."

- P. E. Thomson.

The Sufferings of Christian the Glory to Follow

1 Peter 1:10-12

(Continued from last issue)

THE QUESTION as to the philosophy of suffering is often raised. The Scriptures leave no doubt that for the fulfillment of God's purpose in and through The Christ, suffering is necessary. Our Lord's experiences from Jordan to [Calvary, foretold by the Prophets, particularly by Isaiah, were characterized by suffering, sorrow, pathos. He was seen as one "smitten of God," "despised and rejected of men," as a "man of sorrows and acquainted with grief."

Why then, did Jesus suffer? Was it necessary that he should? Did his sufferings have any value? Did they serve a defined and intended purpose? First of all, it would suffice the believer to know that since God decreed such sufferings, and there can be no doubt but that he did, they must have been necessary. Jesus said, "The cup which *my Father hath given me*, shall I not drink it?" (John 18:11.) The cup-not from the hateful Pharisees, nor the blinded Jews, neither the ignorant Roman rulers, but-"The cup which *my Father hath given me*."

In addition to the wider and more comprehensive effect of the sufferings which God appointed for his Son and those called to, be joint-heirs with him, there was the personal beneficial effect upon Jesus as clearly stated by the Apostle in Hebrews 5:7, 8: "Who ... though he were a Son yet learned he obedience by the things which he suffered." Jesus was always obedient to his Father, and 'so we should understand the meaning of these words to be that Jesus, here on earth, demonstrated his perfect obedience, his love and loyalty, under evil, sinful conditions which brought about the suffering he endured. Notwithstanding these, he still remained obedient. Then again in Hebrews 2:11 we read that Jesus was made perfect, complete, and fully equipped for the priestly work to which he was called, by suffering. It is needful to keep both aspects in mind.

THE RANSOM IN JESUS' DEATH

Jesus came to this earth, in part, to redeem man from death and from the power of sin. The Ransom purchased back the right to life *for Adam* and all of his posterity, which all the willing and obedient of mankind will ultimately enjoy to the full. To effect this, Jesus *died*; and this could have been accomplished at any time after Jordan quite apart from the experience of suffering. His death, only, was necessary, for "the wages of sin is death." Jesus by surrendering his *perfect* human life paid the penalty in full a "life for a life." *He* is man's Redeemer, and provided the ransom sufficient to release man from the captivity of death.

But we who have been enlightened concerning the ways and wisdom of God have come to see that there is a further need to be met in the work of atonement.

The death of Jesus provided the value wherewith the right to life was purchased for all under the condemnation of death through the transgression of Adam. This further work is the need for man to be made whole again; the sins committed by mankind must suffer due punishment. The bruises left by sin need to be healed, cured, made whole. Thus it is seen that the work of atonement is not one single act. It is a scheme, a series of acts, and a process which finally secures the regeneration of the condemned race. And this will be completed when the race is brought back to righteousness, perfection, and thus into perfect harmony with God. To effect this latter aspect of atonement work, Jesus suffered for three; and a half years. - Heb. 13:10-13.

The death of Jesus as the ransom for man, brought back, redeemed, that which was lost, namely *life, or* the right to life, forfeited through the transgression of Adam. Jesus by his death a death on he cross-purchased for both Jew and Gentile the right to life. In harmony with this Jesus on one occasion very concisely stated why he hid come: "I am come that they might have *life* and 'have it more abundantly." This is why the Apostle so definitely declared: "There *shall be a resurrection* from the dead." But the Scriptures reveal this principle, further to and yet a corollary of the truth of the ransom of mankind, that all wrong, offenses committed, and all transgressions, must be punished. This stands whether done with knowledge or ignorantly, deserving of many or few stripes. Jesus through his sufferings, stripes, bore theses for men. The words in Luke 12:47, 48, although referring to a specific class during the present dispensation and of to the world of mankind generally set forth this principle. It is as a confirmation of this divine rule only, that the words are cited in this connection.

SUFFERINGS ADDITIONAL TO JESUS' DEATH THEIR EFFECT

Let us notice the language of Scripture confirming this same truth "Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he, was bruised [humbled, oppressed] for our iniquities [wrongdoing] -- the chastisement of our peace was upon him; and with his stripes [pain, suffering] we are healed [made whole]." (Isa. 53:4-5.) He suffered, endured chastisement for us for our transgressions.

The punishment for man's perversity, wrong-doing, was laid upon *him*. *He* bore (lifted, removed the burden of) our griefs. *He* carried *our* sorrows. Jesus, who knew no sin, who was perfect, "holy, harmless, undefiled any separate from sinners," suffered

for the sins of others. Thus writes the Apostle Peter -"Who our sins himself bare up in his body unto [not "on," as in the A. V.] the tree." (1 Pet. 2:24, *Rotherham*.) From Jordan, therefore, *unto* 'and culminating in the cruel death of the cross, he suffered the punishment for our *sins* -- *unto* the cross (tree). This is the clear meaning of the words- of Isaiah; and Peter further affirms: He "suffered for sins, the just *for* the unjust, that he might bring us to God." (1 Pet. 3:18.) See further, 1 Peter 2:20-25, where this prophecy of Isaiah is quoted, and its truth applied.

There is the view held by some that the passage in Isaiah 53 is to be understood as applicable only to the house of Israel, under the bondage and penalty of the Law; that it is not to be viewed as comprehending the broad and far-reaching effect of the "Suffering Servant's" work and experiences upon all of sin cursed humanity. But when all aspects of the Divine Plan are taken into consideration, and more especially as we note the use and application of the truths of these prophetic words by the inspired writers of the New Testament, there can be little doubt that the broad, comprehensive picture is to be seen and applied.

THE VALUE OF THE SUFFERINGS OF THE ANOINTED

Was there then *merit* in the sufferings of Jesus, as well as in his death? The meaning of the words of Scripture cited foregoing leaves no doubt that there was, and that there must have been., The result of the sufferings and punishment he bore, reacts to the benefit of those guilty on account of sins committed by them in consequence of their inherent, sinful condition before God -- the whole race of mankind. Jesus was righteous and did righteously. He suffered and bore punishment that properly should have fallen upon sinful mankind. His suffering, therefore, was of a vicarious nature in the sinner's place.

It; is in the writings of the Apostle Peter particularly that we find this aspect of Christ's sufferings explained and set forth. Further, the Apostle clearly points out the privilege that is given to some - the "elect according to the foreknowledge of God (1 Pet. 1:2) the true Church of this dispensation of grace -- to follow the Lord Jesus, and in this respect identifies the experiences of the Church with her Lord. In the second chapter of his first epistle, 1 Pet. 2:19, he writes: "For this is thankworthy [to God], if a man for conscience toward God endure grief, suffering wrongfully." And again, 1 Pet. 2:21, 22 - "*For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow in his steps. Who did no sin, neither was guile, found in his mouth.*" Then he proceeds to quote from this very prophecy of Isaiah 53. That is our example, and sets forth the character, the nature, and the beneficial effect for others, of these divinely appointed sufferings.] The Apostle makes it clear that the essence of the sufferings is that they are undeserved, endured for doing that which is right for which one should not suffer at all.

Thus it is shown that the sufferings which God has ordained for The Christ and for which there is a set purpose and use by him, are *undeserved, unmerited*. In this they are thankworthy; these are wellpleasing unto him. Moreover, the Word states that in *this*, Jesus left us an *example* that we should *follow* in his steps.

- *Contributed. - Eng.*

(to be continued)

Recently Deceased

Sister Emily Allbon, (London, Eng. - (March).
Sister Emory Cash, Bloomfield, N. J. - (April).
Brother Alfred B. Chamness, Pueblo, Colo. - (March),
Brother Buell Eckertk Coldwater, Mich. - (April).

The Prayer of Faith -- A Suggestion

WHILE READING the *Diaglott* it was noticed that the word translated "sick" in James 5:14 was *astheneo*, a word derived from *a-sthenes*, meaning without strength (*a*, without; *sthenos*, strength). From this is derived *asthenia*, a word much used in medicine. From my knowledge of medicine I knew that a person might be asthenic without being diseased or sick, so I looked up the word rendered sick in the 15th verse, and this I found to be *kamno*, a word which occurs only three times, and means, "to labor, suffer from fatigue." The two other passages are Hebrews 12:3 and Revelation 2:3, which Young's translation renders as follows: "For consider him who endured such gainsaying from the sinners to himself, that ye may not be wearied [*kamno*] in your souls-being faint" (Heb. 12:3). "And thou didst bear and hast endurance and because of my name hast toiled and not been weary [*kamno*]" (Rev. 2:3). These passages would indicate that it was the weary and weak in faith who was told to call for the elders and not the one suffering from disease. There are other words which mean sick, such as *nosos*, meaning sickness, unsoundness, disease; *echo kakos*, meaning to be ill.

These two words are never used to denote moral or spiritual sickness, while *asthenos* in its various forms is so used, and while it is frequently rendered sick in the common version, it is never rendered sick in Young's translation, and the Revised Version has the number of times reduced.

There are three words rendered "healed," viz., (1) *therapeuo*, meaning to attend to, heal, cure; *sozo*, to make sound or whole; *iaomai*, meaning to heal. This last word is the one used by James, and has also the significance of saved, as the following passage (Matt. 13:15) will show: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal [*iaomai*] them." (See also Acts 28:27, 28.) Luke 4:18: "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal [*iaomai*] the broken-hearted, to preach deliverance to the captives, recovering of sight to the blind, to set at liberty them that are bruised." John 12:40: "He has blinded their eyes and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal [*iaomai*] them." Acts 10:38: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing [*iaomai*] all that were oppressed of the devil." 1 Pet. 2:24: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed [*iaomai*]."

These passages can be applied only in a moral or spiritual sense, while *therapeuo* is never applied in such a sense but always relates to a cure of a physical disease.

As examples of the use of *astheneo*, note the following: Matt. 8:17: "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities [*astheneia*], and bare our sicknesses [*nosos*]." Matt. 26:41: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak [*astheneia*]." Rom. 4:19: "And being not weak [*astheneo*] in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb." Rom. 5:6: "For when we were yet without strength [*asthenes*], in due time Christ died for the ungodly." Rom. 6:19: "I speak after the manner of men, because of the infirmity [*astheneia*] of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members

servants to righteousness unto holiness." Rom. 8:3: "For what the law could not do in that it was weak [*astheneo*] through the flesh, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." Rom. 8:26: "Likewise the Spirit also helpeth our infirmities [*astheneia*]: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. 14:1, 2: "Him that is weak [*astheneo*] in faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak [*astheneo*], eateth herbs." 1 Cor. 8:11, 12: "And through thy knowledge shall the weak [*astheneo*] brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak [*asthenes*] conscience, ye sin against Christ." Heb. 4:15: "For we have not an high priest which cannot be touched with a feeling of our infirmities [*asthenia*]; but was in all points tempted like as we are, yet without sin."

Nosos is the word most commonly used to denote sickness or disease and occurs in the same verse in contrast to *astheneia*, viz., Matt. 8:17: "That it might be fulfilled which was spoken by Esaias, the prophet, saying, Himself took our infirmities [*astheneia*], and bare our sicknesses [*nosos*]."

From the foregoing it is concluded that James referred to Christians who had become weak in faith, or to use a common expression, had "backslidden." This is indicated in verse 16, the word "faults" being translated from *paraptoma*, meaning a falling away.

The following is a more literal translation of James 5:14-16: *'Is any weak among you, let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the wearied one. And the Lord shall raise him up, and though he have committed sins they shall be forgiven him. Confess your fallings away one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.'*

- J. E. Taylor, M.D. (1907)

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- Bible Students Monthly. - Eng.

Benjamin Wilson and the Emphatic Diaglott

By LEILA E. WHITEHEAD, Oregon, Illinois

On two different occasions, I have been asked where Benjamin Wilson received the education that enabled him to write the Emphatic Diaglott. I will tell it to you as it was told to me.

My father's people, the Whiteheads, and my mother's people, the Wilson's lived in the same neighborhood in Halifax, England. My father's oldest sister, Aunt Grace, married Uncle John Wilson. John and Benjamin were the first of the Wilson family to come to the United States; they settled in- Geneva, Illinois. Another sister of my father, who came much later, lived with us for several years. It was from her and from my Grandfather Wilson that I learned these facts.

My maternal Great-grandfather Wilson was a well-educated man and scholar. He was poor and, could not afford to send his sons to private schools-public schools being unknown. His own education was far superior to that of many of the instructors in private schools. So, he formed a school in his own home for his sons, Daniel, John, Joseph, James (my grandfather), and Benjamin, and for any of the neighborhood children who - cared to come. This school met every evening because Great-grandfather worked in the daytime, and the boys were apprenticed to, some trade. I imagine this school was rather weary work for the little fellows sometimes.

As the boys grew older, the Bible became a part . of their study-Great grandfather being a Bible student and a Baptist. It was not long before they studied themselves out' of the Baptist Church into the Christian Church, on the subject of baptism for the remission of sins. Then the power of the resurrection of Jesus Christ and what it meant led to an understanding of the mortal nature of man and the need for a resurrection. Christ's return and the establishment of the Kingdom on earth turned them back to the Abrahamic promises.

Great-grandmother Wilson was a remarkable woman, a counselor and advisor to the neighborhood, and an able helpmate to her husband.

So the boys were trained students, and their student habits remained with them through life; and they, in turn, passed the same on to their children.

Sister Alena Ellis of Waterloo, Iowa, has in her possession an article written by William H. Wilson, Joseph Wilson's son. As a lad, in his teens, he was apprenticed to Benjamin at the time that' the Diaglott was being written. He told of the difficulties of the publishing task, and it is a very interesting article.

These folks from Halifax, Englandthe Wilson, Underwoods, Appleyards, Shaws, Boices, Buttons, Sutcliffs, Shepards, and others-formed two early churches in Illinois-one at Geneva, and one at Northfield.

- The Restitution Herald.

What This Convention "Is Not" and "Is"

[At the request of the Cicero Ecclesia the following Open Letter is published, announcing the June 29th through July 6th Unity Convention. The impression has gone out that this convention is sponsored by the *Pastoral Bible Institute*. Instead, all credit should go to the Cicero, brethren who are acting under the direction of the Unity Convention of last year. - *Pastoral Bible Institute*.]

Dear Brethren:

"And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." - Exodus 14:15.

Amid adverse criticism and anxious fears of many brethren for the welfare of the 1952 Unity Convention, the words of our text are a comfort to the Cicero Ecclesia, "Go forward."

At the time these words were uttered, the children of Israel were just beginning to breathe the air of freedom after many years of bondage. But now they were in a most difficult position -- Pharaoh's army to the rear, and before them the Red Sea. With fearful hearts they murmured to Moses. Yet in this seemingly impossible position, the word of God to Moses was, "Go forward."

The Cicero Ecclesia stands, as it were, in the same position with the planning of the 1952 Unity Convention. We cannot go back, and yet past experience seems to tell us it is impossible to overcome the insurmountable difficulties that face us in this undertaking.

We stand at this point with the firm conviction that we are serving God by serving our brethren. His words echo in, our hearts, "Go forward" -- leaving the seemingly impossible problems in God's hands.

We are confident that "Where the spirit of the Lord is, there is liberty." This spirit of the Lord, as it enters the heart, purifies the nature, lingers with him who judges not his brother, inspires him who tramples egotism under foot, embraces; him who frowns upon the habits of criticism, condemnation, and the personalizing of evil, and crowns him with power from on high who loves God and his brother with true affection, loyalty, and sincerity.

The liberty which "the spirit of the Lord" includes and begets knows no taint of personal ambition for place or power, no enslaving jealousy, hatred, or resentment, which is but evil for evil, wrong for wrong, or error sent back in its kind in act or thought, instead of error destroyed through the sending back of its opposites -- goodness, kindness, and mercy.

The liberal brother accords to all men the, same privileges of thought and action that he contends for as the essential; liberties and rights of his own, and is judicious and tolerant, yet clear and sure in the way of truth.

The challenge is: Can you, my brother, as an, individual, "go forward"? Can you share with us the confidence that we can fellowship with spiritual edification for one week in the bond of the shed blood of Christ?

WHAT THIS CONVENTION IS NOT

1. It is NOT arranged with the idea of uniting dissenting groups. Such a hope; while it is laudable, is not justified at this time. No "man" Organization is planned; there are too many now.
2. It is NOT for the purpose of providing a sounding board for exponents of diverse views to air them from the platform. The brethren generally are quite familiar with the respective teachings of various groups.
3. It is NOT under the auspices of the service organizations. It is solely under the jurisdiction of the Cicero Ecclesia, a group of young consecrated brethren, or shall we say, "a new generation of Bible Students," who are anxious for the prosperity of Zion.
4. It is NOT for the purpose of espousing one group's particular religious persuasions.

WHAT THIS CONVENTION IS.

1. It IS arranged in the sincere conviction that Christians can fellowship together in the Bond of Jesus Christ alone.
2. It IS arranged (God willing) to disprove the so generally accepted teaching that Christians cannot fellowship unless they mutually subscribe to a list of teachings drawn up by fallible human beings, no matter how honest and sincere.
3. It IS arranged to provide a week of fellowship, amid the surroundings of God's nature, to draw us all closer to Him, as well as to each other.
4. It IS arranged to prove that we, who call ourselves "truth people, have more in common that unites us than divides.
5. It IS arranged to thus visibly manifest to our Heavenly Father and to our blessed Master our desire to "do good unto all especially unto them who are of the household of faith."
6. It IS arranged to demonstrate to one another the real attitude of our hearts.
7. It IS arranged by the Cicero Ecclesia because of their love for God's people everywhere; a love which constrains them to press courageously on in any work for the blessing of their brethren in this Way.

We have contracted what we believe to be the "ideal" convention spot: Hotel Macatawa, Macatawa, Michigan (near Holland). It has the facilities for a restful and comfortable week, thus enabling us to better gain the spiritual blessing. A full descriptive folder and reservation card will be sent upon request.

If you cannot attend, we earnestly solicit your prayers that the Lord, will bless His people gathered at Macatawa with a larger measure of the spirit of His dear Son, to the end that they may all be edified by their association together, and thus reveal their love for one another. We ask that you pray for us as we continue in this privilege of service for the success of this -- YOUR -- convention:

Your brethren in the bonds of Jesus Christ,
BEREAN BIBLE STUDENTS
Post Office Box 125
Cicero 50, Illinois.

Encouraging Messages

Dear Brethren in Christ:

Greetings of Christian love in His Name.

A short time ago I wrote you requesting some literature for distribution among my, neighbors, but do not remember of mentioning the circumstance that prompted my request. But I find I have one more booklet, "Our Lord's Return, Comfort for the Bereaved." In it you stated that you had "The Divine Plan of the Ages." . . . But I don't know the date of this offer. So if they are still available, please send two copies. I gave what I had to a dear little discouraged woman, living in a cabin next door to me, and she told the friends with whom she meets in a little church near me. They came out of the Baptist Church some time ago, and she asked me if I would be willing for some of them to come to my cabin for a little Bible study, as I have not been able to go any place since being struck by an auto over a year ago. Naturally I wondered if it might be a trick of the Adversary to get me to look back to Babylon from which I had come out 50 years ago. But after much prayerful thought, asking the Lord's guidance, I told them they would be welcome to study the Lord's Word here. So they have come (about 6 or 7) two Sunday afternoons, and we had a lovely study. They seem to have the real spirit of the early -Christians who met from house to house with the Apostles. They say they do, not believe in any denomination-much as Pastor Russell taught. Well, I do not want to be tedious, but I had not told them of present truth and so felt guilty until last Sunday they asked me to what church I belonged, which opened an opportunity to witness to the beautiful truth. I told them I could not tell them in a few words what it had taken me 50 years to learn, but they said they would come back next Sunday and talk of the Divine Plan of the Ages. It is with great humility and fear and trembling that I look forward to this. (1 Cor. 2:1-4; 1:30, Biblical Comments.) It is a long story and a real test to know and to do God's will. But it seems of the Lord's leading. Please pray for me that I may give a faithful witness. (James 1:2-5.) That is why I am anxious for the literature to give to them. They seem very sincere. The Lord blesses and guide us all.

With Christian love and prayers,

By Grace Divine,

Your sister in the One Hope,

A. C. -- Wash.

Dear Brethren:

I have enjoyed another year of the helpful ministry of the "Herald," and the time has come to renew my subscription so I enclose herewith one dollar by money order for that purpose.

I am deeply thankful for the blessings received over the years through your ministry of the printed page and I feel that God has indeed guided and sustained your work in his vineyard.

The February issue is of an especially high standard and cannot fail to commend itself to every spiritual mind.

The devotional articles of dear Brother Blackburn never fail to refresh the heart with renewed, confidence and dependence upon Christ as our hope and our life -- and all your contributors are, to be commended for the ripened thought and diligent study which they manifest.

May the God of all grace continue to be your Helper and Guide and to bless your labor to his -glory and the strengthening of his redeemed people.

Your brother in Christ,

G. M. -- B. C.