

# THE HERALD OF CHRIST'S KINGDOM

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## The Proclamation of Peace

*"To proclaim the year of Jehovah's Favor."-Isaiah 61:2, ASV.*

AND THERE were shepherds in the same country abiding in the geld, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Savior, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest,

"And on earth Peace to men of good will. Luke 2:8-14, ASV., *Marg.*, and *Rotherham*.

It was the most extraordinary proclamation ever directed to mankind.

It was truly ecumenical-worldwide -- in its application -- "To *all people*," the herald said.

It was completely unselfish. There was in it nothing whatever of solicitation, or return consideration, or of demand or threat. It was all of kindness, of helpfulness; of bestowal, of good will. "*Good tidings of great joy.*"

It promised a Savior -- a savior without limitation, from whatever mankind suffered or feared. "*Fear not.*"

It bore its own evidence of its authenticity. The obvious superiority of its herald to earthly beings or methods stamped it immediately and indubitably as genuine. The herald angel offered a further sign of his prophetic authority: "*Ye shall find a, babe wrapped in swaddling clothes, and lying in a manger.*" It is difficult for a Gentile to realize the shock to Jewish minds and expectations that such an announcement would bring. The Messiah, the anointed Lord sent by Jehovah, to come as a babe born in a stable, cradled in a manger! Impossible! It is so incongruous that the very

thought has been "a stone of stumbling and a rock of offense" to the vast majority of the Babe's own Jewish kinsmen, for nearly two thousand years.

However, it was a sign that the simple Judean shepherds could understand and verify, which they promptly did. Nothing apparently was said to them about the much greater sign -- the birth of the Babe to a virgin, without human father; thus setting aside by divine fiat a previously immutable law of procreation. *This* Sign is as incredible to a modern, scientific and "rationalistic" world, as were the extraordinary outward signs which accompanied his birth, to his contemporaries.

The Proclamation was concluded by a display of "the heavenly host" such as earth had never seen. The language of the Record is such as to place no limit upon the imagination in picturing it. What regiments, what brigades, what armies, what cohorts of angelic calvary were on parade! What iridescent showers of light from their bright uniforms and weapons and decorations! What exquisite music accompanied their assembly

And this brilliant display came to hail Peace and the Prince of Peace; to offer a truce in the age-lasting warfare against Evil which had cost all men their lives; to announce an "acceptable year of Jehovah's Favor" to all "men of good will" (as the three most ancient MSS. record it). "There is no peace, saith my God, to the wicked"-but for "men of good will," God now publishes that he has "devised means that he that is banished be not an outcast from him."

So all men of Good Will celebrate at Christmas the annual Festival of God's Amnesty -- with songs and praise to God and to his Son, and with gifts as each is able in imitation of the Great Gift, particularly where no obligation lies and where no return may be expected.-2 Corinthians 9:15; Luke 14:12-14; Matthew 25:34-40.

"What! Tears before yon Minster Gate,  
Ye blind, ye aged, and ye sore?  
This is your festival of statel  
So get ye in the open door,  
And join my *cry* until it roar  
By every field and mountain-side:  
For such as ye my Savior died!"

- *H. E. Hollister.*

## **The Sufferings of God, of Christ, and of the Church in Giving Us the Truth**

JESUS SAID, "It is the *spirit that* gives life, the flesh profits nothing; the words I have spoken unto to you are spirit and they are life." (John 6:63.) John tells us, "*The spirit is* the truth" (1 John 5:6) while Paul terms it the "Truth as; it is in Jesus." (Eph. 4:21.) That is to say, the declarations of Jesus and the Apostles are an expression of the spirit, which, if we discern and appreciate as we ought and rejoice in sufficiently, will finally get into our hearts and we will, from choice, be actuated by it -- "anointed" and "changed into the same image by the spirit of the Lord." (2 Cor. 3:18.) Then we will have *life*, "for it is the spirit that giveth life.

God is offering us his spirit; it is tendered to us in this Truth, which is a complete expression of it. That is the Truth for which God and Christ and the Church have gladly suffered even unto blood to bring to us. God sets forth his *spirit* as himself; as that which *represents himself*. If we do not find it, we do not find him; if we do not dwell in it, we are not dwelling in him; if we do not love it, how can we say we love him?

During the dark ages the Christian world seemed to have lost all conception of the fact that the infinite, almighty God could suffer. Their leaders taught Plato's immortality of the soul, and Calvin's predestination that some men and some angels were predestined before the foundation of the world to everlasting life and some to eternal torment; and they heard such sermons as Jonathan Edwards', "Sinners in the hands of an angry God," and the "First half hour in Hell." However, many of them had better thoughts concerning Jesus, that he had sympathy, he cared, and "he flew to our relief." This is all indeed very true, as *Leeser* renders Proverbs 8:22, 30, 31: "Jehovah created me in the beginning of his way; the first of his works of old. Then was I near him as one brought up with him [a workman], and I was daily his delight, rejoicing always before him: rejoicing in the habitable part of his earth and my delights were with the sons of men."

The Apostle Paul expresses this beautifully in his letter to the Philippians: "Let this mind be in you which was also in Christ Jesus who being in the form of God, meditated not a usurpation to be equal with God, but made himself of no reputation and took upon himself the form of a slave and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross", thus becoming "sin for us, . . . that we might be made the righteousness of God in him." (Phil. 2:5-8; 2 Cor. 5:21.) But the fact is, the Logos was in preparation for his work from the foundation of the world -- "the Lamb slain from the foundation of the world." - Rev. 13:8.

"Honor upholds the humble" is stated in Proverbs. So the Logos was highly honored, for "without him was not anything made that was made." He was kept preoccupied with responsibilities; for God's Plan required a Redeemer. He commissioned him, sent him into the world, held his hand. (Isa. 42:1-7.) God even gave him his words, selected each of his Apostles. But when he was nailed to the accursed tree, God was obliged to do that which he knew would break the heart of his only begotten Son -- forsake him in his agony, causing him to cry out, "My God, my God, why hast thou forsaken me?" But after three days and three nights he raised him from the dead and highly exalted him above all who are in the heavenlies, that he might fill or complete them all. - Eph. 4:10.

All of God's dealings with man, the outline" of which is given in the Bible, placing him under the law, of sin and death, the permission of sin and evil, using the Patriarchs and the twelve tribes of Israel for demonstration purposes, the Ransom, the call and discipline of the Church, restitution --

all are for the sole purpose of revealing divine love, love as it is in God to all his intelligent creatures, with the end in view that all by beholding the transcendent glory of God may be transformed into his image, having his law within their hearts. To this end man and all intelligent creatures were created in the likeness of God, with moral faculties capable of appreciating all the graces of his love when manifested before them. - Gen. 5:1.

Now since we were not eye-witnesses of our Lord's experiences, all this information must come to us through testimony from credible witnesses. The sincerity of the witness is demonstrated by his willingness to suffer for the Truth. If the witnesses of -the resurrection of Christ had been highly rewarded *in this life for* giving their testimony, who could have believed such a marvelous thing as they reported? But when, on the contrary, those twelve men could expect only suffering and death, which they all did receive, how can we doubt them?

God has suffered most of all; "In *all our* afflictions he is afflicted." - Isa. 63:9; Rom. 5:7.

The story of Abraham offering as a burnt sacrifice his son Isaac, the son of his love, the *center* of all his hopes and the *promises*, is a vivid picture of God's suffering for us. Abraham suffered only three days offering up his son; but God suffered *not* three days or three years, but more than *three ages* in preparing and carrying out his gracious Plan for us. However, he could not show, all the riches of his wonderful love in his dealings with Jesus, for he was without sin, and there was no opportunity to manifest mercy, nor, forgiveness, nor forbearance, nor many other elements of that love that suffers long and is kind. But 'in providing Christ, the second Adam, with a bride, an helpmeet, the second Eve, otherwise called his Body (144,000, which were to be made up of 12,000 selected from each of the twelve tribes of Israel; but because of unbelief many of the branches of the olive tree were broken off and wild olive branches from the Gentiles -- we, a cross-section of fallen humanity! -- were grafted in to complete the quota of each of the twelve tribes, in completing each of us an image of his Son and seating us together with Christ in the heavenlies), he will have manifested the exceeding riches of his wonderful love. -Rev. 7:4; Rom. 11:17.

What an encouragement all this will be to the billions who in future ages will be groping their way toward an exact knowledge of God and eternal life! "For this is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." (John 17:3.) In thus blessing the Church outstandingly, he is preparing an instrument, an agency for blessing all. - Isa. 49:18, *Leeser*; Eph. 2:6.

Just think of this: A God who is eight times holy! (The Sinaitic MS. and several others in recording Revelation 4:8 repeat the word "holy" eight times to express the degree of his holiness.) Think of his giving over into the hands of sinful men the Son of his love to be spit upon, mocked with a crown of thorns, beaten, and nailed to the accursed tree, made a curse for us! For what purpose? So he could be just and the justifier of him that believeth in Christ Jesus, and so he can humble himself *yet more* to *associate* with such vile creatures as we were, piling blessings on top of blessings, that the eyes of our understanding may be opened as we behold his marvelous goodness, and we finally open our hearts, until he can give us the *choicest* gift the infinite God can bestow, his *spirit*, his joys! "Thou shalt make them drink of the river of thy pleasures." "In thy presence there is *fulness* of joy; at thy right hand there are pleasures forevermore.

All true confessors have been imitators. of God, gladly willing to suffer for the Truth. Jesus said: "My soul is exceeding sorrowful, even unto death." "And being in agony he prayed more earnestly, and his sweat became as it were great drops of blood falling down to the ground."

The Apostles, Prophets, and many others sealed their testimony with their blood. Tertullian, of the Fourth Century, wrote: "The blood of the martyrs is the seed of the Church."

"Unto you also it is graciously given on behalf of Christ, not only to believe into him, but also to suffer on his behalf." (Phil. 1:29.); Jesus said: "He who would save his life will lose it." We save our life, in the sense which Jesus means here, when we fail to deny ourselves and submit our will to God, and die to our own opinions, plans, and ways.

In Amos 5:18 we read: "Ho! to you who desire the day, of the Lord!" Now I would ask: Who desires the day of the Lord more than Bible Students? Now, listen! "What good to you is the day of the Lord? ... The day of the Lord is darkness and not light; as if one did flee from a lion and a bear met him, or went into the house and leaned against the wall and a serpent bit him." (Amos 5:18.) We flee from the lion when I we do not die in the Lord; but the bear, the same requirement for life, will meet us, and in that day we will find ourselves, relegated to the Great Company. (Rev. 7.) And if we should not then discern God's spirit, appreciate it, and rejoice in it until it gets into our hearts and we, from choice, be actuated by it, we would indeed lose our lives, as Jesus has said; the dear, the serpent (mind of flesh, enmity to God - Rom. 8:6, 7) would destroy us.

It is evident that this awful cost of life and suffering borne by God, by Christ, and by confessors, is a matter that will affect the entire universe of intelligent creatures. "We are made a spectacle to angels and to men." (1 Cor. 4:9.) The complete history of all this will be accessible to all throughout the ages of eternity, or Jesus said: "There is nothing covered but shall be revealed, nor hid that shall not be made known."- Luke 12:2.

During these 6,000 years, sin and evil have been permitted to completely exploit themselves, and by using that as a foil, a background, all the graces of divine love have been fully demonstrated. This little planet, the earth, is being used as a demonstration field, and sin and evil will not be allowed to arise a second time.

The burnt sacrifice is a clear picture of the sufferings of Christ and the Church. Most other sacrifices were obligatory, but the burnt sacrifice was a voluntary offering. (Lev. 1:3.) The head, representing Jesus, was the first placed upon the altar; then, after washing the inward and legs, they, with all other parts, representing the Church, were also placed upon the altar just so, Christ and the Church have been willing sacrifices. Jesus said: "I delight to do thy will, O my God: yea, thy law is within my heart." So also the Church: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then we all dead, and that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again." (2 Cor. 5:14.) This was called a burnt sacrifice because of its burning all night. - Lev. 6:9.

So Christ and his Church suffered from the time of their anointing until their death, for we who live are always delivered) up unto *death* for Jesus' sake, that the *life* also of Jesus might be made manifest in our mortal flesh. (2 Cor. 4:11.) Therefore, be ye also imitators of God as dear children, and walk in love, as Christ also loved us and gave himself up for us an offering and a sweet smelling sacrifice unto God. - Eph. 5:1.

The burnt sacrifice is always described as a sweet smelling odor unto God. Now unto him who is able to do exceeding abundantly above all we ask or think, according to the power of his glory, that worketh in us, even to filling us with all the *fulness* of *God*; unto him be the glory in the Church and in Christ Jesus throughout all the generations of the age of the ages. Amen.

- J. L. Emery - (Aged 93.)

## The Crucified Life

[The following address is published, believing it ill be of much blessing to, our readers.]

*Read 2 Corinthians 4:1-10.*

IN THE preparation of the address for this afternoon, we have felt that a foreword may well be in order, thereby preparing the mind for the reception of that which is to follow. In the history of the Church, there never has been a time in which the man of God has required "the whole armor of God" more than he does today. In all countries there is a general code of conduct which is far from the Scriptural code. Lack of reverence for God; selfishness and greed; egotism; the breakdown of home life, with its consequent delinquency in not only youth, but also in a generation which has forsaken the code of morals in which it was brought up; the indifference to spiritual things; the weakness of the marriage tie -these and many other things point to a decadence of the moral status of social conditions.

The effect which is produced by this condition is widespread. It has even worked its way into the lives of some who are professedly followers of him who said, "He that taketh not his cross, and followeth after me, is not worthy of me." To these the "old things" are not "passed away"; all things are not become new. To these the words of John are of more than passing interest: "The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." *Abideth forever! Surely* the Epistles of Paul, Peter, and John indicate clearly to us the requirements which must be met if we are to abide "for ever."

### THE RESULTS OF BEING "IN CHRIST"

Now, the Apostle Paul says that *"If any man be in Christ, he is a new creature."* To be "in Christ" means to live in him; 'to have his spirit; to live as he lived, in meekness and humility and obedience to, the Father's will and his commandments; to seek his counsel and guidance in all things; to seek his help for every burden; to find, in the riches of his grace, that he, and he alone, can "supply all our need." By so living one gets a new vision, a new outlook, a new faith, a new hope, a new fortitude, a new fervor, and yes, a new peace, the "peace that passeth all understanding."

Our path is no easy one. But through valleys of uncertainty, through the waters of affliction and trial, through the mists of fears and doubts-through all these things there shines the glory of God's unfailing promise, "Fear not, for I am with thee." And so, as we go in faith and confidence, "seeking those things which are above," as in a larger faith and fuller vision we set aside every besetment and hindrance to the things which count, may we do so with glad and thankful hearts for all the love and grace revealed in and through him who gave all, all, for us.

In Hebrews 12:14 we read, "Follow peace with all men, and holiness, without which no man shall see the Lord. It is a sad fact that many who profess to know the Lord are far from accepting the Gospel truth of "holiness." Some will quote Romans 7:19: "The good that I would, I do not: but the evil which I would not, that I do." They do not move up into the, 8th chapter, here we read, "There is, therefore, now no condemnation to them which are in Christ Jesus, . . . *who walk not after the flesh, but after the spirit.*"

## VICTORIOUS CHRISTIANS

May our eyes be fully opened to the fact that the prize is *to the overcomer*. We read: "To him that overcometh will I grant to sit with me in my throne, . . ." One has written: "If a man is going to be a Christian he should be a strong one. The Church has suffered more from weak Christians than from wicked ones." In peril God's forces begin to melt. These Christians grow fearful or self-indulgent. What is he saying to us today? He tells us that the battles are to be won by the few. Let us make up our minds that we shall be of that victorious few. Yes, by God's grace and at all costs we will.

Of all the great Christian letter writers, the Apostle Paul holds the place of supremacy. Second to none in the intensity of love and desire concerning those to whom he wrote, he displays in his epistles a depth of understanding and an unshakable purpose in his regard for his brethren, many of whom were opposed to him and sought by various means to minimize his labors. Among these were some attached to the Church at Corinth; and one notes that in Paul's letters, there are none in which he reveals so much pain and sorrow as he does in the two which he sent to the brethren at that city. Those two letters held a measure of commendation; they held warnings to the unwary; they held words of admonition and exhortation which were wrung from a heart of love, a heart that was eager to see the reasonable fruits of his labors on their behalf.

From the depths of grief to the heights of an unutterably sublime confidence and joy, this man of God speaks as his heart dictates, all to one purpose: "I seek not yours, but you." He wants to see "*victorious* Christians." He wants to see a "*practical* Christianity," one in which the spirit of love is the controlling factor or element. And so he says, "We use great plainness of speech." Now, plainness of speech in which there has been a measure of condemnation, has never been, nor is it likely to be, very acceptable. It is liable to touch a sore spot. In other words, it may cause an unpleasant reaction. The doctor, however, does not hesitate to use unpalatable means whereby to effect a cure; and so it is in the spiritual realm: the cure will justify the means. All through those two letters we find the presence of a great anxiety, and a hope that those to whom he wrote would realize what the result would be if his words fell on deaf ears; a hope that as a body of believers they would "set their house in order" and *concentrate* on the one essential thing, the "bringing into captivity every thought to the obedience of Christ."

Only a man like Paul, only a man with a conviction as deep as it was sincere, could have dared to speak as he did. What effect his words may have had, we do not know. But we do know that the faults which he desired to correct are not peculiar to the early Church. We note *in our day* an increasing call (even from the nominal Church pulpits) for a "Christian life" *untrammelled by compromise* with the world, the flesh, and the Adversary. It is realized by many that a "Christianity without a cross" is not of Christ or of his Apostles; and it is good to see that even at this late hour there are men and women who do not hesitate to put first things first, and in so doing warn others, lest they fall short of the promised "reward." In Hebrews 2:1-3 we read: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?"

Twenty-five years or so previous to Paul's first letter to the Church at Corinth, he had been named a "chosen vessel." We read that "straightway *he preached Christ*." Through the long years of toil and care, the record of his labors proves to us much of that which is possible when one's heart and mind are *fully bent* toward a "Christ-filled" life. In his letter to Timothy he tells of a time "when they will not endure sound doctrine," and the aged Apostle is writing his last letter, a letter in

which he appears to sense the end of his work here. In that short letter the name of Jesus Christ is noted 15 or 16 times. This would be to him a joy, for that is the Name Which to Paul was above every other name.

### **"IF I HAD ONLY ONE DISCOURSE TO GIVE"**

In the religious section of many libraries we may find a book of sermons and addresses bearing the title, "If I Had Only One Sermon to Preach."

Years ago a certain publisher got the idea of writing to about twenty-five outstanding preachers, asking each of them to write just one sermon, and to write it with the idea that they would preach about what they considered the most important text and message for their congregations to hear. In other words, they were to imagine that they would have only one opportunity to preach just one sermon, and they were to use it to speak on the most important of all messages which they might ever be called upon to proclaim. Naturally, such a collection of sermons contains quite a number of different ideas as to what constitutes the most important message of all, and incidentally, there are, no doubt, many and somewhat confusing deductions therein. It is not our thought to enter here into a criticism of the various seasonings and conclusions arrived at in the book of sermons. No doubt, on the whole, these would serve some good purpose; hence would not be useless.

I feel that for a little while this afternoon I would like to borrow and use the title of the book, and to try, by the aid and blessing of the divine spirit, to speak to you (and to myself) as if I had but one address to give. And I sense at once that this topic presents quite a problem, for there are many things, all of which are important and inseparable to the Christian life, things of unspeakable, relative value to the one who, seeking to obey the Master's words, "Follow thou me," is fighting the good fight of faith. And as one sees the scope of the illimitable themes on which an address or sermon can be based, it seems nearly impossible for one to put into just one message all that he would like to put into it if that were to be the last one. Yet, to the one who has this privilege, to the one who, with a God-given conviction, speaks "the truth in love," to the one who can say with the Apostle, -- "I seek not yours, but you"-the matter may not, after all, be too difficult.

So, as we have taken the many essential things appertaining to our consecration and sanctification into consideration, we may well concentrate them all into one sentence, just a few words used by the Apostle Paul. We find these words in 1 Corinthians 2:2: "I determined not to know any thing among you, save Jesus Christ, and him crucified." That might well have been Paul's text if he had been asked to preach but once. As a matter of fact, this subject seems to have been the theme of every sermon and Epistle that this man of God ever spoke or wrote. As we dwell upon it for a little while, let us silently ask the guidance and the blessing of the holy spirit upon our meditations of this most important, all-embracing theme.

### **THE ONE END OF A CRUCIFIED LIFE**

The average conception of a "Crucified Christ" appears to be that which took place at Calvary. But it is not unreasonable to claim that, in a sense, Calvary was the climax of a crucified life which by its very intensity, by its faithfulness, could have but one end, death. And no man has ever realized more fully than the Apostle Paul that if the followers of our Lord are to follow him "all the way," if they are to share in his glory, they, too, must share in his sufferings; they must, as Peter says, "follow in his steps." He says, "For hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."



The Apostle Paul has no doubts as to the implications of the words "Christ and him crucified"; and so it may be profitable to speak a little on the fuller significance of his words, "I am determined not to know anything among you-, save Jesus Christ, and him crucified." When he speaks of the relationship which exists between our Lord and his followers, and refers to the same in the words, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth *in* me, he says, "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." And yet again, he says, "I die daily," and "They that are Christ's have crucified the flesh with the affections and lusts"; in other words, they are no longer under the sway or influence of the flesh, but, being submissive to the will of God, led and enabled by his spirit, they are no longer subject to the rudiments of this world in so far as they conflict in any way with the purpose and desires of the spirit.

### **"EXAMINE YOURSELVES, WHETHER YE BE IN THE FAITH"**

We do well, therefore, to examine ourselves in regard to our daily words and doings. Many things are, perhaps, not unlawful, not seemingly sinful, and yet, it may be that even in these the pure simplicity of the "life that is hid in Christ" may suffer loss, to some extent at least. For instance: What do we read? Where are our thoughts in unoccupied moments? What is our demeanor toward others in regard to the application of the various elements of love, as we see them in our Lord and also in the 13th chapter of 1 Corinthians? How do the ever-changing innovations, fads, fashions, and the questionable indulgences of our modern life, affect us? For in these things the appeal to the flesh is, and will be, never ceasing. Paul knew the experience; as do we. And he says, in reference to such things, "All things are lawful unto me, but all things are not expedient: *I will not be brought under the power of any.*"

It would seem that present-day trends are toward a "worship" (consciously or unconsciously) of various things which rightly come under the head of "idols." And in this, the law of obedience to the first commandment is broken. How perfectly are our present day conditions described in 2 Timothy 3:1-6 and Revelation 3:14-18: "Having a form of godliness, but denying the power thereof." What an indictment could be preached from those words! For as we look over Christendom, we cannot fail to see that the simplicity of the early 'Church, *its singleness of purpose*, and its refusal to compromise, as is evidenced in the lives of the Lord and his Apostles—these things are now largely outdated. Many are saying of this or that, "What's the harm in it," rather than, "What's the good in it?" "Lovers of pleasures more than lovers of God"; and this is not confined to the ones "outside the camp."

The Word of God leaves no loophole for *a life which compromises with the world*. Its implications are definite and plain. The words of the Lord, as we read them in Deuteronomy 6:5, 6, and corroborated by the Master in Luke 10:27, are, "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.*" No room for compromise in those words; and yet, what do we see today? Professing Christians, men and women, falling down in many of the things which mark the fact that the flesh still holds a swaying power.

*Paul says, "I keep under my body, and bring it into subjection, lest hat by any means, when I have preached to others, I myself should be a castaway."* Yet, men and women are compromising with the world in many things, habits and comportments. Dear friends, it isn't a happy thing to dwell upon, but how often do we see the "beauty of holiness sacrificed to that of the "beauty parlor"? Isn't it *so*? Peter says, "Let your adorning be that of the hidden man of the heart, even the

ornament of a meek and quiet spirit, which is in God's sight of great price." In words like these and the words of Paul, 1 Timothy 2:9, 10, there is much food for thought as we put them side by side with the commandment just referred to, the one which has reference to "other gods," or "idols":

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but which becometh women professing godliness with good works." - 1 Tim. 2:9, 10.

"Thou shalt have no other gods before Me. - Exod. 20:1,3.

"Ye shall not go after other gods, of the gods of the people which are round about you." - Deut. 6:14.

"Little children, keep yourselves from idols." - 1 John 5:21.

We cannot imagine our Lord or his Apostles indulging in many of the things which today are accepted by Christendom as right and proper. A few of these are, smoking, drinking, gambling, the movies, the tempting advertising devices over the radio, etc. To, the feminine mind there are the subtle appeals of pride or vanity. Merchandising is an art which is increasingly adding to the temptations of the unwary. More cigarettes are smoked by women now than by men. They have assumed men's attire: a direct contravention to divine law. (Deut. 22:5.) The sale and *usage* of cosmetics is appalling. And while we may not find any direct reference condemning their usage, we note that in no place is the use of artificial beautifying commended but rather is it condemned or associated with questionable ends. There is a beauty which neither cosmetics nor superficial adornment can produce, that which is reflected from the hearts and minds of those who in the fulness of humility and a sanctified life, have learned that the "beauty of holiness" is indescribably more precious in God's sight than that which, at most, pleases the eye. Of this the poet has said,

"So beauty, armed with virtue, bows the soul  
With a commanding, but a sweet control.

*Surely* such a grace, such a possession, is priceless and far beyond all else. We read that, "Favor is deceitful, and beauty is vain." Our God is not looking for outward beauty; but *he is looking for the inner beauty*, in other words, the fruits and graces of the spirit, and happy are they to whom the words apply, "Out of Zion, the perfection of beauty, God hath shined." - Psa. 50:2.

### **DAILY CRUCIFIXION**

It is not possible to deal with all the interlocking phases of a crucified life in the time at our disposal. And so, we pass on to other thoughts, the crux of which is inseparably entailed in Paul's words, "I am crucified with Christ." In speaking of a crucified Christ in the fuller sense, our thought would not be one of something new, or yet, something with which we are not already acquainted. Rather, would we point to a Christ, "despised and rejected of men; a man of sorrows, and acquainted with grief: . . . wounded for our transgressions, and bruised for our iniquities: oppressed and afflicted"; one who for three and one-half years trod the path of self-abasement; one who sought in all things to do the will of his heavenly Father and, in so doing, learned that this involved *a daily process of crucifixion*, the successful overcoming of all things which could mar his purpose and efforts. His words, "It is finished," and his resurrection, are the climax of a life that in its measure of sanctification is unique in all history.

Such, then, is briefly the copy, the example, that is set before Christ's followers. And Paul says, "If we have been planted together [with him] in the likeness of his death, we shall be also in the likeness of his resurrection." *"In the likeness of his death."* Well might Jesus say, "Strait is the gate, and narrow is the way, which leadeth unto life, and *few there be that find it.*" Yes, the path of consecration has ever been one of testing and trial, one in which there must be much of *self-denial, self-abasement, and restraint*: Peter was tested: three times he denied his Lord and Master, and, later on, the Master asked him, "Lowest thou me? Three times was the question asked, and three times Peter affirmed his declaration of love. Then came the words, "Follow me." Little did Peter know what that entailed. Not long before this had he not boldly said, "I will lay down my life for thy sake." And yet, before the cock crowed he had denied his Master thrice! Does this record of Peter stir up within us any realization of semblance of fact? *any duplication of a lapse of vigilance or faithfulness?* Have we not often sung -- oh, so often,

"All for Jesus! all for Jesus!  
All my being's ransomed pow'rs;  
All my thoughts and words and doings,  
All my days and all my hours.  
All for Jesus! all for Jesus!  
All my days and all my hours.

"Since my eyes were fixed on Jesus,  
*I've lost sight of all beside*  
So enchained my spirit's vision,  
Looking at the crucified.  
*All for Jesus! all for Jesus!*  
*All for Jesus crucified!"*

This has been our song, but how often have we failed to make this *a practical reality?* Have we risen from these defeats and denials, and, like Peter and Paul, caught the vision of the Christ, *his life of crucified fleshly desire* and unswerving purpose and effort? Have we realized that as we were baptized into Christ, even so were we baptized *into his death?* "Know ye not, that so: many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3.) *Do these words mean any more to us than they do to the unbeliever? Do we realize what is the depth of a consecration that is beyond the reach of the Adversary, or does it mean merely a self-satisfied measure of sanctification which, by reason of its shallowness, is rendered vulnerable to the subtle attacks of the Evil One?* These are questions which we do well to consider, and we may well find encouragement in the fact that the Peter who denied his Lord, and the Paul who acknowledged his own imperfections--these men of God were giants in the faith, being made so by a measure of the spirit which in their later years *swept aside ALL but the crucified Christ and their desire to be made like him.* (Phil. 3:8-14; I Peter 1:2-9.) Those" are the words of two of the early Christians, and their words are evidence as to the possibilities and potentialities to which a fully consecrated life may attain. To them the theme of a life which had *one aim and one pattern*, coupled with the *all-absorbing, precious theme of a crucified and risen Christ*, and the privilege of sharing with him in a life in which self is now no more--these things were to them, as they may be to us, an incentive to a fuller, a richer, and more abundant' life. This is proved by their records. What will ours be?

- W. Wainwright.

(To be continued)

## **"Able Ministers of the New Testament"**

*"Who also hath, made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." - 2 Cor. 3:6.*

PRIMARILY, the great Apostle of the Lamb was referring to himself and the other Apostles who were associated with him in the work of the Gospel of Christ. Concerning himself, the Apostle relates that when on the road to Damascus the Lord of glory appeared unto him and revealed to him the fact that he was risen from the dead. After assuring Paul of that fact, the risen Lord said unto him, "Rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee." - Acts 26:16.

St. Paul herein reveals that our sufficiency is of God through Jesus Christ our Lord and, therefore, God hath made us able ministers of the new testament-of the Gospel, a preacher of the good news of Jesus Christ.

In Smith's Dictionary of the Bible we read- that the term "minister" is used in the Authorized Version to describe various officials of a religious and civil character. In the Old Testament it is applied to an attendant upon a person of high rank. For example, we read in Exodus 24:13, "And Moses rose up, and his minister Joshua; and Moses went up into the Mount of God." It is also applied to the attaché of a royal court, where it may be observed he is distinguished from the servant or official of higher rank. This was shown in the case of Solomon.

"Solomon, being of high rank, the Queen of Sheba heard of his fame concerning the name of the Lord and she came to prove him with hard questions, but when she had seen all of Solomon's wisdom and the house that he had built and the meat of his table and the sitting of his servants and the attendance of his ministers and their apparel and his cupbearers and his ascent by which he went up into the house of the Lord, there was no more spirit in her and she said, behold the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard." (1 Kings 10:1-7.) Glorious is the record of the reign of that monarch until the chilling words, "But Solomon- loved many strange women." Thus his heart was turned aside, and the cup of delight which had been raised to his lips was dashed to the ground, and the disappointed heart cried out, "I have seen all the works that are done under the sun; 'and, behold, all is vanity and vexation of spirit." - Eccles. 1:2, 14.

Again we note in Isaiah 61:6 the term minister is applied to the priest: "But ye shall be named the priests of the Lord; men shall call you the ministers of our God." The name Aaron means "very high." He stood supreme as the high priest, very high above his own house as well as exalted above the people, and he ministered unto them.

Coming over to the New Testament we find three terms, each with its distinctive meaning. "The first term answers most nearly to the Hebrew (*Sharath*) and is usually employed in the Septuagint as its equivalent." It signifies a subordinate public administrator and is so employed by St. Paul in Romans 13:6": "For this cause pay ye tribute also: for they are God's minister attending continually upon this very, thing."

The second term differs from the two others in that it contains the idea of actual and personal attendance upon a superior minister. This is revealed to us in Luke 5:20: "And he [Jesus] closed

the book, and gave it again to the minister, and sat down. And the eyes of all the that were in the synagogue were fastened on him." How truly superior was this Son of God to him whose duty it was to open and close the building, to produce and replace the books employed in the service, and to wait on the officiating priest or teacher.

### **JESUS THE GREAT INSTRUCTOR**

"Nicodemus, a ruler of the Jews.... came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." - John 3:2.

In Colossians 1:15-19 St. Paul clearly reveals to us the even superiorities of this high ranking minister or teacher of God. This glorious High Priest "came not to be ministered unto, but to minister."

Below we give the seven superiorities of this Son of God, as set forth by the Apostle of the Lord:

1. He is the "image of the invisible God."
- 2., He is the firstborn of every creature."
3. "By him were all things created."
4. "All things were created for Him."
- 5.' "He is the head of the Body, the Church."
6. He is the "firstborn from the dead."
7. "That in all things he might have the preeminence, for it pleased the Father that in him should all fulness dwell."

The third term is the one usually employed in relation to the ministry of the Gospel of Jesus Christ, and we note it is so used by the Apostle in our foundation text. Its application is twofold -- in a general sense to indicate ministers of any order, whether superior or inferior, but in a special sense to indicate, an order of inferior ministers, and that is true when we consider the Church of God this side the veil! In other words; we are "sub-rowers, who row under the command of a steersman." (Wm. Smith.) Paul reveals this very clearly in Romans 15:15, 16, saying, "Because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up [or sacrificing] of the Gentiles might be acceptable, being sanctified by the holy spirit." "O, how great is the abundance of Thy goodness, O God, which Thou hast laid up for them that put their trust in Thee."

What marvelous and matchless grace is here! The just One bruised for the unjust; yea, bruised by the hand of infinite justice, in order that we might be brought into the position of sub-rowers or under-priests. Let us who live under this most gracious dispensation of the Gospel of God, "count all things but loss, for the excellency of the knowledge of Christ Jesus our Lord," and not suffer ourselves to be moved away from the hope of the Gospel, demonstrating that we truly believe in the superior excellency of this spirit dispensation by depending on Christ as the superior minister and conforming to his precepts.

Such is the position and unalterable standing of the believer in Christ. To this most glorious and liberating truth let us show that we are Christians, able ministers in deed and in truth, not by endless disputes about trifles and the transport of a blind zeal, but by abounding in those fruits of righteousness which are through Christ, to the praise and glory of God, remembering that we are not sufficient of ourselves, but that our sufficiency is of God. The spirit of God never leads any one to build upon his work as the ground of peace, but only upon the finished work of Christ and the unchangeable Word of God.

We may rest assured that the more simply we rest in these, the more shall we attain unto spiritual enrichment, progressive purification of heart, a steady lifting of ideals, and an increasing measure of the holy spirit, with an ever-expanding cooperation with God and our High Ranking Minister, perfecting unselfishness in all our relations; for "if one member suffer, all the members suffer with it." Hence the effort to sympathize and bless others will react in blessings upon ourselves. In the counsel of God this is his purpose, to give us a part in the Plan of Redemption, which Paul revealed to be as able ministers of his Gospel.

This work of loving ministry he might have committed to others, but in his infinite love he chose to make us under-ministers with Christ, that we might share the blessing, the joy, the spiritual uplifting which results from this unselfish ministry. Every act of self-sacrifice for the blessing of others strengthens and fits us for the higher work and the unshadowed joy to come. This means on our part a definite consecration to the revealed will of God, "not of the letter but of the spirit; for the letter killeth but the spirit giveth life." In other words, if faithfully followed, it becomes the road to victory and the "crown of life."

God is the source of life, light, and joy to the believer in Christ and he bestows grace upon all who seek it of him.

"Blest are the souls that thirst for grace,  
Hunger and long for righteousness;  
They shall be well supplied and fed  
With living streams and living bread."

## **SUFFICIENCY**

St. Paul reveals that our ministry of the new testament is spiritual and glorious, not carnal. Therefore, we are not sufficient of ourselves, "but our sufficiency", is of God." - 2 Cor. 3:5.

This word "sufficiency" embraces the thought of being remade equal to the end proposed, able to meet obligations and requirements. As mere individuals we of ourselves are not competent, by reason of the just condemnation resting upon us, to meet and overcome our problems. We have no power of our own to exercise this God-given privilege; but God, who is rich in mercy; hath made us fit or sufficient to be finder-ministers of the Gospel of his dear Son.

When we consider that magnificent word, "sufficiency," do we fully realize that every need has been supplied through the, power of the Almighty God, by Christ Jesus our Lord and Superior Minister? St. Paul says, "Our God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." (2 Cor. 9:8.) When we realize this truth, we see that our one task and responsibility is to open up our whole being to him, that the fulness of his life may flood us, and I make us more and more like our Redeemer and Head. Thus believing that God lives and works in us and through us, we can by the power of his grace meet every emergency, overcome evil, with good, and render more and more service to our

brethren as able under-ministers of Jesus Christ. In order to do this we need to intensify our thought upon the fact that this power is our only ability to live a life that aims not to be "ministered unto, but to minister" in the midst of a selfish and sensual world.

### **"MINISTERS OF THE NEW TESTAMENT"**

Jesus the Great High Minister of God, knew that the Father was, according to the counsel of his own will, working to a great objective, and it was this knowledge and love which motivated his life on earth from beginning to end. He said unto his disciples, "I am among you as he that serveth." (Luke 22:27.) The spirit which will enable one to live such a life of loving service can be imbibed from his example. By constantly beholding him, we "are changed into the same image from glory to glory, even as by the spirit of the Lord." - 2 Cor. 3:18.

Jehovah desires his children to exercise their reasoning powers. "Come now, and let us reason together, saith the Lord." (Isa. 1: 18.) The study of the Bible will strengthen and elevate the mind as no other study can, but we must beware of deifying reason which is subject to weakness and infirmity; therefore, without the guidance of the holy spirit we shall be liable to wrest the Scriptures or to misinterpret them. When we come to the Bible, we must acknowledge an Authority superior to our intellect, and bow to the Great "I Am," who will make it plain if we come in simplicity and the faith of a little child. By the enlightenment of the holy spirit we gain an understanding of the truths that will make us wise unto salvation.

There are many things that are obscure or difficult of understanding. This is true of the declaration of St. Paul that we have been made "able ministers of the new testament; not of the letter but of the spirit: for the letter killeth, but the spirit giveth life," or, as the margin reads, "quickeneth." In seeking to attain unto the full import or meaning of the Apostle's declaration, Scripture must be compared with Scripture. There must be careful research and prayerful reflection, and such a study will be richly repaid. Upon examination of the context (2 Cor. 3:5) we note that Paul's declaration has no direct application to the world in general now or in the future. He was speaking primarily of himself and fellow Apostles, who were no longer in bondage to the Law but under grace. Speaking representatively, he said, "The commandment which was ordained to life, I found to be unto death." (Rom. 7:10.) Paul was a godly Jew, and he had "lived in all good conscience." With his conversion came new light upon the Law. Then he saw that so far from having kept it, he was condemned by it. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:2.) And "because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, -that the offering up of the Gentiles might be acceptable, being sanctified by the holy spirit." - Rom. 15:15, 16.

Christ's house derives sanctification from its Head and Superior Minister, "for he who sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren." (Heb. 2:11.) They are made partakers of that wondrous call of which Christ is the High Priest or Minister, a priestly family, a spiritual house, builded by God and belonging to the Son of God.

God's Word, the Bible, is one Book, and it bears witness to one God from beginning to end. It testifies to one redemption, and its one great theme is the Person and work of the only begotten Son of God. The Bible falls into two main groups under the caption of the Old and New Testaments. The Old Testament tells the human story; it testifies of God's love for the world, and it reveals his will for his chosen people, Israel, to be a witness for him in the midst of an idolatrous world; it tells of a covenant he made with them which was to be a schoolmaster unto

them, and it reveals their failure in keeping their part of the covenant. It testifies of the will of God that the true Seed of promise should come forth from that chosen nation to be the Savior of his people.

The New Testament records the appearance within the Hebrew nation of that promised Messiah; it tells the wonderful story of his manifestation to Israel, his rejection, his crucifixion, resurrection, and ascension; it tells of Christ's love and will for his Body, the Church, and their glorification with him as "heirs of God and joint-heirs with him"; it testifies of the restoration and blessing of the entire human family.

Continuing our research, we note that according to Professor Young the word, testament, is derived from the, Greek word "*Diatheke*," meaning dispensation or full arrangement; in other words, a dispensation that will bring better results because of having a better foundation. Faithful acceptance of a share in this arrangement will quicken to a new hope of life through Christ Jesus our Lord; and it is this full arrangement of the spirit dispensation that Paul refers to when he declares, "God hath made us able ministers of the new testament [*diatheke*]."

When the Son of God kept the last Passover with his 12 disciples, he closed the door of the law dispensation and opened up a new and living way -- a way to spirit life. The law had effected no deliverance. Instead of proving a remedy for sin, it became its strength, for

"Not all the blood of beasts  
On Jewish altars slain,  
Could give the guilty conscience peace,  
Or wash away the stain.

"But Christ, the heavenly Lamb,  
Takes all our sins away,  
A sacrifice of nobler name  
And richer blood than they."

Professor Strong gives the meaning of the word, testament, as "a devisory will," or in other words, a bequest or testamentary disposition of something. When Jesus was on earth, he expressly declared to his disciples that he would leave many things unrevealed, and he promised this revelation should be complete after the spirit should come. "It shall take things of mine and reveal them unto you." Then when his hour drew near, he breathed upon them his bequest, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you; let not your heart be troubled, neither let it be afraid." (John 1:27.) Thus shall our hearts and minds be kept in perfect peace and we shall be enabled to move on from day to day with firm, steady steps in the path indicated for us by our divine and ever-present Guide.

All Bible students know that there are different interpretations of words by the translators and commentators of the Bible, and this is true of the word testament. Professor Young says that the Greek word "*Diatheke*" is frequently though by no means uniformly translated testament in the Authorized Version. In its Biblical meaning of a compact or agreement between two parties, the word is used improperly of a covenant between God and man. The phrase is evidently used by way of accommodation." To this Dr. William Smith agrees.

It is true that Professor Young reveals that the word covenant is also derived from the same Greek word, "*Diatheke*," meaning arrangement or covenant. Does this militate in any way against Paul's expression in our foundation text, "able ministers of the new testament?" Not at all. When the



Word of God is rightly understood, there will be no tendency for truth to operate against truth. When we read and study the Scriptures that Professor Young has listed under the word *covenant*, it is self-evident that it is an arrangement, or covenant, between two parties -- between God and Israel.

## **COVENANT**

"In the Hebrew, '*Berith*' means primarily 'a cutting' with reference to the custom of cutting or dividing of animals in two and passing between the parts in ratifying a covenant." Read Genesis 15:10-18 and Jeremiah 34:18, 19.

According to the prophecies and promises of God made to his chosen people Israel and to the Church, the Bride of Christ, the division of the meaning of this Greek word is proper and reasonable. We find in the Greek as well as in the English language, words having more than one meaning; for instance, consider our English words, fast and box, which have several meanings. The meaning is brought out by the context, and we must rightly divide and make the proper application.

## **GOD'S COVENANT**

Let us briefly consider some of the Scriptures that have been classified under the word covenant. Every Bible student well knows that the old arrangement or covenant made with Israel could not be termed a full arrangement or covenant. Why not? Because one of the contracting parties promised something that they were not able to carry out. Did they do all that God commanded, all that they vowed to do? Nay -- witness the golden calf, the broken tables, desecrated Sabbaths, the despised and neglected ordinances, the stoned messengers, the rejected and crucified Messiah. These are the evidences of their inability to carry out the righteous demands of a perfect law. Nevertheless, Israel stands forth as the witness of Jehovah's faithfulness, his mercy and his power, not only in the bygone Age, but now, and in the Age to come, when he will make a New Covenant with them based upon a better sacrifice than the blood of bulls and goats.

God's Word is unchangeable and what he has spoken he will do. Full kingdom blessings will come upon regathered Israel and Judah, for "Behold the days come saith the Lord that . . . I will plant them upon their land, and they shall no more be pulled up, out, of their land which I have given them, saith the Lord thy God." (Amos 9:13-15:) In the old covenant, God said, "If ye will," but in the new he says, "I will make a new covenant . . . for this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." - Hebrews 8:8-10.

The relation of Christ to this covenant is as follows: He lived holy, sinless, under the old covenant, and bore for Israel its curse. He was obedient as an Israelite in the land of promise, and will yet perform its gracious promises; for he is the seed of promise, Son of Man, son of Abraham, and son of David, to whom the promises were made. Thus, his sacrifice is the foundation for this New Covenant that God is going to make with the house of Israel when their sins have been taken away. It is termed in the Word of God, "a better covenant," because it is absolutely unconditional, sealed by the precious blood of the Lamb of God. Obedience to the new law covenant will spring from a willing heart and mind. See Hebrews 10:16.

The glorious commission of the Church of God is not a question of great service rendered, nor of might works performed. It is something far more precious to the heart of our Savior. There is

nothing in the saints that appeals more to the heart of Christ, than their affectionate subjection to him as their head. Did he not say in John 14:21: "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." This is not the command of law which only convinces of sin, but it is a new command ", of love that is established upon better promises. Our blessed Lord, in closing his commission to his disciples, said, "Ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in Jerusalem, until ye be endued with power from on high." This promise was fulfilled, this power was communicated on the day of Pentecost, when the holy spirit came down from the ascended and glorified Savior to qualify his servants for the glorious work for which he had called them.

May the God of all grace make us conscious of our privileges and obligations to him, and to our great Head, and to our brethren, helping us always to act, think, and speak as Christians. There is much need of this ministry of comfort and the bearing of one another's burdens. Paul, the under-minister of Jesus Christ, says, "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4:32.) May the Lord give us grace to apply our hearts seriously and earnestly to these things as able ministers of his Gospel.

"The task Thy wisdom bath assigned  
O let me cheerfully fulfill;  
In all my works Thy presence find,  
And prove Thy good and perfect will."

- *T. G. Smith.*

## **Early Pioneers for Truth** **The Emphatic Diaglott Translation**

**Benjamin Wilson**

[Excerpts from "Our Gospel Pioneers" by W. H. Wilson, "Restitution Herald," May 22, 1951.]

The early pioneers who so "earnestly contended for the faith which was once delivered to the saints" now sleep in Jesus, awaiting the coming King. I thought it may be of interest to many of like precious faith to learn the history of its introduction into the Western States so long ago.

First, I will go back and show how the truth first began to illuminate the minds of those who afterwards introduced it. Let your minds follow me across the mighty ocean to Halifax, England. About the year 1839 or 1840, certain ones were enduring a great struggle, in order that they might emerge out of the gross darkness of old Babylon and back in the full sunlight of God's saving message of life. Among that number was my father, Joseph Wilson and his brothers, Benjamin, John, and James, also Benjamin's boys, and Richard and William Appleyard.

At that time, they were all members of the same Baptist Church at Halifax. About this time, Alexander Campbell began preaching what he called the "Reformation," urging people to get back to the primitive faith and practice. He started well but stopped short of ascertaining the primitive faith. He introduced baptism for the remission of sins, ignored all human creeds, and established weekly Communion.

A congregation was organized on this partial reformation called "The Disciples of Christ" at Halifax, England. The group mentioned left the Baptist Church and united with this organization. The little light which they had received made them anxious for more light. The congregation then formed itself into an investigating class, with a firm determination to search carefully the Holy Scriptures. They resolved to begin with the first chapter of Genesis and go through the entire Word of God. They had not progressed very far in the study of Genesis before they came across the covenants of promise made unto Abraham and repeated to Isaac and Jacob. An inquiry was made as to whether those promises had been fulfilled or not. You can imagine how like a golden cord they discovered that those promises permeated and ran through both the Old and New Testament and constituted the basis of the Gospel of the Kingdom. It was at this point that the true light began to shine, and as the investigation progressed, the light shone brighter and brighter until they were led into obedience of the one true faith and hope of the Gospel.

While the investigation was in progress, my Uncles James and Benjamin Wilson, and Benjamin's boys emigrated to America in 1844, bringing with them what, light they possessed. Later in 1849, my father, Joseph Wilson, his brother, John Wilson, William and Richard Appleyard, also sailed for Geneva, Illinois, where my Uncle Benjamin had previously located and entered the printing business. Uncle James had bought a farm a few miles west of Geneva. Later still came Joseph Cockroft, who became a partner with Uncle Benjamin in the printing business. Later still, George Westgarth and family became located in Geneva....

While a boy, my father put me into the *Gospel Banner* office to learn the printing business. It was during this time that the *Emphatic Diaglott* was translated and printed.

In my mind's eye, I still see my Uncle Benjamin sitting at his desk making a literal word-for-word translation of the New Testament. I remember seeing the Greek type arrive from England. Many

readers of the *Diaglott* may not be aware that my Uncle not only translated the *Diaglott* but took charge of the mechanical work as well. He electrotyped the entire book himself.

As each page of the *Diaglott* was put into type, he took an impression of the page of type in wax. This wax mold was then black-leaded with very fine black lead dust. He had a vat containing acid. In this acid, he hung a copper plate and also the wax mold before he went home at night. In the morning, he would find the wax mold covered with a thin sheet of copper. The acid dissolved the copper and the black-lead attracted it to the wax mold. He then made metal plates, out of melted metal and fastened the copper upon it. He printed the first edition of the book from these plates on a hand press. I used to ink the plate by a soft roller while he worked the press. Thus from Geneva, as the early gospel center, issued one of the most useful aids for Bible study that ever issued from the press, in any section of this country....

## "Perfecting Holiness."

*'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.'* -- (2 Cor. 7:1).

HOLINESS is moral purity; and it is written that 'without holiness no man shall see the Lord' (Heb. 12:14); and again, 'Blessed are the pure in heart, for they shall see God.' (Matt. 5:8). Purity of heart signifies purity of the will or intention, the main-spring of life. To be perfectly holy or pure in every sense of the word would signify absolute perfection, which no man can now claim; but those who by faith are clothed with the righteousness of Christ are now reckoned 'holy and acceptable unto God' (Rom. 12:1), the righteousness of Christ being imputed to them by faith. These, whose hearts are fully consecrated and loyal to the Lord, are 'the pure in heart,' whose privilege it is to see God.

While *the heart* of every accepted child of God must be pure from the very beginning of his Christian life (otherwise he is not accepted or owned as a child), yet, as the Apostle suggests above, there must be from that time onward a gradual work of *perfecting holiness* in the fear (filial fear) of God. That is (being graciously *reckoned* of God as holy through Christ, from the hour of our entire consecration to his will, because our will and effort are to be so), we are to go on striving daily against our natural imperfections, and endeavoring as nearly as possible to make the *reckoned* holiness more and more *actual*. Thus we should continue to *grow* in grace and in the actual likeness of the Lord.

Some Christians make the very serious mistake of supposing that they, as merely passive subjects, may receive instantaneously the blessing of holiness as a mark of God's special favor. But such a conception is very far from the Apostle's idea, as expressed above. He represents the attainment of holiness as a life work, and the individual Christian as the active, and not as the passive, agent in accomplishing it. From the standpoint of a reckoned holiness he is to go on, day after day, and year after year, in the work of actual cleansing of himself from all filthiness of the flesh and spirit -- of person and of mind -- 'perfecting holiness in the fear of the Lord.'

In the exceeding great and precious promises we have abundant incentives to strive daily to perfect holiness; but these must be held before the mind that they be not crowded into the background by the cares of this life and the deceitfulness of its pursuits. The pure in heart -- whose will is only to serve and please him -- do see God by faith and with the eyes of their understanding. They see him in his Word and his plan, as he graciously opens it up to their minds as meat in due season; they see him in his mighty works -- of creation, and of redemption and salvation; they see him in nature, whose open book is ever eloquent in his praise to those who have eyes to read; by faith they see him in the secret closet communions when there is no eye to see and no ear to hear but God's, where the heart may freely unburden itself of its load and lay down its cares and feel that unutterable sense of divine sympathy and love which only those can understand who have taken the Lord as their personal friend and counselor. They see him, too, in his providences; for, having entered into their closets and shut to the door and prayed to their Father in secret, the open reward of his sure and safe leading always follows, according to his promise.

How blessed it is thus to see God -- to realize his presence and power and his abiding favor in all the vicissitudes of life; to watch him and see how, as the days and years go by, he makes all things work together for good to them that love him, and to see also, from the grand standpoint of

observation he gives us, how glorious a destiny he has carved out for us and for all the willing and obedient subjects of his authority.

If we cultivate acquaintance with God and with our Lord Jesus, communing with them through the divine word and prayer, almost unconsciously to ourselves the work of perfecting holiness progresses. To be thus in communion with them is to receive more and more of their mind and disposition. And having the mind of God thus in us, as the controlling principle of our actions, to what purifications of the flesh it will also lead!

It begins at once to clean up the whole man. Old unclean, as well as sinful, habits are put away; unseemly conversation is not permitted to pass the door of the lips, or if, by force of old habit, slips of this kind occur, they are promptly repented of and rectified; and unholy thoughts are not entertained. The same spirit of holiness prompts also to the cleansing and purifying of the body, the clothing, the home, and all with which we have to do; for the outward man must be in conformity with the pure heart within, and with the heavenly guests that make their abode with us. -- (John 14:23).

It is quite possible, however, that the more we succeed in purifying ourselves of the old carnal nature, the more we may realize the imperfections that still remain; for the purifying process is also an educating one: we learn to appreciate and admire purity, holiness, the more thoroughly we assimilate it, until 'the beauty of holiness' becomes the most desirable of all possessions, that which is lacking of its glory is our deepest concern and the great work of perfecting holiness becomes the chief business of life. Let the good work go on, dearly beloved, and, in the end, the Lord himself shall be your exceeding great reward.

- *Reprints*, p. 1739.

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## Take Time to Be Holy

"Take time to be holy! The world rushes on;  
Spend much time in secret with Jesus alone;  
By looking to Jesus, like Him thou shalt be;  
Thy friends in thy conduct His likeness shall see."

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## Recently Deceased

Sr. Lucy Blair, Collins, Ohio - (Feb.)  
Br. Roy G. Case, Centralin, Wash. - (Oct.)  
Sr. Louisa L. Cumming, Brooklyn, N. Y. - (Nov.)  
Sr. Frances Giesey, Houston, Texas - (Oct.)  
Sr. Cleve McDaniel, Farmington, Mo. - (Oct.)

## Words of Encouragement

Dear Brethren:

Another year has gone by, and I am happy to enclose my subscription for the "Herald," now due. Yes, the years go by, and each one holds for us its measure of experiences -- and we are learning that, in this, the Potter is molding us to the pattern he desires to be perfected in us. We find that the process calls for many things which are essential to the "working out" of our salvation: and these are of a varied nature. And so it is, that the very things which appear to be of a negative nature -- pain, sorrows, losses, tribulation -- these things have a definite place and purpose in the shaping of vessels suited "for the Master's use." Only when we see this, can we see Paul's meaning in his words, "All things are for your sakes." And not until we see this, can we possess the "peace" and "rest" of which the Master spoke. Blessed indeed are those who have found this peace and rest, and who can sing or say,

"Let sorrow do its work,  
Send grief and pain;  
Sweet are thy messengers,  
Sweet their refrain."

Let none feel that this height of Christ-likeness is unattainable! Paul reached it, and others have done so. May Faith, Hope, and Love so control our hearts and minds that, from "glory unto glory," the Christ filled life shall be ours. We do well to believe that our God does not ask of us any attainment that, *by his grace and spirit*, are beyond us. Soon the Church will be complete. Let us not forget the words of Isaiah 35:3, 4, and work until our work here is done.

With Christian love to *you* and your co-workers, I am, by grace,  
Your brother in the Lord,  
W. W. -- B. C.

## The Temple of God is Holy

The temple of God is holy! a temple of God are we, --  
This is what God has intended, what He has called us to be;  
A shrine indwell by His spirit, where His life is manifest,  
Where He can work unhindered, and His spirit is not repressed.

The temple of God is holy! wherein His spirit resides,  
Not as a guest who is passing, *but a home where He abides* --  
Where He guides, upholds, enlightens -- the heart that's trusting in God,  
Seeking to follow more closely in the steps that Christ has trod.

The temple of God is holy! *To God a most precious thing*,  
Where Christ by His spirit's revealed as -- Prophet, Priest, and King:  
*Do we realize God's purpose*, His measureless love and plan,  
To create for Himself a shrine in the renewed heart of man?

The heart renewed by His spirit, with its life borne from above --  
'Tis there He has promised to come, and walk in His wondrous love:  
*And He comes in just that measure that all is yielded to Him*,  
For then we're hungering, thirsting for him more than anything.

- Ethel Bentall.