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Peace on Earth, Good Will to Men"

Glory to God in the highest, and on earth, peace, good will toward men. - Luke 2:14.

CHRISTIAN people the world over have traditionally set aside the twenty-fifth day of December for the observation of Christmas. If asked why they observe this day, the answer might be quite varied. Some would say, "This is the day on which the Christ Child was born." Others would insist that they like the spirit of giving. Many might admit that they like the festive tradition which has been handed down to them from past generations through the church. Thus depicted, Christmas to them is a birthday, a memorial or feast day similar to other days set aside by tradition, though more significant.

If the real importance of Christmas, the birth of Christ, is known and appreciated, it is realized as an event truly worthy of our memory, not only on one day each year, but on every day of our life.

We have heard the Christmas story (Luke 2:1-16) from childhood. But only now, as we associate this Babe of Bethlehem with the Logos, do we get a correct appreciation of the truth respecting Jesus. He was not from Adam (Adamic -- earthly) through Joseph. No, the lives of Adam and Joseph were earthly and forfeited by Father Adam's disobedience to God. Their heritage was death. Had Christ been of their lineage, he could not have paid a corresponding price for Adam -- who was created in the image and likeness of God, a perfect human image of God. Adam lost this perfection only by his disobedience to God's command. Christ could not have been of this parentage, for we are told in 1 Corinthians 15:47: Christ, "the second man, is the Lord from heaven."

Yes, his was a transferred life -- transferred from spirit to human being. As the Logos, he was a perfect spirit being (God's only begotten Son) living with God in the heavens. As such, he served the Father perfectly. Seeing that he might further the Father's purpose toward mankind, he willingly gave up his existence as Logos, this most favored position of all of God's creation, and took on him the form of man, an object of his own creation. (1 Tim. 2:6.) Not only this, but his love and devotion to the Father, and his sympathetic love to fallen mankind was so deep that he

willingly forfeited this perfect human life, in order, first, that God's Plan of salvation might be worked out; for God's law required a perfect human life in payment for the perfect human life lost in Eden by disobedience; and second, that mankind might be redeemed from the death penalty and thus restored to the perfection enjoyed in the Garden.

This he did without selfish interest, for he sought not his own will. In his last recorded prayer he asked to be returned to the status he enjoyed with the Father before his human existence. (John 17:5.) Yes, "for our sakes [that mankind might be redeemed] he became poor [human -- the man Christ Jesus], that we, by his poverty, might become rich"-perfect, and at peace with God. - 2 Cor. 8:9.

According to God's original plan (Gen. 1:28) man was to subdue the earth and rule over all of the other forms of living things placed upon the earth, not to be subservient to them, not to fear them, but to use them for his pleasure. Neither was man to rule over man, but each was to be a king in the earth and live peaceably. The one just reason for the permission of evil is that it is for the good of humanity that they might "*know* good and evil"-that they might gain a knowledge of the difference between good and evil.

Knowing that only those who are obedient sons of God can hope for continued life and inhabit the earth in the ages to come, we can more fully appreciate the song of the angels on the night of our Saviour's birth and understand the reason for their great rejoicing. They were announcing to the world of mankind, the greatest event in the history of our planet since the creation of man -the Logos was made flesh! Oh, what cause for rejoicing! The angel said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be unto all people."

Only a few have analyzed this message of the angelic hosts; only a few have seen the true scope, and few have appreciated the comprehensiveness of this simple statement. The eyes of the masses have been dimmed by the many fables of men. The joy of understanding and appreciating the true story of salvation from sin and death, sickness and sorrow, by and through our Savior, the Prince of our Peace, is foolishness to natural man now. Eventually they will realize the folly of their ways, and this same joy will be given to them, to the Jew first and then to the Gentile. Yes, to all the nations of the world.

The birth of the Babe was one step toward that great day. It was first necessary for Christ to grow into the full stature of manhood (Adam, whose place in death he was taking, being a perfect man) prior to carrying out his real mission. During those years he was schooled in God's Word, tested in all things, and proved faithful and perfect. He kept the perfect Law inviolate. Death on the cross was another step toward this "peace on earth." For by it mankind gained the right to life through Christ. He thus purchased the human race. Christ has obtained the full right to life, and has been given power over both death and life and will give life freely to all obedient to his commands.

The resurrection and ascension of the risen Christ again to heaven (into God's presence and favor, his right hand) were other steps. For it was by these that mankind gained a mediator who alone can present them faultless before God, and place them back into sonship relation with the Father.

The selection of a bride for Christ is still another step toward mankind's peace with God. God, who provided Eve to be a companion and helpmate for Adam because "it was not good that man should be alone," will also provide a suitable companion for his dearly beloved and faithful Son, Christ. To those called to be his Bride, our Lord said, "In my Father's house are many mansions [dwelling places]: if it were not so, I would have told you. I go to prepare a place for you. And if I

go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." - John 14:2, 3.

Is it any wonder that the angels of God rejoiced to announce the birth of Jesus, the "life-giver"? Picture their great joy, after four thousand years of sin and death, to see this first assuring sign that Jehovah's promised Seed had arrived and that his plan of salvation for man, his crowning earthly creature, was progressing as promised. "For unto you [mankind] is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:11.) May our thanks and praise be unto our eternal God for this greatest of gifts, for this "Life giver," the great One, for he is "able to save unto the uttermost." - Heb. 7:25.

The "peace on earth, good will to men" prophesied has not yet been realized, but the day is drawing ever nearer. The Messianic Kingdom will complete this prophecy of peace. All those who will obey God shall then become the "sons of God." (Rev. 21:7.) Only then shall the real tidings of great joy be known and appreciated by men, and mankind be reconciled to God. Then shall there be real "peace on earth and good will to men."

Christmas began this chain of events which will lead up to such a happy conclusion. Because we are favored among men to know the full importance of God's "Gift," we should truly rejoice and be filled with a joy equal to that reflected by the heavenly hosts who sang, "Glory to God in the highest, and on earth peace, and good will toward men." But let us not stop with reflecting such joy one day of the year; such joy is cause for rejoicing every day of our lives. Therefore let us resolve to reflect our joy daily and give thanks always, even until "the Prince of our Peace" and that of the world is reigning over all the earth and every tongue confessing him Lord of all.

- *L. Petran.*

Christmas

I heard the bells of Christmas ring,
"No-el, No-el, No-el,"
The choirs then began to sing,
"No-el, No-el, No-el,"
And o'er the air the grand old hymns
Came to my room-and then
My thoughts harked back where once I stood
In far-off Bethlehem.

And, standing on the hillside there
The Shepherd's field lay green
Before me in Judea's sun,
All rugged land between.
And, in my fancy, as I stood I heard the angels sing,
And watched the fleecy, sleepy flocks
Follow their shepherds in:

[No better right had kings than they, --
Symbols of God's own Son
A Lamb slain e'er the world was made
For man by sin undone.]

And then a Cross before my eyes
Stood outlined on a hill,
A broken Heart before me cried,
A suffering form was still.
The heavy darkness gathered round,
An earthquake shook the ground,
"Tis finished" --Yea, upon that Cross
Man's substitute is found.

Two thousand years I saw roll on,
Sad is the story told
Of pestilence and storm and flood
And war from greed of gold. T
he son of widowed mother feels
No hand upon his head,
His funeral cortege moves along
To burial of the dead.

Jairus' daughters slumber on
No voice to bid them rise,
A world in travail moans her pain
No help comes from the skies.
And now as Christmas bells ring out
"No-el, No-el, No-el,"
The bitterest hours of that race
Are here for Israel.
And blue stars on our banners
Change to gold of heart-break when
A message comes from out the din
Of battle -- and 'tis then
That anguished hearts look upward --
"Lord, must these things always be?
The promise of Thy coming? When,
O, Lord, to set us free?"

To the Holy Book I turned then,
Saw upon the Gospel page
That all things had been as promised
Down the Jewish-Gospel Age;
That a King *shall* reign in justice,
Man, delivered from the fall
Will with one consent then serve Him,
King of kings, and Lord of all!

Yes, the great Time-clock is striking,
Never have its notes been wrong,
Ushering out life's night of weeping,
Bringing in earth's morning song.
Christians, *watch -- the* Bridegroom cometh
Satan's power no more shall sway

Quarreling factions, warring nations,
It is coming, that glad day
When the Bride, joined to her Bridegroom
Sees his glory, shares his throne --
When all in their graves shall hear him,
"Lazarus, come forth, O come."
Where, cold grave, is then thy victory?
Where, O death, shall be thy sting?
Let the Christmas bells ring loudly
Welcome to earth's coming King!

- Grace M. Harris.

The Cross and the Evangel

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." - Romans 5:1.

IN THESE words Paul reaches a climax. It is not only a culmination to his argument but also in his experience. It is his own triumphant declaration of his standing before God, his liberation from the past and his security for the future. He has "passed from death unto life" (John 5:24). But his experience is not, in his view, peculiar to himself. "*We* are justified," he says, writing to people he had never seen. "We have peace with God." "*We* have access into this grace wherein we stand." "*We* rejoice in hope of the glory of God." This is the one universal Christian experience.

The evangelist when setting forth the love of God revealed in Christ and the claim made for the Cross, is wholly right. The proved historic facts and the confirming experience of every day are with him. Every religious movement, as it affects either an individual or a community which leaves out the redeeming Cross, ends like a desert stream, in a marsh. The New Testament knows no gospel except that of the evangelist. In the teaching of Jesus, especially in the words which give preeminence to His death, in the preaching of the Apostles and the appeals of the Epistles, the supreme topic is the Cross and its redeeming sacrifice. The great Christian men and women who have spread abroad Christ's name and hazarded their lives for His sake, whose sanctity has influenced others for the Gospel, have all stood at the foot of the Cross. All who have had a common experience of pardon, peace and purity, with united breath ascribe their victory to the Lamb.

Let us, then, set the Cross in its place in the Christian life. How does it come into Christian experience? Fundamentally, the heart is the same in every man and woman, and the whole experience is wrought in us by the Holy Spirit of God.

A SENSE OF NEED

Every Christian life begins in a *sense of need*. It may be, as it has been in young, innocent people, simply a sense of the need of God. It may be a desire for a greater purity and simplicity of life. This may be the experience of those who have been saddened by the world's sin, or startled by their own tempting thoughts of evil. It may be a discontent with low secular and frivolous things and a craving after a deeper, truer, braver, purer life. Sometimes a devout and attractive personality throws a selfish character into relief, and at once rebukes and charms. Sometimes a sudden sorrow quenches the dazzling sunshine. The cheapness and emptiness of a worldly life are seen, and the sense of need becomes a hunger of spirit, or it may be that some sin, or some

sudden and hateful deed of evil, rouses the person, and fills the heart and even the face with shame. It brings in a sense of weakness and helplessness, and the sense of need is felt in such an hour. Or it may be that passions rise again and again in flood to mock at all restraint. For as rivers in sun-scorched countries often flow down beneath their dry beds, so this hunger and thirst persists even when life is profligate. Yet in whatever aspect it may present itself, this sense of need, created in us by God's Spirit, is the beginning of Christian experience. "They that are whole need not a physician; but they that are sick."

EFFORT TO SATISFY THE NEED

The second stage is *the effort to satisfy this need*. There is usually some such effort. Evil habits are abandoned. Tempting and seducing companions are avoided. Homes and haunts of peril are shunned. There may be recourse to worship and to prayer. There may be some reading of the Bible and of religious books. A new interest in the Church and in Christian service may be aroused. The whole tone of life has a new seriousness. If the sense of need has been vivid and imperative, the effort to satisfy it is often earnest and costly. Some of the most striking passages in religious biography are concerned with this ardent effort to satisfy this sense of need. But this second stage has only one sufficient ending, and that is at the Cross.

THREE PATHS TO THE CROSS

The third decisive stage is *peace with God through our Lord Jesus Christ, which is given only at the Cross*. There are in the New Testament records three spiritual experiences which disclose in clear detail three paths to the Cross. These are the spiritual experiences of Peter, John, and Paul. God's way with these three great believers was not set down simply as a study for students. They were "written for our learning, that we through patience and comfort of the Scriptures might have hope." They declare, it would seem, three ways by one of which every Christian enters into peace with God.

PETER'S EXPERIENCE

When we study the spiritual experience of Peter we find that he stands out as an example of followers of the Lord who find themselves at the foot of the Cross after professing their faith in Christ quite sincerely without realizing what it should mean. As they endeavour to follow Christ, He unveils them to themselves, and makes Himself known to them. Instances of strong oscillations in Peter's thoughts and words occur frequently before our Lord's sacrifice on the Cross. At one moment he says, "Depart from me for I am a sinful man, O Lord"; at the next, we read, "they" including Peter, "forsook all, and followed Him." At one moment he confesses Christ, as Son of the living God; at the next he rebukes Him, as though He were but a sinful man like himself. At one moment he says, "Thou shalt never wash my feet"; at the next, "Lord, not my feet only, but also my hands and my head." At one moment he is ready to fight the whole band of soldiers almost alone; at the next he is shrinking away before one little maid. But by gentle rebuke of their faults and by ever keener reproach of their low ideals, and by correcting their mistakes, Christ guides and quickens such sincere and honest hearts. To all such simple believers there comes the day of awakening; the more honest they are the earlier it comes. Such an one may fall into sin which is loathsome to him. The world may never know it. His life may seem the same to his dearest friend, but his shallow peace has gone. Just as Peter when he denied his Lord realized that his need was not only to know Christ's word, not only to esteem His character, not only to follow in His steps in the moment of high elation, but a new sense of need had suddenly developed into his heart. He had become conscious that his need was the forgiveness of sins. *It was a, short step then to the Cross*. As he turned to the Cross on which his guilt had been expiated he entered a new realm. Christ had become not only Teacher, Friend, and Master; He had become the Redeemer who bore his sins "in His own body on the tree."

JOHN'S EXPERIENCE

A second way to the Cross is mirrored in the experience of John. There are young and sheltered lives which have grown up amid the obedience of a devout home. A godly parentage, a careful training, and the example of a winsome Christian life have wrought out in them a natural Christian outlook. They have grown up measurably unspotted from the world. But as the years increase, their growth in the knowledge of Christ quickens their spiritual insight and gives them a keener sense of sin. The awful power of the world, the flesh and the devil dismays them. They see men and women they love blinded and seduced by Satan. And as they turn their eyes more and more on Christ they discover how far they themselves are from His holiness, and how near akin to the passion-driven sinner. They see more clearly than others the beauty of Christ and therefore feel more keenly the great gulf between them and Christ's perfect holiness. *It is a short step for these, also, to the Cross.* Seeing right into the world's sin and evil, knowing their own heart and confessing its weakness and sinfulness, they look up to find God reconciling and forgiving them in the Cross. The words of Christ are their music; but the death of Christ is life and peace. With Paul and Peter they say, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

PAUL'S EXPERIENCE

The third way to the Cross is seen in the experience of Paul. Strip his early life history of all that is accidental to him, his Hebrew birth and training, his peculiar environment, and we find he stands out as the type of men who have gone badly astray. Paul was by nature an eager, restless, tireless man, who lived intensely. Paul did not plunge into profligate riot or base self-indulgence. He did not engage in the questionable methods of the man of the world. He had no bitter animosity to religion. But uncleanness of thought and lewdness of mind are not the only sins of corrupt hearts. When Paul came to himself, long after he had tried to satisfy his sense of need in Pharisaic zeal, he realized how far he had gone astray. He saw the willfulness, and the hate, and the proud ambition which had governed his heart. The mercilessness of his threatenings was ever in his ear. The stain of murder was red on his hands. No man awakened to find the hideousness of his sin, and smitten into despair by finding how far he is away from God and from goodness, ever endured greater agony than Paul. He never forgot the terrified faces of humble believers. He never forgot Stephen's wonderful peace in dying. That was one of the heaviest stones of his bruising. He never forgot his own blasphemies. He never forgot the face of Jesus whom he was persecuting. He stands for the type of all men who have wanton lives, polluted hearts and condemning memories. *From such a place of torture it is a short step to the Cross.* That sense of need is not quenched by a few prayers. A man cannot begin to be a good man when he is cursed by a bad conscience. An accusing record stands out in deeper crimson at every thought of God and His holiness. But when such erring and guilty men see God in Christ, see His love blotting out the handwriting that is against them: when they come to believe that God loves them and has provided the means of reconciliation through the blood of the Cross, they meekly accept pardon and pass into peace. A new life, a new joy, a new devotion arises in their heart. Their Christian life begins at the Cross.

FROM THE CROSS TO RESURRECTION CHANGE

There is one further stage in the experience of the Cross, and that is the pilgrimage from the foot of the Cross to our resurrection change into the likeness of Christ, to be in His presence for ever. We are not saved entirely by one look at the Crucified One. The Cross can be never out of sight of the Christian. Ever and again in our pilgrimage on earth we come to the place where there

stands always, appealing and uplifting, the Cross of Christ. When we slip and fall, and our faces are filled with shame, our hearts bowed down by guilt, we kneel again at the foot of the Cross. When we face tribulation and the trials of life, or we drink the cup of pain, or see some cherished earthly hope failing, we find our strength in the Cross of Christ. When worldliness or apathy damps our ardor, or our taste for goodness fails in our hearts, we are revived again only by the Cross. The sorrows of life are hallowed, its joys consecrated, as we turn again and again for light, for courage, and for help to the Cross.

In closing let us press the natural question of our text. Are you justified by faith and have you peace with God through our Lord Jesus Christ? You may know much of Christ's wisdom and rejoice in His moral loveliness. You may believe Him to be the Saviour of many. But you are not really a Christian at all until you have believed this good news that you are reconciled to God, and have entered into peace.

The sense of need and the sense of helplessness lead us all to the Cross which lifts the burden no human soul can bear. Then we can say with all saints, "Being justified by faith, we have peace with God through our Lord Jesus Christ."

- *Forest Gate Bible Monthly.*

Benjamin F. Wilson and The Emphatic Diaglott

Under this caption there appeared in *The Restitution Herald*, Oregon, Illinois, a series of articles contributed by Paul M. Hatch. By kind permission of the publishers, we take pleasure in submitting a condensation of those articles. As most of our readers know, we regard *The Emphatic Diaglott* as being a most valuable help in the study of the New Testament. We are confident that it will be an inspiration to all, to learn something concerning the life and work of the translator, Benjamin F. Wilson. *Ed. Com.*

IT WAS stated in a previous article that "the testimony of the several writers in the first century A.D. was an emphatic thing in its entirety and meant to be so, for it was a testimony and vigilant work of faith and action." Though this was true in a sense, it was not entirely so, and a modification of this statement must be mentioned at this time, for Wilson indicates in one section of the preface, that

The Greek article often finds its equivalent in the English definite article "the," but in the majority of cases it is evidently only a mark of emphasis. It frequently precedes a substantive, an adjective, a verb, an adverb, a participle, or a particle, thus pointing out the emphatic words. The Greek article and Emphatic Pronouns exercise a most important influence upon the meaning of words, and sometimes throw light on doctrines of the highest interest. The sacred penmen of the New Testament were, in the opinion of many eminent persons, guided by Divine inspiration in the choice of their words, and in the use of the Greek article there was clearly a remarkable discretion displayed. In fact, the Signs of the Emphasis are incorporated with the words in such a manner, that the latter cannot be stated without conveying at the same time to the intelligent mind an idea of the very intonation with which the sentence was spoken when it was written down. This peculiarity of the Greek language cannot be properly expressed in English except by the use of typographical signs; such as, Initial Capital letters, italics, small capitals, and capitals... .

Having established the plan under which to make the translation, Brother Wilson set to work at the painstaking pursuit of arranging the English interlinear in reference to the Greek and making the translation. Some careful planning of pages must have employed considerable time and patience. . . . There were, eventually, to be 839 page plates of Greek and English type interlinear with the marginal translation, page footnotes, and references. In addition to these plates, other pages were to be made up of Title Page, Preface, Plan of the Work, Appendix, etc. The size of type is determined to have been in six point in the Greek type and the English translation. In older terms this type size was called nonpariel. The interlinear was still in four point. The type was set by hand.

Joseph Wilson, a brother of Benjamin Wilson, had apprenticed his son William H. Wilson in the printing shop of his brother to learn the printing trade. William, in the November 28, 1906, issue of *The Restitution*, gave to us his experiences in the old print shop at the time that the "Emphatic Diaglott" work was going on

While I was 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.

I can now in my mind's eye see 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. The following was the process he followed.

As each page of the "Emphatic Diaglott" was put into type, he took a wax impression of the page of type. This wax mold was then black-leaded with very 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 a metal plate out of melted metal and fastened the copper plate to it.

He then printed the first edition of the book from these plates on a hand press. I used to ink the plates by a soft roller, while he worked the press. . .

The work was printed in sections and offered for sale and distribution as the work of translation and printing progressed. We are not at present aware how many sections were printed and distributed before the complete printing and assembly in book form was accomplished in 1864; nor are there any of these sections now known to be in existence. The sectional printing and distribution were finished by late 1863. Now the printing, assembling, and binding all the sections together of the complete work into book form was begun. This was completed in the first edition by August, 1864. The earliest of this Geneva edition that has been observed is in private hands in Oregon, Illinois. Another investigator has indicated that there are copies of the Geneva printing, under the hand of the translator and publisher, Ben Wilson, in the Library of Congress in Washington, D.C., which would be to establish and authenticate the copyright, and another one is in the library of the University of Chicago at Chicago, Illinois.

The title page of the Geneva edition printed under the hand of the translator Benjamin F. Wilson is of very interesting make-up. Later editions, printed by other hands, do not in any way convey the beauty of the original first edition.

Subsequently, probably in the year 1865, Benjamin Wilson gave over the printing and sale of the "Emphatic Diaglott" to a New York publishing firm, S. R. Wells & Co., No. 787 Broadway. Later, the publishing firm was known as Fowler and Wells. They printed from the original plates a number of editions carrying up through the years of the 1890's. The copyright is at present in possession of the International Bible Students Association Watch Tower Bible and Tract Society, Brooklyn, New York. This society has made new plates of the pages with a different style of Greek type. All other features that Wilson introduced have been retained. The printing employed by the association is very clear and neatly bound.

Benjamin Wilson's work is well received in a number of circles and it has in recent years received more attention than formerly. ... Much more in the field of document research and examination is now available than was at the disposal of Brother Wilson and, because this is so, scholars now have come to appreciate the labors that he pursued.

Will Communism Rule the World?

WHEN we compare modern Persia, Greece, Italy, or Turkey with the powerful empires over which they once held sway, spreading in might and dominion across continents, we cannot but be impressed by the unforeseen changes in the destinies of the nations of the world. From the other angle, the rise of these mighty empires of the past could never have been anticipated from their insignificant beginnings. Truly it must be said that no man can forecast the future of nations, but as Nebuchadnezzar, the ruler of the Babylonian empire, was obliged to confess, "The most High does according to his will among the inhabitants of the earth, and none can stay his hand." In the words of the prophet, "All nations before him are as nothing, and they are counted to him less than nothing and vanity. "

History continues to repeat itself in this respect in modern times, for we are still witnessing the decay of some nations and the unexpected rise of others. Certainly in the latter class must be included the Russian Soviet power, which has had such a phenomenal rise into world prominence. The rapid and continuous spread of communism throughout the world, viewed in the light of the growing power of the mighty empires of the past, compels us to ask whether Russia will be the next great power to rule the world. Its tentacles are spreading in every direction, despite all the efforts of those who are trying to prevent its growth and obstruct its progress. Its avowed intention is to extend throughout the earth by revolutionizing every nation, and the attempts of the so-called democracies to uphold the old order are clearly doomed to failure, as the light of progress reveals the inequalities and gross injustices that have prevailed under the kings and governments that have hitherto held sway.

God, before whom the nations are as the small dust of the balance, is alone able to foretell their destinies, and we have a revelation from him that sheds great light upon this matter. In the prophecies of Daniel we are given an outline of the history of that section of the earth which has been the cradle and sphere of God's natural people Israel, and of his spiritual people the Church of Christ. Portrayed in the image of the dream of Nebuchadnezzar (Dan. 2), and in the beasts of Daniel's vision (Dan. 7), are four universal empires, *and four only*, that would cover this territory from the days of Daniel until the establishment by the God of heaven of a world-wide kingdom of righteousness that would never pass away, to be ruled by the Son of man and the saints of the most High.

History so far has wonderfully fulfilled this prediction given twenty-five centuries ago. Babylon, Medo-Persia, Greece, and Rome have succeeded each other in their turn, and the last has been in all respects the greatest of them all. The tenfold division of this Roman power under the sway of the Papal horn lasted as long as the four preceding pagan empires put together. As the Papacy has ceased to exist as the secular ruler of the latest aspect of the Roman power, we must now be living not only at the end of the fourth empire, but at the end of its last form. It was to be in the days of these present independent kings of Europe, the ten separated kingdoms of Roman origin, that the God of heaven would set up his kingdom that will never be destroyed, and which is to consume all other kingdoms. We must therefore have reached the very end of the age, and the threshold of the impending kingdom of God.

It is clear therefore there can be no place for any other universal dominion to arise, in view of this divinely foretold succession of empires. Communism, like Napoleon, Hitler, and others, must inevitably fail in any attempt to obtain such world-rule. Judgments upon this pagan and anti-

Christian power are described in Ezek. 38 and 39, when as leader of a communist assembly, Gog will invade the land of Israel in support of the surrounding hostile Arab states. Then God, whom communists deny and defy, will pour his indignation upon them, and magnify himself in the eyes of many nations. They shall know then that it is God who has gathered the children of Israel back into their own land again and that his sanctuary will be in the midst of them forevermore.

Insignificant as Israel is among the nations today, she is to become the center of a universal kingdom greatly exceeding in size, power, and wonder, anything ever known in the earth. Her King shall reign over all peoples to the ends of the earth, and none shall be exempt from his sway. It is but a little while, and all will realize that God rules in the affairs of men. They will know that the divine decree has gone forth, "I have set my King upon my holy hill of Zion." All nations have been given to the Lord Jesus Christ for his inheritance, and the uttermost parts of the earth for his possession. "The law shall go forth from Zion, and the word of the Lord from Jerusalem" (Isa. 2:3) and all who are wise will acknowledge and submit to him. For it is written, "God hath highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow in heaven, in earth, and under the earth, and that every tongue should confess that. Jesus Christ is Lord to the glory of God the Father." (Phil, 2:9-11.)

- *Forest Gate Bible Monthly.*

The Question Box

Phil. 3:20, 21; Luke 12:37; Rev. 14:13

Question No. 1:

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." - Phil. 3:20, 21.

Does this passage refer to the bodies of individual Christians, or to the one body of Christ (described by the Apostle in the 12th chapter of 1st Corinthians) of which each true Christian is a member?

Regardless of the answer to the foregoing, how are we to understand the word "vile" in this connection? (According to modern dictionaries the word "vile" means worthless; despicable; morally base; depraved.)

Answer:

Let us first study the Greek word here translated "vile." (Our readers will recall that, in the May-June issue of the *Herald*, we made a study of the Greek word "hama" translated "together," and found that in the case of nine of its ten occurrences, the meaning "at the same moment" could not apply, but had to be rejected in favor of "during the same period." That fact proved to be of assistance when we came to consider the same word "hama" in 1 Thess. 4:17.)

For the benefit of English students who have had little or no experience with Greek word studies, may we again suggest the following procedure:

- 1) Turn first to Strong's Concordance, under the word "vile." This will be found listed on page 1098. On that page it will be noted that the word "vile" (in Phil. 3:21) is a translation of Word No. 5014.
- 2) Word No. 5014 appears on page 70 in the Greek dictionary at the back of the concordance, and is the Greek word "tapeinosis."
- 3) "Tapeinosis," it will be seen, means "depression (in rank or feeling)."
- 4) Refer next to the Englishman's Greek Concordance of the New Testament, to the English and Greek section, commencing on page 873.

In this section turn to the word "vile." (Page 939.) It will be noted that the word "vile" is used to translate a number of Greek words. However, our present study has to do with only one of these, namely, "tapeinosis," which is the third on the list, the reference being to page 720.

- 5) On turning to page 720 we find all the verses in which "tapeinosis" occurs, listed in scriptural sequence. We note also that they are four in number, and that "tapeinosis" is only once translated "vile." (Scholars are agreed that "vile" is a poor translation here; the word "humiliation" is preferred.)

Let us now consider the four scriptures in which "tapeinosis" appears, postponing our consideration of Phil. 3:21 until after we have examined the other three scriptures.

(1) Luke 1:48

"For he hath regarded the *low estate* (tapeinosis) of his handmaiden."

The Virgin Mary is the speaker here. She is making no reference to her body. (If she were, it is inconceivable that she would call it vile.) Actually she is contrasting her then lowly social status with the lofty status of the house of David from which she sprang.

(2) Acts 8:33

"In his *humiliation* (tapeinosis) his judgment was taken away."

The reference here is to Jesus, he who was "holy, harmless, undefiled" (Heb. 7:26), and whose body, therefore, could not have been, at any time, vile.

Actually the body of Jesus is not under consideration in this passage. Instead, the entire period of his life on earth is under review. From the cradle to the grave, his whole, career had been one of humiliation, and it is to this that the prophecy of Isaiah, expounded by Philip to the Ethiopian eunuch, drew attention.

(3) James 1:10

"Let the brother of low degree rejoice in that he is exalted: but the rich in *that he is made low* (tapeinosis)."

A rich brother is not here exhorted to rejoice that his body is made vile. (Such an exhortation would surely fall on deaf ears, if anyone were so foolish as to offer it.)

The rich brother may, however, (and, indeed, he must, if he is to be a more-than-conqueror) learn to distinguish the true riches from those of earth, and to lay them up, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." (Matt. 6:19-21). If, in the Lord's providence, the best way for him to learn this lesson is by being "made low" (by being stripped of his earthly riches and social status) he is to rejoice therein.

This concludes our review of the meaning of "tapeinosis" in 3 of its 4 occurrences in the New Testament.

(4) Phil. 3:20,21

Let us now turn to our text, and see if the foregoing study throws any light on the word here. While not conclusive, the fact that in none of the other three occurrences does "tapeinosis" refer to an individual's body, but in each case has reference to his (or her) lowly social status; this fact, we say, suggests that the same meaning is likely to hold true here, too.

First, however, we must secure a better translation than the Authorized Version given at the head of this Question. (All scholars are agreed that our Authorized Version, in this text, leaves much to be desired.) A preferred translation is submitted below:

"For our citizenship [margin commonwealth] is in heaven; whence also we wait for a Savior, the Lord Jesus Christ: who shall fashion anew the body of our *humiliation* (tapeinosis) that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." -*American Revised Standard Version* (1901 edition).

Now for our question: In these two verses, is the Apostle contrasting the individual flesh and blood bodies of the members of the Church on earth with the spiritual bodies they will have in heaven, or is he contrasting the lowly status of Christ's body (the Church) on earth with the lofty status it will have when the Lord returns for her?

As indicated foregoing, there is a strong presumption (from our examination of the other three occurrences of "tapeinosis") that the reference is not to the individual bodies of Christians, but to the mystical body of Christ. However, the context must decide this question. This being true, the question remains one of interpretation. In all matters of interpretation, there is room for different opinions. Our own understanding, submitted with due regard for the views of others who may think differently, is that the context supports the viewpoint which interprets the passage as having reference to the mystical body of Christ, not to the individual bodies of its members.

St. Paul's general line of argument seems clear: In the company of professing Christ followers there are two main groups-the true and the false. They are easily distinguished, not by slight differences of viewpoint on some "hard to be understood" points of doctrine on which even inspired Apostles differed (2 Pet. 3:16), but by the general tenor of their lives. The false are described as of earthly mind -- who live as enemies of the cross of Christ. (Phil. 3:18, 19.) The true are not to be content with merely adding to their store of knowledge, but, as Moffatt's choice translation puts it, "We must let our steps be guided by such truth as we have attained." (Ver. 16.) This must be true both of the mature and the immature. (Ver. 15.) It is mandatory in the Christian experience that each fresh item of truth understood be promptly put into practice. At once it is to have its place in "guiding the steps." This principle was so elementary with Paul that he could, in all humility, consistently urge upon the brethren not merely that they pay attention to his teaching, but that they copy him -- and even were to take note of those who lived by the example he set. - Ver. 17, 18, *Moffatt*.

Then comes the great contrast, which we may well believe was ever present to his mind -the state of humiliation in which the true Church, the Body of Christ, was to complete its course, and the state of glory to which she would be changed. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3:4.) "*Then,*" as Brother Russell has so well expressed it (*Reprints*, p. R1102), "the Church shall in reality be a glorious body, a body suitable in every way for the high position she shall fill as the Bride of Christ -the companion of the Son of God for all eternity, his joint-heir in all things, and his efficient and thoroughly capable co-worker in the great mission to which Jehovah hath appointed the Christ -- Head and Body -- Bridegroom and Bride. Together they shall constitute the great Prophet, Priest, and King whom Jehovah hath anointed; and their glory shall appear to all intelligent creatures in heaven and earth."

Question No. 2:

On page 61 of the July-August *Herald* you wrote: "Perhaps one of the most convincing proofs to the consecrated child of God that for some years we have been living in the parousia of the Son of Man is the fact that there has been spread before us a 'feast of fat things' -- an unfolding of the vast storehouse of precious truth, the like of which was unknown since the days of the Apostles."

Presumably, when you wrote this paragraph you had in mind Luke 12:37, which reads:

"Blessed are those servants, whom the Lord, when he cometh, shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." When does this feast occur, before, or subsequent to, the raising of the dead in Christ, mentioned in 1 Thess. 4:16?

Answer

It was this very passage in the gospel by Luke that we had in mind. It occurs in the midst of a parable our Lord presented to his disciples, which was obviously intended to inculcate watchfulness on their part. Now it is well known that some of our Lord's *parables* partake of the nature of *prophecies*. Moreover, the *prophecy* becomes a *promise* to those meeting the conditions. This parable, we think, is one such.

When does this feast take place, and where? The feast is to be experienced "when he cometh," by those of his followers who are still in the flesh. Evidently this feast takes place here on earth after he arrives, and before they experience their change.

That the feasting takes place on this side the veil, and that it occupies a period of time after our Lord's return, will be more readily realized, when we recall in what the feast consists. To our understanding, the feast consists of such an unfolding of devotional and prophetic truth as would strengthen his servants to stand "in this evil day"; strength such as would enable them to make their calling and election sure, notwithstanding the subtleties of the times in which they live--the hour of special testing predicted in Rev. 3:10. Such unfolding would, of necessity include such harmonies as we have found in *The Divine Plan of the Ages*, and would set forth, in clearest light, the wondrous character and faithfulness of our God. Things new and old would be provided from the storehouse (the Scriptures); especially those relating to the change of dispensation then pending.

Not two events, therefore, but three, are scheduled to occur, "when he cometh." The sequence in which these events occur, according to our present understanding, is as follows

- 1) The dead in Christ are raised (their resurrection constituting their change).
- 2) The living sit down to meat and are served by our present Lord.
- 3) The living experience their change.

That we have had, and continue to enjoy, a bountiful feast, is not a matter of faith, but of knowledge, and since it was to be provided, *not before, but "when he cometh,"* instead of looking forward to his arrival, we look back to that event, and, recognizing his presence, look forward to our change.

Some have expressed the conviction that the feast enjoyed by the living, occurs prior to the raising of the dead in Christ. For reasons which will be submitted below (in answer to Question No. 3) we think this viewpoint erroneous. However, if for the moment, we were to accept it as being correct, it would remain true that all three events occur during the parousia of our Lord. Instead of looking forward to his arrival, therefore, such should, with us, look back to that event, and, recognizing his presence, look forward to the raising of their sleeping brethren and their own change.

Question No. 3:

"Blessed are the dead which die in the Lord from henceforth."

One of the brethren who, from time to time, is good enough to give us the benefit of his studies on this and related subjects, has suggested that it would be helpful if we clarified some of the remarks we made on this text in the Question Box for March-April. There, on page 29, we said

"In addition to 1 Thess. 4:16, 17 there is another scripture which bears on the question, namely, Rev. 14:13. Here we read: "Blessed are the dead which die in the Lord from henceforth." Evidently, from a particular point of time, "the dead which die in the Lord" are to experience a unique blessedness. If I understand this passage correctly, the point of time represented by "henceforth" is that of our Lord's return. Those who are living at that time, and other footstep followers of the Master born later, are those spoken of as "the dead which die in the Lord" from that time. These, not all in a single moment, but one by one, will end their course-die as human beings. -- However, they will not need to sleep, even for a moment and in this lies their unique blessedness. "

The brother's comments on the foregoing, rewritten in question form, may be stated as follows:

What justification is there in 1 Thess. 4:16, 17 for the thought you express that some "born later" (that is, after our Lord's return) are included in the phrase "the dead which I die in the Lord from henceforth"? (Rev. 14:13.) Furthermore, is it possible to determine the date on which the period indicated by the word "henceforth" commenced?

To this question we reply: The idea that some "born later" may be included in the phrase "the dead which die in the Lord from henceforth" is not to be found in 1 Thess. 4:16, 17 nor is it to be deduced therefrom. Furthermore, it is not explicitly taught in Rev. 14:13 either, but it does seem to be a reasonable inference from that text, in the light of its context.

In 1 Cor. 15:51 and 1 Thess. 4:16, 17 the Apostle *began* to unfold a wonderful secret. However, the Apostle's word is not the last word on the subject. Our Lord's message sent from heaven years later, through the Apostle John, in Rev. 14:13, gives us additional information. (This, by the way, is another illustration of the principle of *progressive* unfolding of truth; the path of the just being as the shining light, which shineth more and more unto the perfect day.)

If we understand Rev. 14:13 correctly, it would appear that the solution of the secret which the Apostle *began* to unfold is here *completed* by our Lord. There will be some, he tells us, who will "die in the Lord" (evidently some of his followers) *from a certain time*. The phrase "from henceforth" does not admit of the possibility that these would all die in a single moment, but points rather to their dying one by one, during a period of time.

In what period does this take place? The context ("Thrust in thy sickle and reap" - 1 Thess. 14-16) shows that it occurs during the harvest of the Gospel Age -- doubtless from its commencement.

Do we know when that was? No! -- At one time most of the brethren associated with this ministry were under the impression that the harvest was a period of exactly 40 years and that it would come to an end by or during the year 1914. This impression was not gained foolishly, but was based on a chronology which, at the time, seemed scriptural, and on the fact that such chronology seemed to be interwoven and interlocked with numerous prophecies -- and these prophecies in turn interwoven and interlocked with other prophecies and fulfillments not dependent on chronology.

However, while all the evidences bearing on the matter of *time* continue to convince us that, for many years past, a harvest work has been in progress, we long ago reached the conclusion, and so stated in these pages, that there is no way to determine the length of the harvest, the date when it commenced, or the date when it will end. As Brother Russell expressed the matter in September 1, 1916 (Reprints R5950), in an article captioned *The harvest is not ended*, "some of us were quite strongly convinced that the harvest would be ended by now, but our expectations must not be allowed to weigh anything against the facts. The fact is that the harvest work is going grandly on; it is not ended by any means. As far as our present judgment goes, it would appear that there is a considerable harvest work yet to be done."

Again, in 1921, at the urging of the other Directors and Editors, Brother Streeter pointed out in these pages that an adjustment of 19 years appeared to be necessary in one of the links in the chain of chronology; and that, if this were the only adjustment required, it would mean that those events which had previously seemed reasonable to expect in 1914, might yet occur in 1934. On page 105 of his book on Daniel the Beloved, published by our Institute in 1928, he makes this same observation with regard to the possible ending of Gentile Times in 1934. However, with his characteristic humility and caution, he notes: "The arrival of this future date (1934) of course will determine the correctness or incorrectness of this application."

The arrival of 1934 determined the incorrectness of the application, as all are aware. Since 1934 some six million Jews were butchered in the murder camps of Nazi Germany. This could hardly have occurred if Gentile Times had ended. Gentile supremacy was still very much in evidence.

The year 1948, when Israel became a sovereign state, was doubtless a year of significance in Israel's experience, but that event would hardly justify the thought that the end of Gentile Times came then. Even today, half the city of Jerusalem is in hostile, Arab, hands; while the United Nations is seriously considering making it an international city!

We have no doubt whatever that the consummation of the age is at the door. The deliverance of the church through the glorious "change" of the First Resurrection draws ever nearer, even though we do not know precisely, when that change may come. So also the rescue of the world from Satan, sin and death cannot long be delayed, even though we cannot say just when Satan will be bound for a thousand years and our Lord's Messianic Kingdom begin to be established.

A word in conclusion in regard to the three Questions considered foregoing. We urge none to accept the views herein presented, nor the conclusions drawn, merely because they are presented in this journal. All should carefully study and weigh the facts and evidences themselves and accept the conclusions only after they are convinced that they are well-grounded and represent the truth. Nor should the acceptance or rejection of these conclusions be the cause of disturbance of harmony amongst the brethren, or be made a test of fellowship to any degree. The spirit of Christ dwelling richly in his fellow-members will lead all such to guard against the spirit of contention and selfishness and at all times to stand in defense of the spirit of liberty and love. Let brotherly love continue.

- P. L. Read.

Ebenezer

"Hitherto hath the Lord helped us." - 1 Samuel 7:12.

NEXT month, if the Lord will, we shall enter the gateway of another year. Today, we pause to look back over the path already trod. The close of each year marks another milestone in our lives. It may be likened to a signpost pointing in two directions. Over the path already trod, we read: "HITHERTO," while indicating the road before us, it points: "HENCEFORTH."

We cannot, of course, go back. Time passed has passed forever. *Nor* are we unmindful that the Apostle Paul exhorts us to "forget the things that are behind." (Phil. 3: 1.3.) Yet surely not to the exclusion of many precious lessons! The words of the poet find an echo in our hearts

"Deep on my heart let memory trace
His acts of mercy and of grace."

Looking back over the wider scene of world history, what a dark and gloomy picture is presented to us! Whichever way we look, hope seems to have almost died; the fading hope of peace and prosperity at the commencement of the year has almost reached the vanishing point. Nations are snarling at one another, and people begin to wonder how long it will be before they are at each other's throats; all this in spite of the certain knowledge that another great conflict between the nations must bring down in complete ruin the whole tottering structure of this civilization. Indeed, we are seriously warned by men of science that the extinction of all life upon this planet is now within the realm of possibility. The atom bomb of Hiroshima is now superseded by the hydrogen bomb, of which it was reported before the Atomic Energy Commission in U.S.A. that "*one* hydrogen bomb could cause 84,000,000 deaths and injure another 20,000,000." As crisis follows crisis, and conference succeeds conference, "men's hearts fail them for fear," there is "distress of nations with perplexity [Greek -- "no way out"]." Nationally, internationally, politically and economically, the year just passed has been one of rapid retrogression. Statesmen and politicians are unable to keep pace with the swift march of events, or to halt the onward steps of the nations toward complete chaos and anarchy.

ISRAEL - "A BURDENSOME STONE"

Again looking back over the pathway of the past year, the prophetic student and men of good will cannot fail to be impressed by the tragedy of Israel. What a dark and wearisome path the year 1964 has been. Unwanted by the nations of the earth, and established as a nation in the land of their forefathers, they have sought to find rest and forgetfulness of the past. But strategy, diplomacy, and the greed of men have denied them even this. Promises and pledges made to them have been broken, and their faith in men and nations has been shattered. Surrounded by enemies as they are, the whole world cast their eyes upon Israel and tremble. How true have been the words of Jehovah through the Prophet of old: "*Behold, I will make Jerusalem a cup of trembling unto all the people round about . . . and in that day I will make Jerusalem a burdensome stone for all people.*" -Zech. 12:2, 3.

Such, then, is the picture which presents itself to us as we look back over the world-scene of 1964. It is not a pleasant picture; perhaps it is best described in the words of Daniel: "*a time of trouble such as never was since there was a nation,*" or in the words of the Prophet Joel: "*a day of*

darkness and gloominess, a day of clouds and of thick darkness, like the morning dawn spread out upon the mountains." - Joel 2:2, Leeser.

However, dark though the picture is, yet to the watchful Bible student the happenings of 1964 are a cause of glad expectancy and hopeful anticipation. For years Christians have prayed for the coming of God's Kingdom; for years they have known that "this present evil world" must pass away. As was to be expected, the demolition process involves a period of inconvenience and unpleasantness -- all that is implied in the prayer - "*Thy Kingdom come; thy will be done ON EARTH.*"

With the Word of God before *us*, and looking back over the scene behind, the question arises: "What is there left of unfulfilled prophecy prior to the establishment of the Kingdom of peace and righteousness in the earth? Are *we* not able to see that the greater part of Biblical prophecy is now history? Whatever may be our views of the many interpretations of chronology, *we cannot mistake the signs foretold* which indicate with clarity that the final overthrow of Satan's empire is close at hand! The restoration of Israel and the regathering of her people to the Land of Promise "in the last days," as foretold, continues steadily toward its full accomplishment, although we have yet to see the final trouble which is to come upon them there. These things lie a short way along the road marked: "HENCEFORTH"; but that which concerns the child of God most intimately is the fact that *before the final collapse* of the kingdoms of earth and the establishment of God's Kingdom, the Bride of Christ, the Lamb's wife, must enter into her inheritance and be joined unto her Lord! "The Bride," having made herself ready, will soon enter "with him to the marriage." "AND THE DOOR WAS SHUT"! That is the point of momentous interest to us; that, to us, is the meaning of world events *as* we look back over the past year! THE TIME IS SHORT!

"SEARCH ME, O GOD"

Again we look back over the road marked: "HITHERTO" -- and this time it is to be a more individual and personal viewpoint; a little self-examination and searching of the heart. What sort of road has it been for me during 1964? There are some who will look back into the past year and recall that it was then they commenced to walk along this road as "new creatures in Christ Jesus." Others will look further back into the past and remember that they have seen many New Years since they commenced to walk this "narrow road." But length of time is not the important factor so far as God's estimation of us is concerned. *How have we used that time -- how are we using the time?* That is what matters in God's sight.

For every true child of God the year 1964 has been a year of "ups and downs." There have been high hopes, and there have been disappointments. Doubtless the year began with good resolutions and a firm resolve to walk more closely in the Master's footsteps; with a sincere determination that God's will, and his will only, would be the controlling force directing every motive, every thought, word, and deed. It began with a reaffirmation of our consecration vows. Now, at the commencement of 1965 how thankful we can be that the good resolutions and the firm resolve have not broken down; the determination that God's will shall direct our lives remains the same; the earnest desire toward Christlikeness is also still unaltered. Alas, in spite of all this, there have been mistakes; there have been "fightings within and fears without," and battles have been lost -- "the old man" has gained the victory. It is recorded that D. L. Moody, the evangelist, once remarked: "I've had more trouble with myself than with any other man I have ever met," and how truly that describes our own experience through the year.

"NOT ONE WORD HATH FAILED"

Yet, in spite of everything that has come to us, we look back along the road marked: "HITHERTO," and from our hearts testify to the truth that "HITHERTO *bath the Lord helped us.*" He has never failed us. When we have forgotten him, he has remembered us. He has strengthened us in weakness; he has comforted us in tribulation; he has given peace in times of mental conflict, and O, how tender and merciful he has been when we have failed and stumbled in the way. Who will not echo the words of the Psalmist: "Unless the Lord had been my help, my soul had almost dwelt in silence. When I said, 'My foot slippeth' - thy mercy, O Lord, held me up." (Psa. 94:17, 18.) Or of Joshua: "*Not one thing hath failed* of all the good things which the Lord our God spake concerning us; all are come to pass unto us and *not one thing hath failed thereof.*" - Josh. 23:14.

Yet have there not been many joys and blessings along the road of 1964 -- the joys of service and of fellowship? Have we not rejoiced in an enlarging appreciation of God's wondrous Plan for all mankind which unfolds more rapidly every day, and at a pace undreamed of in earlier years? However, this wider vision is but a means to an end, for the acquisition of knowledge is not an end in itself. God is outworking his designs, not only in the world about us, but in our hearts and lives. He has in view the development of that "Seed of Promise" which is to bring peace and blessing to the world. And dare we be unmindful of his desire for a Home, and his intention to have a family of Divine sons in fullest fellowship with himself? Are these our desires also? Are these the things which are uppermost in our thoughts and to which our lives are being molded? Have we during the year that is past sought *first* the Kingdom of God and his righteousness? Can it be said, from the heart, that everything else in our lives has taken second place to this glorious Hope of our Calling?

At the commencement of our Christian pilgrimage we said in our hearts:

"Take my life, and may it be
Consecrated, Lord, to Thee."

But life is a period of years -- sometimes many, sometimes few--and as we echo the sentiments of those words we consider the whole course of life from consecration till death, a life which "*on the whole*" has been spent for God. Yet should it not be remembered that life is made up of years; a year is made up of months; a month, of weeks; a week, of days; a day, of hours; an hour, of minutes, and a minute is composed of seconds. When, therefore, our lives were surrendered to God and his service, we pledged ourselves to use *every moment* as faithful stewards in his employ.

"Take My Moments and My Days"

This was the sentiment of the heart. Have I used *every moment* of the 366 days of 1964 in full accord with my consecration pledge? That is not an extremist way of searching our hearts; it is the only correct way of examining our progress on the Christian road. It is the way which will urge us to more progress toward the Goal along the road which is marked: "HENCEFORTH."

- Edwin Allbon, Eng.

Recently Deceased

Laura C. Atwood, San Francisco, Cal.

Kate Carpenter, Centralia, Mo.

Vincent Castonza, Buffalo, N.Y.

Stephen Chmielewski, Chicago, Ill.

Mary Ann Esposti, Buffalo, N.Y.

Domiano Falzone, Buffalo, N.Y.

Florence Fiorello, Buffalo, N.Y.

Violet Kirkwood, Glasgow, Scot.