

# THE HERALD OF CHRIST'S KINGDOM

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## Christian Liberty

*"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." - Gal. 5:1.*

THE impression very widely prevails that the battle for Christian liberty has been fought and won. So far as regards persecution of the more active kind, this is the case in the larger part of the civilized world. The right of the minority to free speech and free action in the line of conscientious conviction, is, in theory at least, conceded.

But it is a mistake to assume that because harsh laws have been softened, human nature has been radically changed. The grosser forms of persecution have disappeared, but subtler forms remain. Christian liberty is still, in a considerable degree, conceded only in theory. Men still endeavor to punish those who have the temerity to differ with them.

There is no cause for astonishment at this manifestation of inconsistency. It is one of the curious things in human history to see how generally the persecuted have become in turn the persecutors the moment the power was lodged in their hands. And why? Because the true principle of Christian liberty had not been grasped, and is to this day apprehended by only a few. The right of any body of men to differ with others has always been claimed by them; there is no novelty in that. From the beginning, every Christian sect that has arisen has vehemently contended for its right to differ with others. It has protested against persecution—that is to say, the persecution of itself by others. But in few cases has any sect conceded the right of others to differ with it, or forbore to persecute when it had the power. And in our own day each man is prompt to claim and assert the right to think for himself, but how loath most are to concede the equal right of all other men to think for themselves. Every one resents any attempt to coerce him into the avowal of anything that he does not honestly believe, but how few fail to attempt to coerce others.

The true doctrine of Christian liberty is not our right to think for ourselves, but the right of the other man to think for himself. There is no danger now that our right will not be insisted upon and enforced, particularly if our thinking happens to fall in with that of the majority. It is the other

man's liberty that is in danger, particularly if he is in the minority. It is his liberty that demands defense at all hazards; for, if liberty is denied him, how long will it be conceded to us?

To demand liberty for the other man, even when he differs with us, is not to admit that truth and error are essentially one, or to deny that it is of great consequence what the other man believes and teaches. It may be our duty to oppose with all our might what he teaches, to denounce it as a deadly error. But this may be done without identifying the man with what he teaches, and without the display of the spirit of intolerance and persecution. We need not try to make the man odious because his opinion is odious to us. To be loyal to the truth, and yet faithfully to recognize the equal rights of all men to free thought and free speech, is not always an easy task. The two may, however, be combined. And nothing can be more certain than that the preservation of Christian liberty for any is conditioned on the concession of that liberty for all.

(It was over 70 years ago when the foregoing paragraphs appeared in the *N.Y. Examiner*. Evidently they appealed strongly to our late Pastor, for he published the in full in his Journal - R203.)

Perhaps the first great blessing enjoyed by one who becomes a follower of the Master is that of Christian liberty. Liberty from the bondage of sin is first experienced—liberty from both its guilt and power. (Rom. 3:23; Rom. 5:1; Rom. 6:12-14.) Almost simultaneously comes liberty of conscience, which demands freedom to examine all sides of any matter pertaining to Christian faith and practice. (This phase of Christian liberty, indeed, is seen to be a duty, as far as ability and circumstances may permit, for "he that answereth a matter before he heareth it, it is folly and shame unto him." - Prov. 18:13.) Ere long Christian liberty is found to include also freedom from sectarianism.

At this stage in his development a young Christian is likely to be given experiences designed by his heavenly Father to teach him how to distinguish the "not many fathers" from the "ten thousand instructors (or would-be instructors) which crowd him on every side." - 1 Cor. 4:15.

Today, when changes, events, and circumstances are causing many of the Lord's faithful people to re-examine and search the Scriptures more diligently than ever, if possible, to discover what the foundation principles of Christian liberty, fellowship, unity, and *eldership* are, it is instructive to review, the considered counsel of one who, for about the space of forty years, proved his right to be heard with respectful attention. The following paragraphs are from his pen:

"The first danger against which the Apostle warned the Church was sectarianism; and he was evidently heeded at the time at least, for no great sects of Paulites or, Apollosites developed. But, as usual, the great enemy, thwarted in one direction, moved to the opposite extreme, and attempted to insist upon oneness very different from what our Lord or the Apostles ever taught. This attempt was to have every recognized member of the church think exactly alike, on every minutia of Christian doctrine. This attempt finally developed into Papacy, where every matter of doctrine was decided by the popes and councils; and every man who desired to be considered a church member was obliged to accept such decisions fully, and to profess, that such decisions were *his* belief, *his* faith; whereas they were not his in any sense but that of adoption. They were generally either blindly received or hypocritically professed with mental reservations.

This was not at all the oneness urged by Paul. He urged a oneness of heart and mind, and not a thoughtless, heartless, or hypocritical profession. He urged a oneness such as naturally results from the proper exercise of the liberty which we have in Christ—to search and believe the Scriptures, and to grow in grace and in knowledge, every man being thus fully persuaded in his

own mind, and firmly rooted and grounded in the one faith as set forth in the Scriptures. *Reprints R1571.*

The value of true liberty amongst the Lord's people cannot be over estimated. It becomes a part of their very life. It was because, under a wrong conception of union, this spirit of true liberty was crushed out of the church shortly after the Apostles fell asleep in death that the "dark ages" resulted -- with all their ignorance, superstition, blindness, persecution, etc. The Reformation movement of the sixteenth century was but a re-awakening of the spirit of liberty; . . . liberty to think inside the foundation lines of the doctrines of Christ; liberty to believe as much or as little more, in harmony with this, as the mental conditions and circumstances will permit, without being branded as a heretic or persecuted by brethren, either in word or deed. . . . Let all who are the Lord's people, and who have tasted of the liberty wherewith Christ makes free, see to it that they stand fast in that liberty, and as soon as an attempt is made to restrain it, if not sooner, let them get out completely from all the bondages of human systems, that they may stand firmly and loyally with the Lord, our Redeemer, our Instructor, our King - R3020.

Every one who comes to realize the liberty of the sons of God and full freedom from Babylon's bondage, should expect to meet other attempts of the great Adversary to bring him into other bondages, or to stumble him. The Lord permits these severe testings, that the class now sought may be manifested, and prepared for his service in the Kingdom of glory. - Vol. III, C188.

We should remember our Lord's teachings, . . . that those who are not against us are on our part, and that we should neither reprove as wolves nor disown as brethren those whose hearts, whose characters, give evidence that they belong to the Lord, even though they follow not with us in respect to his service, the promulgation of his message, etc. In other words, we are to love all and wish Godspeed to all loving the Lord and manifesting his spirit, whether they associate with us or not. - *Reprints R3747.*

The true teacher's place, and the true Bible student's place, is outside of all human bondage, free to examine and feed upon all portions of the good Word of God, and untrammled to follow the Lamb whithersoever he leads. - S.S. Vol. III, p. C145

The foregoing paragraphs contain wise counsel indeed, from a pastor who surely was faithful. It is in agreement therewith that the ministry of the Pastoral Bible Institute, both by the printed page and by the spoken word, has been and is being rendered. (See the notices, which regularly appear on the second page of each issue of this journal.) May we who have sought to follow this counsel "through the years"- "through evil report and good report"-be granted grace sufficient to continue therein; careful that, though others may count us deceivers, especially in our handling of the Word, we may yet remain true -- scrupulously careful to maintain integrity of heart and life, and in our teaching, giving no cause for stumbling -- no offense in anything, that our ministry (the ministry of the Gospel) be not exposed to justifiable reproach. For we are not as many, which corrupt the Word of God, but as out of a heart of transparent sincerity-yes, as under prompting from God and in his presence, we write and speak in Christ. - 2 Cor. 6:8; 4:2; 6:3; 2:17.

-P. L. Read.

## Half Hour Meditations on Romans

### No. 23

*We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. -- Phil. 3:3*

*CIRCUMCISION* does indeed profit, if you obey the law; but if you are a law breaker, the fact that you have been circumcised counts for nothing. In the same way if an uncircumcised man pays attention to the just requirements of the Law, shall not his lack of circumcision be overlooked, and, although he is a Gentile by birth, if he scrupulously obeys the Law, shall he not sit in judgment upon you who, possessing, as you do, a written Law and circumcision, are yet a Law breaker? For the true Jew is not the man who is simply a Jew outwardly, and true circumcision is not that which is outward and bodily. But the true Jew is one inwardly, and true circumcision is heart circumcision -- not literal but spiritual; and such people receive praise not from men, but from God" (Rom. 2:25-29, Weymouth).

### The Jew Also Without Salvation

As we come now to consider these closing verses of chapter two of our Epistle, it will at once be seen that they are in further elaboration of the principle laid down in verses 1 and 2, namely that Gods judgment is according to truth, that is to say, is without partiality. The Jew, to whose conscience chapter two is especially addressed, was ready enough to acquiesce in the Apostles description of the Gentile world as portrayed in chapter one (Rom. 1:18-32), and to concur in his conclusion that apart from a faith righteousness the Gentile was without hope of salvation, but he was quite unprepared to make a similar admission concerning himself. Ready enough to judge others, the mind of the Jew bitterly resented the idea that he himself stood in equal, if not greater, need of redemption. In his judgment of the Gentile world, St. Paul did but repeat, "with more of moral discernment what he would have learned in his Jewish training. But the strict Jews who had taught St. Paul, though some among them must have been good men, ready to enter into the deeply penitential spirit of the psalmists and prophets, do not seem as a rule to have liked to think of their people as liable to Divine condemnation. They chose to suppose that the Gentile world alone was the area upon which Divine vengeance would light, while the Jews were to appear as the instruments of Gods judgments, or at least themselves exempt from them.

They had forgotten all the super abundant warnings against such a spirit which the prophets from Amos to John the Baptist had let fall. This frame of mind -- censorious when it looks without, lenient to the point of blindness when it looks within -- sometimes appears as almost impossible in the form in which St. Paul here proceeds to attribute it to the Jews. We can hardly believe that any responsible beings could be so blind as St. Paul implies that his pious fellow countrymen were. But it needs only experience to convince us that even in its grosser forms this frame of mind is extraordinarily common in individuals, in nations, and in churches. . . . And in the case of the Jews we have also the witness of our Lord. He represents the Jewish world as honeycombed with hypocrisy of a plain and gross sort. They are to him the very types of the men who behold the mote that is in their brothers eye, but consider not the beam that is in their own eye."

### The Judgment of God Free from Partiality

St. Pauls witness then is only the same as that of Christ. And in the first 24 verses of chapter two,

considered in our previous meditations, we have seen him cutting away any possible ground of confidence the Jew might derive from the thought that he had Abraham to his father. Supported by their own scriptures, he has established the principle that "Gods judgment is directed by an absolutely impartial truth or estimate of the facts in their inner reality. If in any particular case of persistent sin his judgment seems to linger, it is not that he has forgotten or will over look; it is only that he is merciful and forbearing and gives long space for repentance.

But, meanwhile, if the opportunity is not taken, if the heart is hard and impenitent, a store is being laid up against the offender in the place of judgment which will break out in the great day in manifested wrath. Gods principle of judgment is absolutely free from partiality. There are men who have steadily in view the true aim of human life, its imperishable glory, its final permanent honor, and therefore, preferring eternal to temporal things, patiently go on doing good. They may be Jews or Greeks, but in either case indifferently, the reward that they have sought will be theirs with the accompaniment of inward peace.

There are other men who are contentious, and refusing the leading of the truth, make themselves servants to unrighteousness. They may be Jews or Gentiles, but the Divine wrath, showing itself in outward suffering and inward anguish will be upon them all equally. For God judges men impartially in the light of their opportunities. Those who have the advantage of a revealed law shall be judged and acquitted according as they have not listened to it merely but obeyed it. For a law known and not kept, as far from commending us to God, is but the instrument of our judgment. And those who have not this advantage are yet not without an inward light in the natural moral consciousness of mankind.

Those who have sinned against this light shall find nothing else was needed to bring them to their ruin.

And those, on the other hand, who by its help keep the moral law in effect, without any assistance from a revealed law, are their own law for themselves. They have the law in its practical result written in their hearts as their conduct shows, and their natural conscience bears its accompanying witness. For conscience, both individual and social, reflecting on all human actions to condemn or, more rarely, to acquit anticipates the final judgment which, as St. Paul continually announces, it will be the office of Jesus the Christ to pass unerringly upon things secret as well as open in the day of the Lord. "

### **The Lord Looketh on the Heart**

But if the possession of the specially revealed Law will avail him nothing, the Jewish objector has yet another secret ground of hope. The word circumcision uncovers it. He bears in his body the sign and seal of the covenant of God. By the express command of God he has been circumcised. But just as the Apostle has shown that the Law cannot bring salvation, so now he will show that circumcision will not save a sinner from Gods impartial judgment.

*"For circumcision indeed profits you, if you carry law into practice; in that case circumcision is for you Gods seal upon Gods own promises to the true sons of Abraham's blood and faith. Are you indeed a practicer of the holy Code whose summary and essence is love to God and to man? Can you look your Lord in the face and say -- not, I have satisfied all thy demands; pay me that thou owest, but thou knowest that I love thee, and therefore, oh, how I love thy law? Then you are indeed a child of the covenant, through his grace; and the seal of the covenant speaks to you the certainties of its blessing. But if you are a transgressor of law, your circumcision is turned uncircumcision; the Divine seal is to you nothing, for you are not the rightful holder of the deed*

of covenant which it seals. *If therefore the uncircumcision*, the Gentile world, in some individual instance, *carefully keeps the ordinances of the Law*, reverently remembers the love owed to God and to man, *shall not his uncircumcision*, the uncircumcision of the man supposed, *be counted as if circumcision?*

Shall he not be treated as a lawful recipient of covenant blessings even though the seal upon the document of promise is, not at all by his fault, missing? *And thus shall not this hereditary uncircumcision*, this Gentile born and bred, *fulfilling the law* of love and duty, *judge you, who by means of letter and circumcision are -- laws transgressor*, using as you practically do use the terms, the letter of the covenant and the rite which is its seal, as means to violate its inmost import and claiming in the pride of privilege blessings promised only to self forgetting love? *For not the (Jew) in the visible sphere is a Jew; nor is circumcision in the visible sphere, in the flesh, circumcision. No, but the Jew in the hidden sphere and circumcision of heart, in spirit, not letter; circumcision in the sense of a work on the soul, wrought by Gods spirit, not in that of a legal claim supposed to rest upon a routine of prescribed observance. His praise, the praise of such a Jew, the Jew in this hidden sense, thus circumcised in heart, does not come from men, but does come from God.* Men may, and very likely will, give him anything but praise; they will not like him the better for his deep divergence from their standard, and from their spirit.

But the Lord knows him and loves him and prepares for him his own welcome: Well done, good and faith (Rom. 2:25 29)."

### **Paul -- A Miracle of Grace**

"Here is a passage far reaching, like the paragraphs that have gone before it. Its immediate bearing needs only brief comment, certainly brief explanation. We need do little more than wonder at the moral miracle of words like these written by one who, a few years before, was spending the whole energy of his mighty will upon the defense of ultra Judaism. The miracle resides not only in the vastness of the mans change of view but in the manner of it. It is not only that he denounces Pharisaism, *but he denounces it in a tone entirely free from its spirit, which he might easily have carried into the opposite camp.* What he meets it with are the assertions of truth as pure and peaceable as they are eternal; the truths of the supreme and ultimate importance of the right attitude of mans heart towards God and of the inexorable connection between such an attitude and a life of unselfish love towards man. Here is one great instance of that large spiritual phenomenon, the transfiguration of the first followers of the Lord Jesus from what they had been to what under his risen power they became. We see in them men whose convictions and hopes have undergone an incalculable revolution; yet it is a revolution that disorders nothing. Rather, it has taken fanaticism for ever out of their thoughts and purposes.

It has softened their whole souls towards man, as well as drawn them into the most practical and affectionate relations with every claim upon them in the world around them.

### **Symbol and Reality Contrasted**

"But the significance of this particular passage is indeed far reaching, permanent, universal. As before so here, the Apostle warns us (not only the Jew of that distant day) against the fatal but easy error of perverting privilege into pride, forgetting that every gift of God is a talent with which the man is to trade for his Lord and for his Lord alone. But also, more explicitly here, *he warns us against that subtle tendency of mans heart to substitute, in religion, the outward for the inward, the mechanical for the spiritual, the symbol for the thing.* Who can read this passage without reflections on the privileges and on the seals of membership of the Christian church?"

Who may not take warning not to put in the wrong place the sacred ordinances, as sacred as they can be because Divine, of Baptism and the Lords Supper?

Here is St. Paul dealing with circumcision, that primary rite of the Jewish church, of which such high and urgent things are said in the Hebrew scriptures. "But when he has to consider the case of one who has received the physical ordinance apart from the right attitude of soul, he speaks of the ordinance in terms a hasty reader might think slighting. He does not slight it. He says it profits, and he is soon to say more to that purpose.

For him it is nothing less than Gods own Seal on Gods own Word, assuring the individual, as with a literal touch Divine, that all is true for him as he claims grace in humble faith. But then he contemplates the case of one who by no contempt but by force of circumstance has never received the holy seal yet believes and loves and obeys. And he lays it down that the Lord of the Covenant will honor that mans humble claim as surely as if he brought covenant document ready sealed in his hand. Not that even for him the seal if it may be had will be nothing; it will assuredly be Divine still and will be sought as Gods own gift. But the principle remains that the ritual seal and the spiritual reality are separable; and that the greater thing, the thing of absolute and ultimate necessity between the soul and God, is the spiritual reality; and that where that is present, there God accepts.

It was the temptation of Israel of old to put circumcision in the place of faith, love, and holiness instead of in its right place, as the Divine imperial seal upon their covenant. It is the temptation of some Christians now to put Immersion and the Lords Supper and the time and manner of their administration in the place of spiritual regeneration and communion rather than in their right place as Divine, imperial seals on the covenant that guarantees both to faith and consecration.

Sacred indeed are the outward and visible signs, but the inward and spiritual grace is greater.

-- P. L. Read

## **"God's Method With Men"**

We may be very confident that we hold the truth; but the surest way to deny its power is to be bitter and unloving toward those who differ with us. Let us remember that Truth is Christ, and Christ is Truth; and that, Christ is [the revelation of] God, and God is Love; therefore Truth is love, and love is Truth. In proportion as you may hold the Truth, you will become loving toward those who differ with you. All the wrangling, ostensibly for the sake of Truth, which split and divided certain sections of the Church, until men scarcely know where they stand, is evidence that Truth has never been properly understood by them. Truth should not be stored as a commodity or as something of which to boast. While we feel that the teaching of the Word of God is very clear, let us remember that we are only scholars spelling out the alphabet in the school of Jesus Christ. We may rest assured that, in *the day* where we have full knowledge granted unto us, we shall discover that the men of whom we were the most afraid, have held Truth which we, perchance, have never known. Our duty toward our brother and his toward us, if we be loyal to Christ, is-that we love each other still, though we may not agree in all our *views*.

- *Selected.*

## **"Riches of Glory"**

### **Ephesians 3:14-21**

THE Apostle Paul was a master of the art of prayer. It would be difficult to find any where so many profoundly deep thoughts in such a short space, as this prayer of his in Ephesians 3:14-21. Every expression is worthy of being pondered and prayed over. This prayer is intercessory, for his love for the Church was of a parental nature. Paul's tender solicitude for others puts to shame our oftentimes indifference. Being apostolic and for the Church as a whole, this intercession embraces us. Without this example we might have wondered how the great Apostle of the Gentiles would express himself in prayer, and for what he would make intercession. This prayer leaves nothing to be desired, and like our Lord's intercessory prayer in John 17, is certain to be answered. As we consider it in detail, let us each say, This is Paul's prayer for me, sure to be heard and answered if I have the faith to believe and receive.

### **"FOR THIS CAUSE"**

This phrase connects up with verse one, which in turn is linked with the previous chapter. The intervening verses constitute one of Paul's characteristic parentheses. A part of the hidden mystery was that the Gentiles should be fellowheirs with Israel. The middle wall of partition had been broken down. Because they were now fellow-citizens with the saints and of the household of God, Paul offers this prayer for them. For this cause "I bow my knees unto the Father ["of our Lord Jesus Christ" is spurious] of whom the whole family in heaven and earth is named." We are told that it was customary for the Jews to speak of the angels as God's upper family, and of men as his lower household. Since families take their name from their progenitor, having a common father constitutes a strong bond of unity.

"That he would grant you, according to the riches of his glory." We are acquainted with the idea of government grants. They may be for education, housing, road improvements, hospitals, or sometimes given to individuals for distinguished services. Naturally the amount of the grant depends on the richness or otherwise of the country in question. Paul prays that God would give us a grant, according to the riches of his glory.

How rich is God? What are his resources? His is all the silver and all the gold and the cattle on a thousand hills. How easily God could make every one of his children a millionaire. Is Paul going to ask such a grant for us? Would we have been more interested in this prayer had this been included? But money is far too poor and mean a thing for God to include in a royal grant. God's gifts are priceless-things that money can not buy. Think of even the natural gifts that he has given to man, and remember that in this prayer we are dealing not with natural but with spiritual gifts. How fearfully and wonderfully made is man. Think of his God-given gifts of reason, memory, imagination, will, sight, hearing, and all the senses. How much in money values are these things worth? What would we take, say, in exchange for our sight or any one of the things mentioned above? How paltry is money in comparison with such gifts. As the natural man is so abundantly blessed of God, Paul does not insult the new creatures in Christ Jesus by requesting for them such a thing as money.



## **"STRENGTHENED WITH MIGHT"**

If natural grants are so wonderful, what must spiritual grants be like? With quickened interest let us go on and see. The first thing that Paul asks is that we be "strengthened with might by his spirit in the inner man," One of the best of natural blessings is that of good health. It is necessary as a foundation for all the others. One who is always sickly and ailing is not in a position to enjoy the good things which he is otherwise in possession of. Appropriately, therefore, Paul begins here. He asks that we should be strong and robust, thoroughly able to enjoy the pleasures and discharge the duties of the spiritual life.

Nations today, as never before, are piling up armaments, not for aggressive purposes, but to enable them to keep what they already have. It is needful for their security and freedom that they be strong, faced as they are with strong and extremely powerful potential enemies. This is true of us. We have foes far too strong for us who would soon despoil us of any treasures included in a spiritual grant if the power to hold and to keep were not first given.

So valuable is this grant of power that stress is laid upon it. "Strengthened *with might*." Paul has two prayers recorded for us in this Epistle. The first is in chapter one, and in Eph. 1:19-20 we read, "that ye might know what is the *exceeding greatness* of his power to usward who believe." This power came at Pentecost, and has been in the possession of the Church ever since. Before it came, it is on record in John 20:19 that "the doors were shut where the disciples were assembled *for fear of the Jews*." How different it was afterwards, when we read that the Scribes and Pharisees and rulers *marveled at their boldness*.

The practical question which we should each put to ourselves in this connection is, Am I possessing and enjoying this item of God's grant from his riches of glory? Is the inner man so strengthened that I am free from all fear, anxiety, and worry? Peace comes from the conscious possession of adequate resources. Have I abiding within, the peace that passeth all understanding, because of the conscious and constant possession of the mighty power of the spirit of God within? Faith and full surrender are the two simple conditions which will enable us to make contact with a power abundantly adequate for all our need.

## **"THAT CHRIST MAY DWELL IN YOUR HEARTS BY FAITH"**

It must have been rather a shock for Zacchaeus in his elevated position, when Jesus stopped and looked up at him. Can you picture his amazement and rapture when the Lord said, "Make haste, and come down; for today I must abide at thy house." What an honor to entertain Jesus even for a passing visit, and how proud it made the despised tax gatherer. But this provision of our grant means not a passing call but an abiding presence. Just what is meant, however, by Christ dwelling in our hearts? Paul, of course, was not referring to the heart as a physical organ. In these modern times, science has revealed as never before the wonders of the mind and particularly of the subconscious mind. It tells us that the conscious to the subconscious is as the surface of the sea compared with the vast unfathomable ocean depths.

In this subconscious mind of man, God dwells, governing all the important and vital functions of our bodily organism. These he has placed entirely beyond man's control. The beating of the heart, the respiration of the lungs, the digestive processes, etc., are all involuntary, for if otherwise, man could not keep himself alive. The same principle is illustrated in the wonderful instincts of the insects, birds, and animals. Instinct is just a little bit of the mind of God given to them. Similarly, in ways beyond our understanding, Christ dwells in us, in our subconscious as well as our conscious mind. Perhaps the radio affords the best illustration of this. What takes place in the

broadcasting room is reproduced in our own home just as if it were an extension of the Broadcasting House. Distance is annihilated. In like manner we may think of the Lord by means of the carrier wave of the holy spirit, radiating his thoughts of light, life, and love to us. Thus he dwells in our hearts just as two intimate friends dwell in each other by close affinity and friendship.

The Lord can dwell in us only as his mind is reproduced in us, just as it is with the radio program. We must think his thoughts, experience his feelings, share his sentiments, and work towards his objectives. Psychologists tell us that our conscious minds are being continually stimulated by our subconscious, whether in good or bad directions. Similarly, if our subconscious mind is kept on the Lord's wave length, the result will be that our conscious mind will be continually stimulated by him. We have all experienced how a great joy or a great grief, sheds a brightness or casts a shadow over the inner life even when we are not thinking consciously of it. So is it with the indwelling of the Lord. With Christ dwelling in our hearts by means of our faith, there is produced an abiding sense of the sunshine of peace and joy. An inward music and rhythm in the soul is experienced. There is a Sabbath feeling of holy rest, even when we are not consciously thinking of him. Thus, we are strengthened with might by his spirit in the inner man, *in order that* Christ might dwell in our hearts by faith.

### **"THAT YE, BEING ROOTED AND GROUNDED IN LOVE"**

There are two metaphors here: that of a tree firmly rooted in the soil, and that of a house solidly built on a sure foundation. It is rather unusual to speak of love as a foundation. Generally faith is regarded as the foundation and love as the superstructure. There are, however, pictures within pictures, and love in its turn can be looked upon as a basis for other blessings. To be rooted and grounded in love means, in the first place, to be established in the sure confidence of God's love for us, regardless of all circumstances. As Whittier has expressed it in his poem, "The Eternal Goodness":

"Yet in the maddening maze of things,  
And tossed by storm and flood;  
To one fixed stake my spirit clings,  
I know that God is good."

This is really the essence of the message of Jesus, whose mission was to reveal God as our Father. What a dreadful thing it would be if God were other than Love? Just as it would be if a child should begin to doubt if father or mother were other than kind and loving. Taking our Heavenly Father's love for granted, as the natural child does, has the greatest stabilizing effect on our lives. In every experience, pleasing or painful, we can say, in line with what Jesus has told us, "My Father knoweth what things I have need of." In this way can we be immovably rooted and grounded in his love. This is what we might call the subjective aspect of the matter.

There is, however, also another, an objective aspect which concerns not God's love for us, but our love for him and for others. Love for God is demonstrated, not by sentiment and emotional feeling, but by obedience to his revealed will. Jesus himself gave us this as a test, as recorded in John 14:21 - "He that hath my commandments and keepeth them, he it is that loveth me;" Going by this rule, it is easy to gauge the measure of our love for God. One of Jesus' outstanding commandments is the new commandment which he repeatedly emphasized, that we love one another as he loved us. How simple and sure is this index of our love for Christ.

We cannot, however, possess this love for God and for our brethren in Christ without having a sympathetic love for all men. Do good unto all men as you have opportunity, is the apostolic

injunction. In this prayer Paul requests for us that we be rooted and grounded in love as a general and all-comprehensive principle. It is the farmer's practice to have a regular rotation of crops because of the fact that each particular species takes from the soil the elements suited for its growth and development. Paul tells us here that the only soil that suits our growth, and which never becomes impoverished, is the soil of love.

But Paul uses not only the picture of a tree rooted and grounded in love. He suggests here also the metaphor of some great building which demands a firm foundation. He is going on to speak of a superstructure in his next item of the royal grant, which is such that only love is capable of sustaining its weight. Before passing on to its consideration let us impress upon ourselves the importance of keeping our hearts free from all forms of lovelessness, encouraging only thoughts of love for others embodied in loving words and loving deeds. You remember Dickens' immortal "Christmas Carol" and the wonderful transformation of "skinflint Scrooge." Our aim must be to eliminate all Scrooge-like tendencies, and to encourage the Christmas spirit of peace and good will in our hearts all the year round.

### COMPREHENDING THE LOVE OF CHRIST

"That ye may be able to comprehend with all saints what is the breadth and length and depth and height."

You will notice that the above quotation is followed by the expression, "and to know the love of Christ that passeth knowledge." There seem to be two ideas here, the breadth, length, depth, and height; *and* to know the love of Christ that passeth knowledge. If there are two ideas, to what does Paul refer when speaking of the breadth, length, depth, and height? Expositors differ in their opinions, but I think we have a guide to Paul's meaning in his prayer recorded in the first chapter of Ephesians. These two prayers are complementary the one to the other, and the parallel in chapter one, to this expression of dimensions in chapter three, seems to be in Eph. 3:18 - "The eyes of your understanding [*Diaglott*, "heart") being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."

Reading this text as "the eyes of your heart," gives us the same idea as in chapter three of *love* being the foundation for this particular knowledge. This point of view is confirmed by the fact that the mystery and magnitude of the High Calling is revealed in Ephesians more clearly than anywhere else in the New Testament. So true is it the case that it makes this Epistle what we might call the Highlands of the Bible. How profoundly exalted are the ideas in these expressions contained in chapter one, Eph. 1:3-5, 9 -- "Blessed with all spiritual blessings in the heavenly places in Christ"; "according as he hath chosen us in him before the foundation of the world"; "predestinated unto the adoption of children by Jesus Christ to himself"; "having made known unto us the mystery of his will, that in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven and which are on earth."

In the chapter in Volume One of *Studies in the Scriptures* on the "Mystery Hid from Ages," there is a diagram of a pyramid with the top stone detached, showing a perfect pyramid in itself. This illustrates beautifully the idea in this verse, Ephesians 1:10, of gathering together in one all things in Christ." Everything by and by will be conformed to the perfect lines and angles of the top stone. But the wonder of the *mystery* of the breadth, length, depth, and height of it is introduced by Paul in the next verse: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." The inheritance of the Church, as predestined by God, is to be, not in the lower section, the detached portion, but in the top stone as part of the Christ, the Anointed. Chosen in him before the

foundation of the world, the Church are to be sharers of the glory of the Lord Jesus Christ, as his Bride and Joint heir.

With the background of this Epistle in mind, we have little difficulty in interpreting these expressions of breadth, length, depth, and height. As we, too, stand all astonished with wonder, we also feel the need for such expressions. How broad is the Divine Plan of the Ages, the eternal purpose of God? How wide and comprehensive is its scope? It embraces all things in heaven and in earth. Its length, how far-reaching! Centered in the Logos, it reaches from the beginning to the end of time: from before the foundation of the world to the ages to come and beyond. Its depth? From the uttermost, reaching down and taking hold of those who were dead in trespasses and in sins.

Its height? To the uttermost. Though by nature the children of wrath, the wonder of the promise is: "To him that overcometh will I grant to sit with me *on my throne*." Verily truth is stranger than fiction, and this call of the Church is in comparison to the most wonderful fairy tale ever written, as the light of the sun at noonday is to that of a candle.

*(To be continued)*

- A. D. Kirkwood, Scot.

## Notes on Chronology

*"The days are at hand, and the effect of every vision." "The time is at hand."  
- Ezek. 12:22, 23; Rev. 22:10.*

TO the day of his death (October 31, 1916) Pastor Russell believed and taught that October 1914 marked the close of the Times of the Gentiles, and that the period of our Lord's Second Advent began forty years before. However, as he himself stated, "there is enough uncertainty about the matter of chronology to make it a matter of faith rather than of positive knowledge." (*Reprints* R5336.) Because of this measure of uncertainty, when, in 1912, he listed various items of his faith, and unqualifiedly affirmed them, in some instances challenging statements to the contrary as unscriptural, he was careful to state his belief as to the date of our Lord's return in much more guarded phrase: "We do not affirm dogmatically that he came in 1874, but we say that to us it is the evident teaching of the Scriptures." (*Reprints* R4956.) Would it at some of his over-zealous followers could learn from his wise and faithful example here!

In the Foreword to S.S., Vol. II, written October 1, 1916, still more light was beginning to break through, as his keen, spiritual mind pondered the unfolding scene:

"We could not, of course, know in 1889, whether the date 1914, so clearly marked in the Bible as the end of the Gentile lease of power or permission to rule the world, would mean that they would be fully out of power at that time, or whether, their lease expiring, their eviction would begin. The latter we perceive to be the Lord's program; and promptly in August 1914, the Gentile kingdoms referred to in the prophecy began the present great struggle, which, according to the Bible, will culminate in the complete overthrow of all human government, opening the way for the full establishment of the Kingdom of God's dear Son."

Three times in this Foreword, Brother Russell refers to what he terms his "mistake," and then remarks: "We drew a false conclusion, . . . not authorized by the Word of the Lord."

Subsequent to writing *The Time is at Hand*, the author was led to see that the harvest of the Gospel Age extended beyond forty years and that there is no way of determining its exact length. Under the caption, "Our Mistake Respecting the Harvest," he wrote (September 1, 1916): "We should not have looked for parallelisms between the starting of the Gospel Church and its experiences, and the starting in this harvest time of the heavenly Church and its experiences. These are no part to the parallel. The parallel belongs to the nominal Jewish system, which went to destruction, and to the nominal Gospel Church, which is now going to destruction. We imagined that the harvest work of gathering the Church would be accomplished before the end of the Gentile Times; but nothing in the Bible so said. Our thought was purely an, inference, and now we see that it was an unjustified one." - R5950. '

"Before me lies a letter written by Brother Russell November 30, 1907 in answer to a puzzling question on chronology. After freely admitting his inability to solve the problem to his own satisfaction or to that of his inquirer, he went on to say: "There are indeed, as we have already stated, difficulties in connection with chronology. From whatever standpoint the subject is viewed. we meet them . . . I believe, dear brother, that a thorough investigation of the subject of chronology will be profitable to all of the Lord's people. This I have urged from the first."

Nearly fifty years have passed since our beloved brother penned these lines. Today, and for some years now, a number of brethren, both in this country and abroad, have been in correspondence with us, suggesting that questions relating to chronology might profitably be reviewed in these pages. These suggestions we have hesitated to adopt, mainly for the reason that up to the present time, the difficulties to which Brother Russell alluded remain unsolved. However, it has been urged that, even though solutions to the perplexing problems do not now appear, a discussion of these problems, or even a clear statement of them, might contribute to their solution.

There is, of course, no good reason why such matters should not be considered in these columns, and since this seems to be desired, we propose, in subsequent issues of this journal, to examine one or another of these points of difficulty. In our discussions it will be assumed that every interested student has already become *very* familiar with the outline of Bible Chronology presented in Chapter 2 of the Second Volume of *Scripture Studies*; and, of course, with the remarkable unfolding of the Plan and Purposes of God, as expounded in the *First Volume* of those *Studies*.

- P. L. Read

## **Annual Report of Directors**

An hour or two ago, the brethren whom you elected to office last year, held their year-end meeting, at which time they rendered their account to the Lord. Now they submit to you this report of their stewardship.

### **THE "HERALD"**

Recently a friend was gracious enough to refer to the "Herald" as "a magazine with a message." Asked to amplify his statement, he went on to say that, in his view, it is a message of "Present Truth," presented in the spirit of love. Our Editors feel that the brother's appraisal was stated in too generous terms. Nevertheless we, on the Board of Directors, know that to continue the "Herald" on this high spiritual level, has been their consistent aim.

It is a pleasure to report that during the past twelve months, a larger number of brethren contributed to the pages of the "Herald"-more than twice as many as in the previous year. This trend, which we have always encouraged, and fostered, it is hoped will become still more evident in the coming days.

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

Encouraging reports reach us that the "Herald" continues to be used of the Lord for the spiritual comfort and strength of the brethren. While each month finds us listing the names of brethren "Recently Deceased," our subscription list has not grown less. This remains true, notwithstanding the fact that last year we listed no less than sixty-one such names.

### **THE PILGRIM MINISTRY**

"Feed my sheep"-thrice did the Master indicate this as the way in which Peter was to prove the existence of the love for the Master which he claimed to possess. And faithfully he carried out his commission. This has been the keynote of our own Pilgrim ministry "through the years," and not less so in the year just ended.

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

Besides these two full-time Pilgrims, a number of others have served on week-ends. Additionally, our Institute is often called upon to send brethren to conduct funerals. Only the bereaved know what it means to have a consecrated brother, possessed of the necessary ability, declare clearly, considerately, and courageously, our resurrection hopes. Two brethren whom we have called on more, perhaps, than any others, during the past year, are Brothers W. J. Siekman and A. Van Sant. Letters in our files tell of the strength and spiritual uplift their services have brought.

Brother W. J. Siekman, as all know, was able to accept an invitation from the British brethren to spend the month of August with them last summer. His trip not only confirmed their faith and consecration, but contributed also to strengthening "the ties that bind" us to our overseas brethren.

Two other brethren, well and favorably known to our readers, namely, Brothers John Dawson and R. Robert Hollister, were also privileged to minister to the British brethren last year. From the reports which reached us, their ministries, too, were warmly received and greatly appreciated.

Then, too, it has been a pleasure to work in closer relationship, in recent months, with Brother Casimir Lanowick. It is our conviction that both his ministry and ours will be strengthened by continuing such co-operation, and that all whom we seek to serve will be correspondingly benefited.

We ought not to close this part of our report without an expression of gratitude to our heavenly Father, for opening the way for two other brethren, Brothers A. L. Muir and P. L. Read, to serve the British brethren this summer. Our prayers will oft be raised on their behalf that they may go in the fulness of the blessing of Christ (Rom. 15:29) and that the Lord may prosper their journey and ministry.

### **HELPS TO BIBLE STUDY**

It was gratifying to us to learn that our new edition of the "Hell" booklet, was put into immediate use as a study text-book in a Mid-west Bible Class; in addition to its being considered "a very comforting message to distribute," as a British sister wrote us.

This particular edition consumed no little time in its preparation, but the results already in evidence, convince us that the labor was more than justified. It has three distinguishing characteristics: (1) In the first place, our Editors wished it to be a *true condensation* -- that is to say, not a "re-write," or a "paraphrase," but in the author's own words, as they appeared in the original edition. (2) Furthermore, they wanted the material which the earlier version contained to be substantially condensed (to about one-third size). And, of course, they wanted this result secured without the new edition suffering from the deletions. (3) Additionally, they desired an index for ready reference. (We obviated the necessity of providing an index by re-arranging the texts in Bible sequence.)

We are hopeful that it will serve as a Bible Class study text-book, as well as a reference booklet in private studies for young and old alike.

Supplementing the new "Hell" booklet is one recently issued, captioned, "*Is Israel Emerging from Hell?*" This booklet contains, unabridged, Pastor Russell's illuminating exposition of our Lord's Parable of the Rich Man and Lazarus, and relates that exposition to today's (and tomorrow's) headlines.

Pressure of other matters has hitherto prevented us from publishing a new edition of the booklet, "Our Lord's Return." However, we still have a sufficient stock of the previous edition, to take care of current orders. We hope to issue a new edition by the time the present stock becomes entirely depleted.

Brother Streeter's volumes on *Daniel* and *The Revelation* continue in steady demand, and readers write us telling of the blessings experienced as they study and meditate therein.

*Pastoral Records*, a ministry of song, by Brother John T. Read, are being profitably employed, not only for the benefit of shut-ins, but also in parlor meetings. Additionally, they find their way, occasionally, into Church Bible

Study groups, thus opening the way for the ministry of the spoken word. A small stock of albums is still on hand. These will be supplied to any, on a "first-come, first-served" basis.

### **WITNESSING TO THE PUBLIC**

In our report last year we said that opportunities for witnessing to the public, far from diminishing, appear to be increasing. This is even more true today. From every quarter the Macedonian cry reaches us: "Come over and help us." Brother Lanowick, of *"The Jews in the News,"* tells us the same story.

As in the days of our Lord's first advent, we read that all men were in expectation of the Messiah (Luke 3:15), so now, at the close of the Gospel Age and the dawn of the new dispensation, a similar spirit of inquiry and expectation seems to be abroad.

Because of this, we are disposed to increase, rather than to diminish, our labors. Not that we expect to convert the world. No! -- that is not our expectation. But who knows whether or not a true grain of wheat, or two, or three, may yet be found? "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." - Eccl. 11:6.

### **CORRESPONDENCE**

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

### **MEMBERSHIP**

As we pointed out in the April "Herald," membership in the Pastoral Bible Institute is, and always has been, open to any consecrated brother or sister who "is in full harmony with the purpose, spirit, and policy of the Institute," and who intends to support it "in all reasonable ways as he or she shall deem to be the Lord's will."

This being true, it is particularly gratifying to note that during the year just ended, twenty more brethren applied for, and were granted, membership. To these, on behalf of the directors, and of the entire membership, we extend a hearty welcome in the name of the Lord. We feel sure, brethren, that your association with us will be mutually profitable, and trust that the continued favor of the Lord will be with us all, as we labor together in the ministry.

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



## **The Annual Meeting**

The thirty ninth Annual Meeting of the members of the Pastoral Bible Institute, Inc., was held at 2:00 p.m. June 1, in the parlors of the Institute, 177 Prospect Place, Brooklyn, New York.

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

Next followed the reading and approval of the minutes of the previous meeting, held June 2, 1956.

The annual report of the Directors, for the fiscal year ended April 30, 1957, was then presented. This, including the Treasurer's Financial Statements previously examined and approved by the Auditing Committee, is published on Pages 90 to 92.

The names of recently deceased members were next read-also those brethren who had become members of the Institute during the previous year; after which the meeting proceeded with the election of a new Board. Brothers C. M. Glass and C. Lanowick were appointed to act as Tellers. While they were counting the votes, the rest of the friends engaged in a general discussion of various phases of the ministry. At the conclusion of the count, the names of the following brethren were announced as elected: F. A. Essler, J. C. Jordan, J. T. Read, P. L. Read, W. J. Siekman, P. E. Thomson, and H. V. Warren.

A devotional service concluded the meeting.

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

## FINANCIAL STATEMENTS, FISCAL YEAR ENDED APRIL 30, 1957

### (1) Balance Sheet as of April 30, 1957

#### Assets

Cash on hand and in Banks			\$12,383.22
Accounts Receivable			173.49
Inventory of Books, etc.			
Pocket Edition - Divine Plan	(2000)	\$1,400.00	
Revelation Exposition - Vol. 1	(500)	250.00	
Revelation Exposition - Vol. 2	(860)	1,290.00	
Daniel Exposition	(570)	285.00	
Our Lord's Return Booklet	(135)	10.00	
Miscellaneous Items		319.12	
Pastoral Records	(186)	558.00	
Total Inventory			<u>4,112.12</u>
Annuities Receivable			2,684.36
Property at 177 Prospect Place			<u>12,000.00</u>
Total Assets			\$31,353.19
Liabilities			<u>20.37</u>
Net Worth (as per Analysis below)			\$31,332.82

### (2) Statement of Income and Expense and Analysis of Net Worth Fiscal Year Ended April 30, 1957

#### Income

Contributions			\$ 9,058.67
Herald Subscriptions			1,211.92
Interest Earned			<u>296.21</u>
Total Income			\$10,566.80
Operating Expense			
Pilgrim Expense		\$3,917.76	
Herald Expense Including Printing, Mailing and Clerical		5,214.46	
Free Literature		286.20	
Maintenance of Property Including Taxes, Gas, Electricity, Insurance, and Repairs		895.06	
Ministry of Comfort		81.51	
Administrative and Office Expense		1,400.51	
Loss on Sale of Books		<u>4.20</u>	
Total Operating Expense			<u>\$11,799.70</u>
Net Income for Fiscal Year Ended April 30, 1957			\$ 1,232.90
Net Worth, May 1, 1956			<u>32,565.72</u>
Net Worth, April 30, 1957 (as per Balance Sheet above)			\$31,332.82

## **"Rejoice in the Lord"**

*(Continued from last issue)*

*"Rejoice in the Lord always: and again I say, Rejoice." - Philippians 4:4*

The great Apostle continued to declare his determination to preach Christ, whether "by life or by death," and that he was "set for the defense of the Gospel." Even though it should mean persecution and imprisonment to him, he rejoiced in the privilege of magnifying his Lord. "For to me to live is Christ, and to die is gain." That was the spirit that animated the Apostle, and the spirit that he longed to see in his brethren.

### **REJOICING IN THE GOSPEL**

"Now I would have you know, brethren, that what I have gone through has turned out to the furtherance of the Gospel rather than otherwise. And thus it has become notorious among all the Imperial Guards, and the people generally, that it is for the sake of Christ that I am a prisoner; and the greater part of the brethren, made confident in the Lord through my imprisonment, now declare God's Word without fear, more boldly than ever.

"Some indeed actually preach Christ out of envy and contentiousness, but there are also others who do it from good will. These latter preach him from love to me, knowing that I am here for the defense of the Gospel; while the others proclaim him from motives of rivalry, and insincerely, supposing that by this they are embittering my imprisonment.

"What does it matter, however? In any case Christ is preached - either perversely or in honest truth; and in that I rejoice, yes, and will rejoice" (Phil. 1:12-18, *Weymouth*).

Nothing but purely unselfish motives could bring out such sentiments as are expressed in the foregoing passage of Scripture, for obviously bonds and imprisonment or any other thing could vitiate the power of the Gospel. Having been directly commissioned by the Lord Jesus to proclaim the message, this was of the utmost importance in the Apostle's life, and proclaim it he did, "in labors: abundant, in stripes above measure, in prisons frequently, in scourges to excess, in deaths often, in stonings, in shipwrecks, in dangers from robbers, in dangers from kindred, in dangers from Gentiles, in dangers in the cities, in dangers in the desert, in dangers in the sea, in dangers from false brethren, in labor and toil, in hunger and thirst, in cold and nakedness."

And besides all these outward troubles, the anxious care of all the churches (2 Cor. 11:23-28, *Weymouth*). What love, loyalty, and burning zeal we see manifested here! How it contrasts with the manner and the circumstances under which the message is preached today.

If sentiments such as the Apostle expresses to the Philippians prevailed at the present time among the Lord's people, there would be no spirit of rivalry or envy such as was found at Rome, but instead there would be a mutual rejoicing in the fact that Christ is preached.

If received into each individual heart as "Good tidings of great joy," the preaching of the message, from whatever source or through whatever channel, would elicit the same response as was the case with Paul, a prisoner at Rome: "I therein rejoice, yea, and will rejoice."

## REJOICING IN FELLOWSHIP

"If then I can appeal to you as the followers of Christ, if there is any persuasive power in love and any common sharing of the spirit, or if you have any tenderheartedness and compassion, make my joy complete by being of one mind, united in mutual love, with harmony of feeling giving your minds to one and the same object" (Phil. 2:1, 2, *Weymouth*). The rejoicing in this instance would come to the Apostle with the knowledge that his Philippian brethren were living up to their privileges and responsibilities in the cultivation of the "unity of the spirit"; thinking the same thing; having the same mind; having the same love one for the other.

In what respect would the Apostle have them think the same thing? Surely he is not advising that there be no difference of opinion, no diversity of thought, or that they must see eye to eye on every point of doctrine. Succeeding verses indicate in what particular he would have them be of the same mind. He is pointing out a lesson in humility as an effective stimulus to true fellowship. He is not intimating that there is lack of humility in their midst, but he is emphasizing it as one of the most important graces for the Christian to cultivate if he would be like the one true Pattern, the Lord Jesus Christ.

To this end he continues, "Let the very spirit which was in Christ Jesus be in you also. From the beginning he had the nature of God, yet he did not regard equality with God as something at which he should grasp. Nay, he stripped himself of his glory, and took on him the nature of a bondservant by becoming a man like other men. And being recognized as truly human, he humbled himself and even stooped to die; and that, too, a death on the cross" (Phil. 2:5-8, *Weymouth*).

None but a true pastor could have such a desire for the Lord's ecclesia. Not by knowing of their professions of love for the *Lord*, but by knowing that they loved, consoled, and served one another in their fellowship in Christ, would his joy be made full. This would give him more joy than anything else he might know concerning them, for it would be pleasing to the One who had called and sanctified them in preparation for the great exaltation to the Divine nature.

In order to promote this most desirable condition in their midst, he admonishes them to see to it that nothing be done through "party spirit" or "vainglory, but in humility esteeming others as excelling yourselves," not each one regarding his own interests, but each one also those of others.

In this connection he cites Jesus as the supreme example of self-effacement and humility. "Let this mind be in you which was also in Christ Jesus" - the mind or disposition which must be found in each individual who will ultimately be of the little flock, joint-heirs with Christ, and concerning whom it was long ago predestined that they should be copies of God's dear Son. In pointing out Jesus as their great Exemplar, he takes their minds back beyond the horizon of human experience, back to the time "before the world was," when the plan of redemption was conceived, before even the foundation of the world was laid, to the time when as the Logos, the One who would be the Father's Agent in all the creative work, was alone with God. It would be impossible for the finite mind to comprehend the glory of that position! That it was indeed glorious is suggested by the words of the Son just before Gethsemane, when faced with the immediate prospect of death on the cross and contemplating the joyful reunion with the Father, he prayed, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." It was indeed a high position, one beyond human powers to properly appreciate. From this exalted position of power and authority he stepped down - divesting himself, intent on carrying out the Father's will, entering wholeheartedly into the "Plan of Salvation," and even though he was in the form of God, a "glorious spirit being" of the highest

order, next to the Father himself, yet he willingly was made in the likeness of men! Tremendous step! Wonderful condescension! -- from the realm of spirit and life down to Satan's dominion of death! But even more than this was necessary, yes, even more than being made in the likeness of men, a still further humiliation was in the Father's will for him. Even after taking upon himself the human nature with its limitations, the Apostle says, "he humbled himself, becoming obedient unto death, even the death of the cross," thus demonstrating his willingness to carry out the Divine Plan to the very letter by dying as man's ransom price; and not only so, for when it pleased the Father to require that the death should be a most ignominious one in every respect, even going beyond the requirement of the ransom, he did not draw back, but said, "Thy will not mine be done," and stooped to the horrible death of the cross. Here, as the Apostle points out, we have the most wonderful demonstration of humility, meekness and obedience to God that has ever been manifested or could be conceived of, and this is the pattern that the Apostle admonishes the Philippians and us to copy.

"Let this mind be in you which was also in Christ Jesus," thus making my joy complete in the knowledge that you are having genuine and satisfying fellowship.

### **REJOICING IN SACRIFICE**

"But even if I be poured a libation on the sacrifice and public service of your faith, I am glad, and rejoice with you all; and for this be you also glad, and rejoice with me" (Phil. 2:17, 18, *Diaglott*).

The mention of his labors on their behalf, in the previous verse, seems to have suggested to him that further sufferings were to be expected. He had labored for their spiritual welfare. He had exposed himself to peril, that they and others might hear the Gospel. To this end he had suffered much. He had been made a prisoner at Rome, and there was a possibility, if not a probability, that his life might be a forfeit for his labors on their behalf. Yet, if this should occur, he would not regret it, but would in the experience find that joy which the world cannot give, neither take away.

The word "libation" -- rendered "offered" in the *Authorized Version* -- means to pour out as a drink offering and was an adjunct to many of the sacrifices in Israel (Num. 15:5; 28:7, 14). Webster, in his definition of the word, quotes from Dryden as follows: "The act of pouring a liquid or liquor, usually wine, either on the ground or on the victim in sacrifice in honor of some deity, also the wine or liquid thus poured out."

In Israel it was in the law of the offerings as a requisite in "sweet savour offerings." Wine in so many cases being a symbol of joy, it may have had such significance, indicating that the offering, whatever it might be, was being offered with joy as well as being devoted to God. In like manner Paul may have regarded himself as being prepared for sacrifice, for he is thinking of the faith of his beloved Philippians as an offering to God, and if it were necessary that he should die in order to make that offering more acceptable, pouring out his life and strength as wine is poured out to prepare a sacrifice for the altar, he would rejoice in the opportunity. In short, he was willing to lay down his life, if by so doing he could help them make their calling and election sure, and if this should be his privilege, they should in turn rejoice with him.

What a standard this sets before our minds in regard to what we may be privileged to do for the Lord! Can it be said of what we offer that it is "willingly and with the heart?" Do we pour upon our acts of devotion, our sacrifices for the "Body members," the libation of joy? In his letter to the Hebrews the Apostle offers words of commendation for some who were apparently holding to this standard in their sacrificing; that is, they were doing it with joy. "But continually recall to

mind the days now past, when on being first enlightened, you went through a great conflict and many sufferings. This was partly through allowing yourselves to be made a public spectacle amid reproaches and persecutions, and partly through coming forward to share the sufferings of those who were thus treated. For you not only showed sympathy with those who were imprisoned, but you even submitted with joy when your property was taken from you, being well aware that you have in your own selves a more valuable possession and one which will remain." "Through him, then, let us lay on the altar a sacrifice of praise to God, that is, the fruit of lips that give thanks to his Name. And do not forget to be kind and liberal; for with sacrifices of that sort God is greatly pleased" (Heb. 10: 32-34; 13:15, 16, *Weymouth*).

### **REJOICING IN THE LORD**

"In conclusion, my brethren, be joyful in the Lord" (Phil. 3:1, *Weymouth*).

In the foregoing we have seen how completely the Apostle's thoughts are centered in Christ, and with those, *his* footstep followers in Philippi. It was manifestly a great source of joy to Paul to observe the power of the holy spirit working in their midst, bringing forth a fruitage acceptable and pleasing to God. His own life had been so enriched by them that in "bowing the knee" before the Heavenly Father he always remembered them with joy.

Their generous support of him in his efforts to spread the Glad Tidings of Salvation was proof to him of their mutual rejoicing in the glory of the message. Their mutual love for Christ and their efforts to emulate his life of humility and obedience was the basis of their fellowship, and this to the Apostle was cause for rejoicing.

Their union with Christ was to Paul the most surpassing experience possible, beside which all else of this world could be counted as refuse. To be found in him, to know him, to know the power of his resurrection, the fellowship of his sufferings, would be realizing the supreme desire of his heart, for it would also mean a part in the resurrection from among the dead, the first resurrection. It was reason enough for the singleness of purpose which so marked his life, so aptly expressed in "this one thing I do." With thoughts such as these coursing through his sanctified mind, what more fitting exclamation could be found than appears in his letter to the Philippians: "REJOICE IN THE LORD ALWAYS: AND AGAIN I SAY, REJOICE."

- *J. B. Webster*

## The Question Box

### Revelation 18 - 22

*Question:*

What is the sequence of events to be expected in connection with the Second Advent of our Lord?

*Answer:*

When the series of articles captioned "Even at the Doors" is resumed, it is expected that this question will be considered in greater detail. Meantime, perhaps the following paragraphs may suffice.

As the events unfold I shall be able to speak with greater certainty than would become me today. However, I think I can find the answer in the last five chapters of the Book of Revelation.

Beginning with Rev. 18, and continuing to the end of the Book I find a series of 12 distinct visions *narrated in orderly sequence*. If I mistake not, they commence with the times in which we now live, and cover the entire period up to the full establishment of the Kingdom of God, at the close of the Millennial Age. The events thus symbolized are"

1. The fall of Babylon. - Rev. 18.

This, in my judgment, has been in process for years, but is not yet complete.

2. The first resurrection, that is to say, the resurrection of the Church, symbolized as the Marriage of the Lamb. - Rev. 19:6-9.

This too, I think, has been in process for years; my belief being based on the text: "Blessed are the dead who die in the Lord *from henceforth*." (Rev. 14:13.) It is my conviction that this text began to be fulfilled some years ago. First the dead in Christ were raised, as predicted in 1 Thess. 4:16; then, ever since, the remaining members of the Church, one by one, as they complete their course in death, are blessed by an instantaneous change to perfection as spirit beings. As soon as the Church is complete on the other side the veil, the Marriage will occur.

3. The glorious epiphany of Christ *with* his Church. - Rev. 19:11.

Note: The Church, in my understanding, is to share in her Lord's epiphany. (Col. 3:4.) This, in my judgment, has not yet taken place, nor, indeed, can it, until the last member of the Church has gone beyond the veil and the Marriage has occurred. (That some of the last members of the Church are still in the flesh I firmly believe, with all due respect to those who think otherwise.)

4. The *final* Armageddon conflict and victory. - Rev. 19:17, 21.

Note: -- While there have been some notable conflicts the *final* one, *and the ensuing victory*, is, in my judgment, still future.

Moreover, if I understand the matter correctly, it is in connection with *this* event, that Israel's experience, spoken of by the Prophet as "the time of Jacob's trouble" (Jer. 30:7), is to occur. Those who are looking for the time of Jacob's trouble to occur before the Church is gone, are looking for the right thing at the wrong time. What is taking place in the Middle East is merely

preparatory; not only will the Church be glorified, but even the Great Company will have completed its earthly experiences, and, while not part of the Bride, will have shared the blessedness of the Marriage Supper (Rev. 19:9), before the time of Jacob's trouble occurs.

*Jacob will be saved out of his trouble, by Christ and his Church, operating from the other side the veil, directing the victorious Armageddon conflict.*

5. The binding of Satan. - Rev. 20:1-3.

In my view this has not yet occurred. World conditions fully confirm this. One has only to read the headlines, to leaf through a few popular magazines, to listen to the radio, to glance at television, to review the newspaper advertisements of theatres and motion picture houses, to realize this. Evident it is that, far from being bound, Satan is still going about like a roaring lion; still operating as an angel of light. Evident it is that far from hearing the calm, strong voice of Jesus speaking, in tones of *kingly authority*: "Peace, be still," we hear only the expression of men's hearts failing them for fear, looking after those things that are coming on the earth. Moreover, when we turn from the advertisements of theatres and motion picture houses to the advertisements of the "Church" page, or leaf through religious magazines, it becomes increasingly apparent that the powers of the (ecclesiastical) heavens are being shaken. - Luke, 21:26.

6. The Millennial reign of Christ and his Church. - Rev. 20:4-6.

7. The loosing of Satan for a little season, at the end of the Millennium. - Rev. 20:7, 8.

8. The Post-millennial apostasy, and the judgment on it. - Rev. 20:9.

9. The destruction of Satan. - Rev. 20:10.

10. The judgment of the dead, small and great. - Rev. 20:12, 13.

11. The destruction of the last enemy, death, with all that the word destruction implies. - Rev. 20:14.

12. The eternal Kingdom of God. - Rev. 21; Rev. 22:5.

"Seeing then that all these things shall be dissolved, what manner of persons ought we to be. " - 2 Peter 3:11.

- P. L. Read.



## **Recently Deceased**

Sr. Adelaide Kruhm, Baltimore, Md. - (May)  
Bro. Montgomery, Rogue River, Ore. - (May)  
Bro Seldon W. Powell, Seymour, Wis. - (May)  
Sr. Alma F. Seery, Los Angeles, Cal. - (April)