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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." - Galatians 5:1.

In 1939 Brother John T. Read contributed an article on the "Tolerance of Christian Liberty," which was reprinted in 1947 and 1955. For the special benefit of an increasing number of new readers, we here reproduce that article once again, in condensed form. Ed. Com.

IN discussing this or any other subject dealing with divine truth, we should endeavor to be guided by the spirit of our Master, the spirit of kindness, the spirit of helpfulness, and so keep our minds and hearts void of antagonism, faultfinding, or judging in the sense of condemnation. As true Christians we must be motivated by the spirit of truth and righteousness; for it is only those who are led by God's holy spirit who can truly claim relationship with the Father as children, and so merit his approval as ministers to the flock.

The indications all about us make it evident that the saints of the Lord are being tested, more or less severely, along the lines, of tolerance, of Christian liberty, and of brotherly love; and it is also evident that this testing is permitted of the Lord that the approved may be manifested, regardless of how they view this or that matter, provided their views are not such as preclude sonship.

DOCTRINAL DIFFERENCES

Doctrinal differences on subjects more or less hidden in types, shadows, and figurative language, and consequently more or less subject to imperfect human reasoning powers, are the basis offered by some for withholding full fellowship from others who, on the plainly stated fundamentals and essentials of Holy Writ, are in full agreement. In some instances also, brethren against whom there is no fault to find either in doctrine or spirituality, are denied the privilege of service to the friends because of their cooperation with other brethren who do not see eye to eye respecting some teachings considered by the majority as "present truth."

In speaking of fundamentals and essentials, we here refer to those things in a Christian's belief and practice which are stated in the Bible in such a way as to leave no room for reasonable doubt in the mind of any earnest seeker after truth as to their meaning.

The question then arises, To what extent are we justified in hedging ourselves about with arbitrary rules which in their operation are intended to act as barriers to others of the Lord's people in the matter of service and whole-hearted fellowship?

In proposing a question of this kind we realize that it cannot be answered without due thought, because there are too many points that enter into the discussion; but if, as present conditions seem to indicate, most of us may sooner or later be required to decide this matter for ourselves, we should be able to take our stand in full assurance of faith. To this end let us consider some of the things that have a bearing upon the issue, and so prepare ourselves for a better understanding and guidance by the Lord's holy spirit.

FUNDAMENTAL TRUTHS

There are certain basic facts to which all true disciples of the Lord must agree, else they are not his disciples, and cannot be considered as brethren:

All must believe in God, the Creator and Ruler of heaven and earth, and must acknowledge his right and authority over their lives and possessions.

All must believe in the Bible as being the true Word of God, and must accept its teachings as being the only authoritative standard of belief and practice -- the last resort in every argument.

All must accept Jesus, the Savior of mankind, as being their personal Redeemer, from sin and its penalty, death; they must see in him the only one able to give unto God a ransom for Adam and his race; and they must recognize that in the resurrection of Christ dwells their only hope for life in a like resurrection from the dead.

All must have sufficient faith in God, in Christ, and in the Word of God, to cause them to make a full and unreserved consecration of themselves to do God's will and to follow in the footsteps of Christ Jesus their Lord.

All must realize their own fallen, sinful state, and must cooperate in the transformation of their own characters by seeking continually, through the infilling of God's holy spirit, to walk in accordance with the instructions given in his Word.

All must be loyal in their obedience to God's commands, and must continue faithful unto death.

Any true and enlightened child of God must assent whole-heartedly to these fundamental things of Christian belief and practice, and to the ramification of these as stated in plain and unmistakable language in the Scriptures.

In these things we may all see eye to eye; but when it comes to the interpretation of types and shadows, parables and dark sayings, figurative language and prophetic utterances, the Lord has left us room for the exercise of our sanctified reasoning powers, and so for differences of opinion. Manifestly, had God so desired, he could have made every statement of his Word so plain that it would not have been possible for differences of opinion to arise. He could have done this either by the way he worded the Scriptures, or by the illuminating power of his holy spirit. However, he

did not choose to do this. On the contrary, he has arranged the matter in such a way as to call upon our reasoning powers and force us to search (by comparing Scripture with Scripture) in order to gain an understanding of the details of his great Plan of Salvation.

God does not forcibly inject a knowledge of the structural and artistic beauties of his Plan of Salvation into our minds; we have to study in order to understand these things, just as we have to struggle in our fight against the world, the flesh, and the Adversary in order to be transformed into the character-likeness of our Lord. The course of a true Christian is not made plain and easy, but is often puzzling and hard to follow. Jesus said, "How narrow is the gate of life! how difficult that way leading thither! and how few are they who find it." - *Diaglott*.

NO GAIN WITHOUT A STRUGGLE

The Christian does not attain to the heavenly inheritance without a struggle. The butterfly that flits from flower to flower with such ease and grace, attained its development and beauty only because the larva stage of its existence had to struggle to break through the -cocoon. that enveloped it; and should any one, in mistaken kindness, assist the larva to gain its freedom by breaking the cocoon, he would forever deprive it of the very thing that eventually enables it to fly. In like manner also God permits us to struggle to overcome the difficulties he sees fit to leave surrounding us, for he knows that by the earnest endeavor to overcome these we will be made strong in character and in the will to do his will. Having predetermined that we should be free moral agents, God cannot force the issue in respect to our characters, and so is under the necessity of bringing about our development by requiring of us a willing and persistent effort to break through the cocoons of our natural tendencies and environment that eventually we may wing our flight to realms above.

Sectarianism in the struggle of the Church toward perfection of character is brought to our attention in the picture given us by the Apostle Paul in his first letter to the Corinthian brethren where he speaks of wood, hay, and stubble in the building or superstructure we erect upon the foundation of our faith in Christ's sacrifice on our behalf.

In the first chapter, Paul chides them for their carnality and sectarianism; for some were claiming to be of Paul, some of Apollos, some of Cephas, and some of Christ; but Paul did not recognize any Paulite Christians. He denied having given any basis for such a thought. He declared that he preached nothing to them but Christ and him crucified. Then in the third chapter he points out that their sectarian spirit shows them to be mere babes, to whom he could feed only the milk of the Word. Then from the ninth verse on he says, "That as a master builder, he having laid the foundation of their faith in Christ and him crucified," they were to build the superstructures; but he says, "Let every man take heed how he builds thereon." Paul, all through these three chapters is combating their sectarian spirit, and in this third chapter warns them that such material entering into the construction of their building will cause its downfall.

"Individual *Christian* faith is a building, and as such must have both foundation and superstructure." The only foundation upon which to build, says Paul, is "Jesus Christ and him crucified." This is the great rock foundation, the basis upon which faith may be firmly established; and any man who builds thereon (whether or not he understands and can properly describe *all* the elements that go to make up that Rock) is, a true Christian and will be saved, even though his superstructure may be such as to merit destruction. There may be room for argument as to what is meant by "gold, silver, precious stones-wood, hay, stubble"; but whether these be hopes, doctrines, or character qualifications which manifest themselves in right or wrong attitudes

and treatment of brethren, the lesson is the same, and constitutes a warning to all of us even though we be building upon the Rock.

Unquestionably, doctrines, as "precious stones," have an important place in the erection of the superstructure which we build. We cannot believe the doctrines which Satan has injected into Christian beliefs all down through the Gospel Age and expect our faith structure to stand the shaking it will receive during this time of trouble; but precious stones are not the only element that should go into our superstructure. The gold of a Godlike character -- love -- and the silver of heavenly aspirations -- hope -- must adorn that structure also. Dependence placed upon leaders or on hopes derived from any source except God and his Word is bound to result disastrously to our faith structure. Certainly no one could object to being a follower of Paul upon any ground except that he was *not the source* of truth and wisdom, and our dependence and authority must be founded upon that source rather than upon the instrument used to acquaint us with divine truth. Carnality and sectarianism are not elements with which to build an enduring structure, and if we let even the spirit of these take possession of us we will be the losers.

Factions, in dealing with differences of belief in doctrine or practice, most always arise through ignoring the Lord's spirit and methods; and such factions always tend to hinder the character development of those who take an active part therein. Satan is always on hand to take advantage of differences between brethren and divert doctrinal controversies, which of themselves would not affect character one way or another, into contentions and divisions that do affect the character.

PERSONAL KNOWLEDGE

In the Scripture reading with which we prefaced these remarks, Peter intimates that the greater our knowledge concerning God, the more grace and peace we will have. What does he mean? Is he saying here that the more we know about the philosophy of the atonement and the details of the Plan of Salvation the more grace and peace we will have? There is class, of believers to whom such knowledge appeals and *who* may have their appreciation of God's wisdom increased thereby; but to other minds, the fact of the atonement and the evidence of God's love and mercy, as revealed in the gracious provision he has made for his children, are sufficient to acquaint them with God's character and to call forth their own love and appreciation in response. Such Christians may be compared to the man who, though he understands only in a general way the working and operation of an automobile, derives as-much pleasure and benefit from its use as does the mechanic who is familiar with every detail of its construction. We can not all have the type of mind that will enable us to be "master workmen in the mechanical details, so to speak, of God's great Plan. Some have minds more adapted to thinking upon the spiritual qualities of character development, and no doubt are equally honored of the Lord in their ministry.

Both Rotherham and Weymouth render this passage of Scripture in such a way as to make it evident that what Peter is speaking of is a personal knowledge or experience with God. Rotherham's translation says, "*Favor unto you and peace* be multiplied, in the *personal* knowledge of God and of Jesus our Lord." This is a knowledge which we gain through attaining (to a measure of Godlikeness in our own characters; for in the next verse, the Apostle continues the thought by saying, "Seeing that his divine power has given us all things that are needful for life and godliness, through *our knowledge of him* who has appealed to us by his own glorious perfections." (Weymouth.) The Apostle here gives the same thought which we find emphasized by our Lord in John 17:3: "This is life eternal, that they might *know thee* the only true God, and Jesus Christ whom thou hast sent." This is *thee* knowledge, which, above all knowledge, is essential to us in our development as prospective heirs of glory, honor, and immortality. A true

knowledge of God comes only through experiencing a measure of his glorious perfection of character in ourselves and the more we reflect that character by being transformed into the image of Christ, the better we come to know God.

COMPARATIVE VALUES

In the 13th chapter of 1 Corinthians Paul points to a number of things that we might possess and do, which of themselves are very desirable, but which, apart from love, have no value in making us acceptable unto God. The Apostle is not making light of faith or a , comprehensive knowledge of salvation; nor of zeal manifested in the giving of one's time, possessions, and life in the service of God,--but is simply calling to our attention the comparative worth of these and God-like love.

"Love," says the Apostle (Weymouth), "is patient and kind. Love knows neither envy nor jealousy. Love is not forward and self-assertive, nor a boastful and conceited. She does not behave unbecomingly, nor seek to aggrandize herself, nor blaze out in passionate anger, nor brood over wrongs. She finds no pleasure in injustice done to others, but joyfully sides with the truth. She knows how to be silent. She is full of trust, full of hope, full of patient endurance." Then the Apostle continues by declaring that present languages (modes of speech), present knowledge, and present prophesying will come to an end because they are imperfect, and so the things of real value that remain are faith, hope, and love, and of these the greatest is love.

The foregoing remarks must not be interpreted in a way to make light of doctrinal matters, for it is not possible to read God's Word with an understanding, mind and not realize that doctrines are vitally important-to our spiritual welfare. Paul, in his letter to Timothy says, "Take heed to *thyself* and to *the doctrine*." Paul took delight in Timothy, his son in the faith, and gloried in his ability to serve the cause of Christ, but he cautioned him to be ever on the alert to see that his own life be exemplary and provocative of good in those to whom he ministered, and also that he go not astray in his teaching of doctrine.

Manifestly, some teachings are of far greater importance than others to the Lord's people in the making of their calling and election sure, and such call for a definite and unhesitating stand; but our attitude in those things which we glean from God's Word -through the process of reason and deduction, should be one of tolerance.

All down through this Gospel Age there have been Christians who have made their calling and election sure without understanding clearly many of the things relative to the sin-offering, the philosophy of the atonement, and other matters which we today look upon as present truth. Evidently then, these things are not indispensable to one's standing or acceptance with the Father, and perhaps we would more truly manifest God's spirit if we would show a more kindly tolerance of those who do not see eye to eye with us in things which, though to us they be present truth, are not indispensable to our character transformation.

MINOR FEATURES

There can be no question as to the blessings received from the study of types and shadows that have been more or less hidden in God's Word until the time when he saw fit to reveal them largely through Brother Russell. Had these been essential to our salvation, however, they would have been stated in the same plain and unmistakable language that garbs those things that are essential, and would then constitute tests of sonship and fellowship; but that they are not was quite evident to Brother Russell, who under the heading, "Relationship to the Lord not necessarily dependent upon knowledge of every detail" says:

We wish to suggest here that none should feel unnecessarily annoyed if he is not able to understand all the items of the chronology or of the Tabernacle Shadows, or other *minor features*. Our relationship to the Lord is not necessarily dependent upon our knowledge of every detail. We are to remember that many of us were God's people before we understood *any* of these things, before we understood the philosophy of the Divine Plan. Hence we are to be trustful of the Lord and wait for the remainder, as he may open it to us. And we are to remember that the supreme test is loyalty to the Lord. This was the test upon our Lord Jesus: would he be loyal to the Father? And this is the test upon us. ' Will we be loyal to the Lord? *Whoever is thus loyal is an 'over comer.*' He will strive to be faithful under all conditions, and will trust even where he cannot trace the Lord's *providences.*" -- *Reprints*, p. R4746.

Brother Russell here calls the chronology and the Tabernacle Shadows "*minor*" features, things not to be considered as tests of one's standing with the Lord.

TEACHING QUALIFICATIONS OUTLINED

What qualifications then are we to require as a basis for our judgment of those worthy ;to serve us?

Paul answers this question for us in his admonition to Timothy respecting the appointing of elders; he says (1 Tim. 3:1-7, Weymouth translation) "A minister [elder] must be a man *of irreproachable character*, true to *his* own wife, temperate, soberminded, well-behaved, hospitable to strangers, and with a gift for teaching; not a hard drinker nor given to blows; not selfish or quarrelsome or covetous; but ruling his own household wisely and well, with children kept under control with true dignity. (If a man does not know how to rule his own household, how shall he have the Church of God given into his care?) He ought not to be a new convert, for fear he should be blinded with pride and come under the same condemnation as the Devil. It is needful also that he bear a ,good character with people outside the Church, lest he fall into reproach or a snare of the Devil."

The Apostle places the emphasis here upon the character and behavior manifested in the Church, the family, and in the world, and then in addition thereto, he says they should have a "gift for (teaching." This statement does not relate to a profound understanding of the doctrines, but to just what it says -- "a *gift*" for teaching; the ability to impart the knowledge possessed; the ability to set forth what the Scriptures say.

In his instructions to Titus, Paul again outlines the qualifications of an elder, very much as he did to Timothy. - Titus 1:6-9

The gist of the matter then, as it seems to present itself through the various Scriptures set forth for our guidance, is that we should endeavor when choosing our elders or when inviting speakers and teachers to address us, to have such as are loyal to the Lord and to His Word of Truth -- men whose daily lives in their association with the brethren and those outside, give evidence of having partaken of the Lord's spirit in that they manifest the fruit and graces of that spirit. As regards the fundamentals of the Faith, they should be well grounded and positive; but as regards those portions of Scripture that are couched in a manner to call for an interpretation by the reader or teacher in order to be understood, our attitude should be such as would convey a kindly tolerance, granting Christian liberty of thought even though we do not agree as to the interpretation given. We should not have that narrow, sectarian attitude that denies a brother full fellowship and

opportunity for service when the differences under dispute do not jeopardize belief in the foundation principles of our faith.

The Lord's people, until they imbibe a large measure of his spirit, tend toward dogmatism and intolerance, for they have very definite and positive views; consequently in "contending for the faith once delivered unto the saints" they are also apt to contend for beliefs which are either their own or some other man's interpretations. Naturally, being positive in their views, they are ready to defend them; but they should not forget that it is possible to be absolutely right in their interpretations and yet become ensnared by the Adversary through the wrong attitude they take in defending their views. There are subjects upon which, seemingly, it is difficult for all to see eye to eye. This may be due to the differences in our mental make-up, or in our education and emotional trend; but whatever the cause may be, it gives opportunity for the testing of our love one for another and for the exercise of tolerance.

Brethren who attend a Class where something of this nature exists are inclined to take sides in the matter, but in all probability, neither side is wholly to blame. And it is well to remember that such an unhappy outcome would not be possible if the love of Christ were ruling in the hearts and minds of all concerned, for then that which naturally tends toward trouble, separation, and heartache, would be turned into a real asset in character development.

In 2 Peter 1:12, Peter speaks of being established in "present truth." This is a very familiar expression to most of the Lord's people, and when used by them has reference to the many teachings which we believe to be truths, revealed to the saints in the last sixty or seventy years. Peter, however, was not referring to these things when he made this statement, but rather to the Gospel Message-"the grace of God through faith in Christ" in contradistinction to the attempt to gain salvation by works under the Law.

May it not be that there is a message here for us at the present time also? Satan has never let pass an opportunity to enslave the Lord's people. It has not been many years since the most of us escaped from the bondage of sectarianism; then slowly but surely, many were again brought under bondage through subservience to a dictator over an earthly organization; but by God's grace we were able to cast off that bondage and again stand free from all restrictions not authorized by the Word of God. True liberty is the result of the Lord's holy spirit controlling our minds and hearts, for Paul says (2 Cor. 3:17), "Where the Spirit of the Lord is there is liberty."

- J. T. Read.

Israel Today

"Cry aloud, spare not, lift up thy voice like a trumpet, and chew my people their transgression, and the house of Jacob their sins." - Isaiah 58:1.

Jerusalem, May 21, 1959

"Billy Graham Says He Plans Israel Crusade" reads the headline of a first page story in one of the foremost world Jewish weeklies. This revelation came at a press conference. The famous evangelist did not say whether he would come to Israel this year or not. It is a choice between Israel and Japan, he told reporters.

According to *The National Jewish Post and Opinion*, Dr. Graham declined to comment on whether the many Israelis who have become estranged from orthodoxy would be particularly receptive to his message. He went on to describe the "wonderful" conversion of New York Jews in his campaign at Madison Square Garden. Apparently for the first time, he revealed that "hundreds of Jews" came to his huge rallies in 1957 "to announce their faith in Christ." He added that many rabbis attended the sessions. During the Madison Square Garden rallies Jews converted to Christianity were serving as counselors to persuade other Jews into the Christian fold. Among the more active Crusaders was Harvey Scharfman of Manhattan, who became a Christian in 1948. Scharfman said that he never forgets his Jewish heritage and is proud of it. He called the converts, "completed Jews," who have accepted the Christian concept that Jesus is the Messiah.

Besides his campaign in Israel, Graham has one planned also for Cairo, Egypt. "We can't go to one side without going to the other," he observed.

The world renowned evangelist revealed his interest in Jews and Israel during his 1957 New York campaign when he told *The Post and Opinion* at the time that "there will be no peace between Israel and her neighbors until Israel will occupy all the land between the river of Egypt and the Euphrates as promised in the Bible." Describing Jews as the "chosen people with a glorious future," Billy Graham said "the Messiah" will appear "in the near future" when Israelis "find themselves in dire straits and everything looks beyond hope." "I would be proud to be a Jew, he said. "I have a great deal of respect and admiration for God's chosen people. But I feel that Jews, along with other people, must recognize Christ and know that he died for our sins."

When Billy Graham goes ahead with the necessary arrangements for his meetings here, it will put the Israel Government officials on the spot. There is no doubt that religious freedom is guaranteed in this country, but on the other hand such an evangelistic effort would, without question, stir up vehement opposition from the orthodox elements. We can just picture the small Neturei Karta sect, which is fanatically orthodox, picketing Graham's meetings with pockets full of stones. There is very little doubt that in Cairo, Graham will receive similar treatment from the intense Moslems.

However, we believe that the vast majority of Israeli would look upon Graham's, campaign with tolerance.

Since so many people here do understand English, thousands will go to hear Graham, out of curiosity if for no other reason. Due to the small population of the country -- just over two million

-- it is not likely that Billy Graham will be able to hold forth here, with large audiences, for many days.

WHAT WILL HIS MESSAGE BE?

While Dr. Graham seems to have some understanding of the prophetic significance of Israel's restoration, there is nothing in his public utterances to indicate that he sees the Kingdom picture. What, then, will he have to offer the Israeli? Very likely he will proclaim to them a coming doom and the absolute necessity for repentance. This has been the gist of his addresses everywhere. On the other hand, the Graham organization is a shrewd one and they will doubtless alter the nature of the meetings to make a special appeal to the Jewish mind. For instance, Billy Graham may discreetly avoid emphasizing or even mentioning the erroneous doctrine of "the trinity," because of the staunch proclamation of the Jews throughout the ages that "the Lord our God is one." (Deut. 6:4.) Maybe he will camouflage the blasphemous doctrine of "hell fire" by saying that it is "separation from God," as he has done on other occasions.

Regardless of what Dr. Graham preaches to the Israeli, if and when he comes, he will be quoting or calling attention to the New Testament constantly, and by his doing this, many of the natural seed of Abraham will be caused to read or re-read the Gospel accounts as well as the whole of the New Testament. This would be a worthy accomplishment. But whatever he will say, the label on him will read "missionary."

While his emotional appeal may sway Gentile audiences, it will not accomplish this so far as the Israeli are concerned. Because of Billy Graham's fundamentalist beliefs, in the end he will be able to offer them only heaven or hell -- "bliss or blisters." For the nation of Israel, this will not be the message of the hour. It will not be a restitution message, a clear-cut presentation of The Divine Plan of the Ages, showing Israel's central and dominant position in the earthly Kingdom arrangement. Rather, Billy Graham's sermons will probably be patched-up doctrinally, so that they will not adequately and satisfactorily answer the questions that are burdening the minds of God's ancient people regathered in their homeland.

WHAT IS OUR OWN RESPONSIBILITY

However, it is very easy for us to sit back, complacently, and say that Billy Graham's message for Israel is inadequate and unsatisfactory. It is another thing for us to recognize our own responsibility. If we are convinced that we do see the light, and have at least a fair comprehension of the divine purpose regarding the children of Israel, then the big question for us is, "What are we doing about it?" Isaiah 40:1, 2 is not an obscure passage of sacred writ to us. How often have we quoted those moving words of the prophet: "Comfort ye, comfort *ye my* people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her appointed time is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."

Is this commission applicable to the Lord's people now? From our contacts with the brethren we believe that many would concur that this obligation and responsibility rests upon the professed people of God, spiritual Israel, today. Yet seemingly very little has been done during the past forty years or so to fulfill these words of Isaiah and to recognize the privilege of service in reaching Jacob's posterity with the glorious Kingdom message. Possibly the impending Graham crusade in Israel may bestir our own thinking and may lead to a realization that if we do not live up to our responsibilities, God is able to make the very "stones cry out."

FIRST BIBLE EVER SET IN ISRAEL

May 5 -- A ceremonial presentation of the first Pentateuch ever set and printed in Israel was made yesterday in the Jerusalem Municipality in the presence of distinguished guests and scholars.

"We certainly have had complaints against other peoples, but there is one complaint they could justly aim at us until recently," Mayor Agron said in his opening remarks. "They could accuse us of neglecting Bible study and scholarship-but this is no longer so: leadership in Bible studies has returned to Israel."

After surveying the chief landmarks in the printing of the Bible in Hebrew, carried out by Gentiles, Mayor Agron commended the Koren Bible project, which has just published the first volume-the Pentateuch-of a complete Hebrew Bible which will be the first to be actually set in Israel, previous editions having been printed by photo offset from missionary and other texts. The publisher, Mr. Eliahu Korngold of the Koren Press, has also designed a new type face for this Bible.

The text, as was explained by Prof. N. Tur-Sinai, head of the Hebrew Language Academy, Prof. Chaim Rabin of the Hebrew University, and Mr. A. M. Haberman who supervised the editing and proofreading of the text (with Dr. Daniel Goldschmidt and Mr. Y. Medan), was the Masoretic Hebrew text-only more so. "Each jot and tittle was weighed with the most infinite care," Prof. TurSinai said.

There were no new readings or *scholarly* innovations in the Koren Bible text, but rather the most painstaking attempt to restore a pure Masoretic one, Prof. Rabin said.

STARTLING DEMONSTRATION

Thousands of Jerusalemites attending the Yom Atzmaut (Independence Day) eve celebrations in Mamilla Park were thunder-struck at the sight of what appeared to be a giant floodlit "cross" on the roof of Hechal Schlomo, the seat of the Chief Rabbinate. It immediately attracted attention following the brilliant display of fireworks fired from the building's terrace roof. There were cries and gestures of surprise and amazed curiosity from Jerusalemites and tourists. After some twenty minutes two men edged precariously out on the side of the building's dome and pulled down the crossbar.

The "cross" was one of three tall poles set with rotating crossbars on which a number of spinning fireworks had been mounted. It so happened that the crossbar of the middle pole, set right in the center of the dome, stopped spinning at an exact right angle, thus forming a classical cross.

WRONG SONG

The date: December 24, 1958. The place: The Church of the Nativity, Bethlehem (in Jordan-occupied territory). A priest bearing a flaming taper approaches the altar and lights the tall, straight candles. From the assembled worshipers comes a sigh, and then a small lonely voice rings out "Moaz Tzur" in Hebrew-the traditional Hanukka song. (Hanukka is the Jewish Feast of Lights, commemorating the overthrow of pagan domination of Jerusalem in the days of the Maccabees.) Consternation ensues among the Arab Legionnaires on duty at the back of the church.

The explanation for this little scene -- which really took place -- is that the small daughter of one of the Gentile diplomats stationed in Israeli Jerusalem was in the congregation. She had been attending a Jewish kindergarten where together with all the other children she was taught the Hanukka song and had been impressed with the injunction to sing it when the candles are lit!

(Foregoing is the ninth report from the Land of Promise, from Brother Casimir Lanowick, Editor of Jews in the News. - Ed. Com.)

Signs Among the Jews

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem." - Isa. 40:1, 2.

THIRTY years ago some Hebrew Christian friends of our acquaintance extended us a hearty invitation to attend their Fifteenth Annual Conference. We were at once struck with the spirit of its active members. One of them 'vas Dr. Max I. Reich, since deceased, who addressed the conference on "The 'Present Duty of Israel," a discourse which we were privileged to publish in these pages, in the issue for August 15, 1929. The following paragraphs and poem formed the conclusion of our report.

While it is far from our purpose to convey the thought that orthodox Jews are, in any material numbers, getting their eyes open to see Jesus as their Messiah, but believe on the contrary that this happy condition is still future, yet every indication in that direction is heart-cheering to the true saint of God, and it is for this reason that the matter is brought to the attention of our readers. It was our Lord himself who said:

"Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things know that it is near, even at the doors." - Matt. 24:32, 33.

Many will recall the words of our dearly loved brother, Charles T. Russell, in this connection, written in 1897.

"The sprouting of the fig tree may have been but a casual remark, but we incline to think that it was not. The peculiar circumstances narrated of our Lord's curse upon a fig tree which bore no fruit, and which withered away directly (Matt. 21:19, 20) inclines us to believe that the fig tree in this prophecy may be understood to signify the Jewish nation. If so, it is being signally fulfilled; for not only are thousands of Israelites returning to Palestine, but the Zionist movement, as all know, has now assumed such proportions as to justify conventions of representatives from all parts of the world to meet year by year to put in practical shape the proposal for the reorganization of a Jewish state in *Palestine.*" - *Studies in the Scriptures, Vol. IV, p. D604.*

Certain it is that God hath not cast away his people which he foreknew, and if as the Apostle has pointed out, their temporary downfall and removal from the place of chief favor was the occasion of God's salvation being extended to the Gentiles, what still more marvelous blessings will come to the Gentiles as a result of the restoration of the Jews to favor again?

We, who, by faith in Christ Jesus, have become sons of God; who have been baptized into Christ, and have clothed ourselves with Christ, recognize that in him there is neither Jew nor Gentile, but if we are indeed members of the one body, then Christ is all in all. In that new creation, in which

we are being remolded so as to become like him, we know that all such distinctions will cease. (Col. 3:10, 11; Gal. 3:26-29.) Those having this spirit will appreciate the following lines from the pen of the Hebrew Christian Leader above mentioned.

The Fairer Zion

Zion, thy stones to us are dear,
None love thee more:
How oft thy walls in dreams appear
On alien shore!

Mother of sorrows! Ah we know
And feel thy pain,
Having, too, drunk the cup of woe,
Again, again.

We seek thy good; God grant thee peace!
For now has come
The hour that grants thy son's release
To turn back home.

Yet we have seen a light above
The noon-day sun,
The glory of the Prince of Love
Through suffering won.

A radiance in His once-marred Face
That turns to dross
The best of earth, and gives us grace
To face the Cross.

High in God's sinless Paradise
He fills the throne;
A fairer Zion meets our eyes
Where He has gone.

Where burning seraphim adore
With covered face,
While ransomed penitents explore
His wealth of grace.

Soon, soon, with hosts unnumbered, we
Loosed from all sin,
In robes of shining purity,
Shall enter in.

Where, wand'rings and temptations past,
In God's deep rest,
Our eyes shall see that which, at last,
Shall end our quest.

- *Max I. Reich*

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"

Prominent among the several branches of the Institute's ministry is that of our monthly magazine, "The Herald of Christ's Kingdom."

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" than in any previous year. This trend, which we have always encouraged, and fostered, it is hoped will become still more evident in the coming days.

Then, too, it has been a pleasure to work in closer relationship 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.

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.

Recognizing the truth implicit in the Apostle's inquiry: "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8), each issue of the Herald has carried a statement of its position under the caption, "This journal and its Mission." There, not only what the Herald "stands firmly for," but what "it stands free from," is also plainly stated. Notwithstanding the views of some to the contrary, we must insist that our "trumpet" gives forth no uncertain sound, and each, therefore, should prepare himself to the battle.

It will be recalled that in our report last year, we were particularly encouraged by the results of a small publicity campaign. The time seemed right for offering The Herald to the public and, in the short space of ten weeks, we received over two thousand responses to our newspaper and magazine announcements. All of these requested sample copies of The Herald; many of them asked for selections from our list of free booklets and tracts; while quite a number purchased copies of *The Divine Plan of the Ages*, and our other available books.

After reading the sample Heralds sent them, more than two hundred subscribed to our journal on an annual basis. Of these, practically all renewed their subscriptions in January 1959. Encouraged

by these results, we engaged this winter in another small publicity campaign. Again the Lord blessed our efforts, more than three hundred responding with subscriptions to our Journal. Moreover, this was so, even though none of the sample Heralds mailed were especially prepared for the public, but were true *samples*, containing the usual "balanced" spiritual diet to which our regular subscribers have long been accustomed.

While the great majority of these new subscribers are located in the United States, nevertheless the following countries are represented amongst them: Australia, British Isles, France, Germany, India, Israel, New Zealand, Switzerland and West Indies.

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. Letters in our files tell of the strength and spiritual uplift their services have brought.

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

We ought not to close this part of our report without an expression of gratitude to our heavenly Father, for opening the way for Brother W. J. Siekman, to serve the British brethren this summer. Our prayers will oft be raised on his behalf that he may go in the fulness of the blessing of Christ (Rom. 15:29) and that the Lord may prosper his journey and ministry.

HELPS TO BIBLE STUDY

A few years ago, in a report which appeared in the November 1955 "Herald," we said, on page 150:

"The writings of our late Pastor, Brother Russell, providentially preserved to us in the six volumes of *Scripture Studies* and the *Reprints*, continue to hold first place among the helps to which we ourselves turn for assistance in understanding the Lord's Word, and we are conscious of the fact that they cannot be neglected or ignored by us without appreciable loss to both our clearness of vision and consequent walk in life. Believing thus, we strongly recommend them to others."

This position we still hold. However, some of the friends evidently received a mistaken idea from our words -- an idea which they do not contain, and which did not enter our minds. We were not recommending these works "as being the whole truth." *That* was not our intention. Our words appeared under the caption, "Helps to Bible Study." *That is* what their author intended them to be; and valuable helps they have proved to be, and still do. However, we did not, nor do we now, recommend them *instead of* the Bible, but as *helps to its study*. Almost as though he had foreseen the danger of some stumbling along this line, the author, in the very First Volume of his justly famous *Scripture Studies*, included a few paragraphs directly in point. We quote:

"The truth is progressive, shining more and more unto the perfect *day*, to those who search for it and walk in the light of it." - page A11.

"We believe it to be a common failing of the present and all times for men to believe certain doctrines because others did so, in whom they had confidence. This is manifestly a fruitful cause of error, for many good people have believed and taught error in all good conscience." - page A12.

"The light will continue to increase beyond the present [1886] -- 'unto the perfect day.' It is one continuous path, and the one continuous and increasing light is the Divine Record, illuminating as it becomes due." - page A21.

"There are other dispensational truths constantly becoming due, of which, if walking in the light of the lamp we shall know; so, if we have all the light which was due several hundred years ago [or seventy years ago], and that only, we are measurably in darkness." - page A24.

"Perfection of knowledge is not a thing of the past, but of the future -- the very near future, we trust; and until we recognize this fact we are unprepared to appreciate and expect fresh unfoldings of our Father's plan." - page A25.

These are but samples of the wise counsel our faithful Pastor gave us. Moreover, when we open Volume II of his *Scripture Studies*, we find this theme reiterated. For example, on page B16, the seeker after truth is counseled "to cast away" his "preconceived opinions as fast as he comes to see their lack of harmony with God's Word."

Such counsel, to the best of our ability, we have sought to follow, and we have no intention of forsaking it in the days ahead. We recognize, of course, that the difficulty is not in stating the principle, but in practically applying it to the constantly changing conditions arising in these closing days of the Church's history.

A number of our recent subscribers have written us for particulars as to any courses of Bible study offered by our Institute. After informing them that we do not offer any residence courses, we invariably counsel all such inquirers that, before they consider any other method of study, they read and study the Bible itself. Foremost amongst the helps to its study we continue to rank *The Divine Plan of the Ages*.

As our older readers know, this able work furnishes satisfactory proof that the Bible is a revelation from God; that it discloses what God's plan for mankind is; and shows it to be in full harmony with the principles of wisdom, justice and love.

In brief, it shows that God's plan is to select and save the Church during the Gospel Age, the Age now nearly ended, and then to use the Church to bless Israel, and through Israel the remainder of mankind, during the next Age -- the Millennium.

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.

WITNESSING TO THE PUBLIC

Some of the brethren may feel that the time for witnessing to the public is in the past. This does not seem so to us. Indeed, 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.

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 diminish, our labors in this direction. Additional follow-up literature is being made available. Two new booklets have been published, namely, *The Coming World Potentate* and *Beliefs that Matter*. It was gratifying to us to note the ready acceptance accorded them. We greatly underestimated the demand for them both. They will shortly be in their second printing.

Our other eight booklets and six tracts continue to be widely circulated. Several more are in preparation, and will be issued as soon as pressure of other matters permits. Amongst these will be 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.

No! -- we do not expect to convert the world. 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.

RECENTLY DECEASED

Each month finds us listing the names of brethren who have "Gone from us," as the British *Bible Study Monthly* puts it. This past year we listed no less than ninety-one such names; one the beloved wife and companion of your Chairman. While we could not wish these dear friends to linger longer with us here, *yet* their loss is keenly felt, and if there is in this report an undertone of a sense of chastening, you will understand the special circumstances which have contributed to it.

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, eight 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.

FINANCIAL STATEMENTS, FISCAL YEAR ENDED APRIL 30, 1959

(1) Balance Sheet as of April 30, 1959

Assets

Cash in Bank			\$ 8,461.13
Accounts Receivable			321.09
Inventory of Books, etc.			
Pocket Edition - Divine Plan	(1775)	\$1,242.50	
Revelation Exposition - Vol. 1	(255)	127.50	
Revelation Exposition - Vol. 2	(718)	1,077.00	
Daniel Exposition	(364)	182.00	
Our Lord's Return Booklet	(135)	13.50	
Miscellaneous Items		59.17	
Total Inventory			<u>2,701.67</u>
Annuities Receivable			1,399.54
Property at 177 Prospect Place			14,030.00
Total Assets			\$26,913.43
Liabilities			<u>None .</u>
Net Worth (as per Analysis below)			\$26,892.68

(2) Statement of Income and Expense and Analysis of Net Worth Fiscal Year Ended April 30, 1959

Income

Contributions			\$ 7,394.30
Herald Subscriptions			1,704.53
Interest Earned			153.13
Total Income			<u>\$ 9,251.96</u>
Operating Expense			
Pilgrim Expense		\$2,265.13	
Herald Expense Including Printing, Mailing and Clerical		6,411.86	
Free Literature		1,368.91	
Maintenance of Property Including Taxes, Gas, Electricity, Insurance, and Repairs		845.33	
Ministry of Comfort		66.83	
Administrative and Office Expense		1,587.55	
Loss on Sale of Books		<u>6.55</u>	
Total Operating Expense			<u>\$12,552.16</u>
Net Income for Fiscal Year Ended April 30, 1959			\$ 3,300.20
Net Worth, May 1, 1958			<u>30,192.88</u>
Net Worth, April 30, 1959 (as per Balance Sheet above)			\$26,892.68

What Say the Scriptures About Our Lord's Return?

"And He shall send Jesus Christ, which {who} before was preached unto you; whom the heaven must retain until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." - Acts 3:20, 21.

Last month we commenced a review of this subject as presented by Brother C. T. Russell in the early days of his ministry. Therein he examined the testimony of the Scriptures as to the *object* of our Lord's return, namely, the restitution of all things. In this, the concluding portion of his exposition, he indicates how the Lord's people may recognize "the *time* as well as the *signs* or indications which mark the appearing and presence of earth's new King and the exercise of His power in the affairs of men. *Ed Com.*

"Watch, therefore; for ye know not the day your Lord doth come." "What I say unto you, I say unto all (believers), Watch!" - Matt. 24:42; Mark 13:37.*

THE exhortation to watch for an event whose precise time is not stated implies that the watching ones will know when the event does take place. Watch, because ye know not, in order that at the proper time ye may know, is the thought; and the intimation clearly is, that those who do not watch will not know; that the events which are to be known in due time to the Watchers will be recognized by them, and not recognized by others, at the time of accomplishment.

* Thus read the oldest Greek MSS.

The Apostle Peter suggests the means by which the Lord will teach us and inform us respecting our location upon the path of the just which shineth more and more unto the perfect day. He shows that it will not be by miraculous revelations, nor by dreams, but through the Word of testimony, the Bible. He says, "We have a more sure word of prophecy, to which ye do well that ye take heed, as unto *a* light which shineth in a dark place, until the Day dawn and the Day-star arise in your hearts." - 2 Pet. 1:19.

The united testimony of the Scriptures teaches us that although it was not proper nor possible for the Lord's people to know anything definite in advance respecting the exact time of the Second Presence of the Lord Jesus and the establishment of his Kingdom, yet when the due time would come, the faithful ones, the Watchers, would be informed. It is in vain to urge, as contradicting this, our Lord's statement, "Of that day and hour knoweth no man, no, not the angels in heaven, neither the Son, but *my* Father only." Those who use this Scripture to prove to themselves and to others that no man will ever know anything respecting the time of the Second Advent find it to prove too much, and thus spoil their own argument; for if it means that no man will *ever know*, it must similarly mean that no angel will ever know, and that the Son himself will never know. This evidently would be an absurd construction to place upon the passage. The Son did not know at the time he uttered this statement, the angels did not know then, and no man knew then; but the Son certainly must know of the time of his own Second Advent, and at least a little while before it takes place; the angels also must know a little while before it takes place, and the true children of God, the Watchers, as we have seen above, are to watch in order that they also may know at the proper season, and not be in darkness, in ignorance, with the world; and that their watching shall be rewarded is guaranteed: "None of the wicked shall understand; but the wise [in heavenly wisdom] shall understand." - Dan. 12:10.

HOW ARE WE TO WATCH?

Our watching consists not in looking up into the sky-"stargazing"; for those who study the Lord's Word to any purpose soon learn that "the *day* of the Lord so cometh as [like] a thief in the night," and that its dawning cannot be discerned with the natural eye. If the Lord's people would discern anything by watching the sky with their natural eyes, could not the world discern the same thing? If the Second Advent of our Lord were to be an open, outward manifestation, would not the world know of it as soon as the saints, the Watchers? In such event it could not be true that the day of the Lord should come as a thief, as a snare, unawares, upon the world, while the Church would have foreknowledge thereof-not to be left in darkness.

We are to watch the signs of the times, in the light of the Lord's Word. As the Apostle declares, "We have a more sure word of prophecy, . . . as a light shining in a dark place, until the Day dawn."

Those who have taken heed to the landmarks, pointed out by the Lord through Daniel and Isaiah and Jeremiah, and all the holy Prophets, realize that we have come already a much longer journey than was expected by the Church when first she started *out*; but we realize also from these landmarks that we have approached very close to the end of the journey, very near to the time when the great blessing, for which God's people have so long waited and prayed, is at hand. For instance, the Watchers have noted the Lord's testimony through the Prophet Daniel that "the time of the end" would be a period of time (more than a century), and that in this "time of the end" there would be a great increase of travel, running to and fro throughout the earth, and a great increase of general intelligence, increased knowledge, as it is written, "In the time of the end many shall run to and fro, and knowledge shall be increased." - Dan. 12:4.

Those carefully watching note that Daniel's prophecy further points out that, as the increase of travel brings the increase of knowledge, so the increase of knowledge will bring an increase of discontent to the world of mankind in general; and the result will be, as prophetically stated, that "there shall be a time of trouble such as never was since there was a nation." The Watchers, seeking to note whether these things have yet a fulfillment or not, look about them and behold on every hand discontent, unhappiness; far more than when the world enjoyed far fewer of the mercies and blessings of heaven. These latter-day gifts of Providence, instead of provoking thankfulness, gratitude and love to God and generosity to man, produce in unregenerate hearts ambition, greater avarice, selfishness, envy, hatred, strife, and other works of the flesh and of the Devil. Yes; the Watchers can clearly discern the great approaching climax of human trouble in which the Scriptures distinctly declare that all the present human institutions will go down in anarchy, in confusion, in chaos. But the Watchers do not lose sight of God and his providence. They see that, while the approaching social and ecclesiastical catastrophe will be the natural result of the operation of selfishness under highly favored conditions, nevertheless they remember that God is at the helm, and that he is able to cause the wrath of man to praise him and the remainder of man's wrath (which would not praise him) he will restrain.

PAROUSIA, EPIPHANIA, APOKALUPSIS

Because not heedless, careless, indifferent servants of the King, but faithful and earnest, the Watchers discriminating carefully, discern that there are three words of distinctly different signification used in respect to the Lord's Second Advent, namely, *parousia*, and *epiphania*, and *apokalupsis*. *Parousia* is used in respect to the earliest stage of the Second Advent, while *epiphania* and *apokalupsis* relate to the same Advent later-not that *apokalupsis* and *epiphania* relate to another or a third advent, but merely to a later feature of the Second Advent. These

Greek words, it is true, are somewhat obscured or hidden in the Common Version of the Bible, and probably for a purpose. The Lord's purpose evidently was to keep the world and the wicked in ignorance of his gracious Plan until his due time; nor did he wish the particulars to be understood by the Watchers until nearly the time of the fulfillment. But now we are in "the time of the end," in "the day of his preparation," in the time in which it was foretold that then "the wise [not the worldly wise but the humble Watchers who are wise enough to take heed to the Word of the Lord} shall understand." (Dan. 12:10.) And hence, since many of the Watchers are not Greek scholars, God has made gracious provision through valuable helps, such as critical translations and concordances, so that the very humblest of his people may have a clear and discriminating understanding of the meaning of certain features of his Word which hitherto have been kept hidden under imperfect translations: and these matters God himself has been bringing to the attention of his people, through special helps in the way of Scripture Studies. These "Helping Hands for Bible Students" have reached many of the faithful Watchers all over the world.

By these helps, the Watchers are rapidly coming to see that the word "parousia," translated in our Common Version "coming," does not mean what our English word signifies—to be on the way, approaching; but on the contrary it signifies "presence," as of one who has already arrived. The Greek word *epiphania* signifies bright shining or manifestation. It is rendered "appearing" and "brightness." The Greek word *apokalupsis* signifies revealment, uncovering, unveiling. Thus these words *epiphania* and *apokalupsis* signify "appearing" and "revealing," as of a thing previously present but hidden. The Watchers note also that the Scriptures predicate certain things respecting the Lord and respecting his *parousia* (his presence), which clearly intimate that he will be present and doing his work, his great work (of setting up his Kingdom and smiting the nations with the sword of his mouth) wholly unknown to the world—"as a thief in the night." The Watchers also notice that the Scriptures clearly indicate that after the Lord has done certain things during his presence (*parousia*) and unknown to the world, he will later make a *manifestation* of his presence—a manifestation which will be discerned by all mankind; and the outward manifestation is designated his "epiphania" and "apokalupsis" which signify "shining forth," "bright shining," and "uncovering," and "unveiling."

During the period of the *parousia* (presence) preceding the *epiphania* (shining forth) a certain work will be accomplished, unknown to the world, unknown to the nominal Church, known only to the Watchers. The ignorance of the impending trouble in the end of this Age will be similar to that of the people who lived in the days of Noah. "As it was in the days of Noah, so also shall it be in the days of the Son of Man." - Luke 17:26.

As "the days of Noah" were not days *before* Noah's time-, neither are' the days of the Son of Man" days *before* the Son of Man's presence. The days of the Son of Man are the days of his *parousia* or presence -- invisible and unknown to the world, known only to the Watchers and seen by them only with the eye of faith. "As in the days that were before the flood they were eating, drinking, marrying.... and *knew not*, . . . so shall also the presence [*parousia*] of the Son of Man be"-the world will go on about its usual affairs and know not of the Lord's presence. - Matt. 24:38.

"IN THE DAYS OF THESE KINGS"

We have a number of general prophecies indicating that we are living in about the time of the Master's Second Presence. We have already referred to Daniel's testimony respecting "the time of the end," in which many will run to and fro, knowledge be increased, the wise understand, the time of trouble following. Then we have the inspired dream of Nebuchadnezzar, and its inspired interpretation by Daniel, showing the earthly governments which would bear rule over the earth --

during the interim between the overthrow of the typical Kingdom of God, whose last king sitting upon the throne of David was Zedekiah, and the installation of the true King, Immanuel, in his Millennial Kingdom glory. These different governments of earth are here pictured as a great image; Nebuchadnezzar's government, the first universal empire of earth, being represented by the head of gold; the Medo-Persian Empire, which according to history, was the second universal empire, is here shown as the breast and arms of silver; the Grecian Empire, which overthrew the Persian, and became the third universal empire, is represented by the belly and thighs of brass; the Roman Empire, which succeeded the Grecian, and constituted itself the fourth universal empire of earth, was represented in the image by the legs of iron-strong exceedingly; and the later development of the same Roman Empire with the intermixture of Papal influence is represented in the image by the feet, which were partly iron (civil government), and partly of clay (ecclesiastical government-Papacy). These were to constitute the sum total of Gentile dominion; and "in the days of these kings" (represented by the ten toes of the image), Jehovah himself would establish his Kingdom for which we pray, "Thy Kingdom come!"

We are all witnesses that the Heavenly Kingdom has not yet come—that we are still under the dominion of the "prince of this world" -- the prince of darkness. All the efforts to prove to us that the greedy and unholy governments of Christendom, so-called, are the Kingdom for which we were taught to pray, could not prevail: we could never recognize these as Immanuel's Kingdom: they are only the kingdoms established and recognized by Antichrist, and named by Antichrist "Christendom." The true Kingdom waits for establishment at the hands of him whose right it is. He has promised that, when he sits upon his throne, all his faithful ones, the "little flock" of the Gospel Age, shall sit in that throne with him, and be associates in the work and in the honor, of blessing the world.

The Church is not neglected in the picture of earthly dominion given to Nebuchadnezzar, and interpreted by the Prophet Daniel. She is shown therein as one taken out of the mountain with out hands (by Divine power). This stone represents God's Kingdom (Christ and the Church), and the inspired dream and explanation show that the disaster which shall come to the kingdoms of this world, represented in the image and in the toes, would come through the impact or smiting of the image by the stone. Daniel says: "A stone was cut out which, without being in hands, smote the image upon his feet.... Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floor, and the wind-carried them away that no place was found for them: and the stone that smote the image became a great mountain [kingdom], and filled the whole earth."

THE STONE CUT OUT OF THE MOUNTAIN

The explanation is that "The great God hath made known to the king [and indirectly more particularly to the Watchers] what shall come to pass hereafter." "*In the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people; [it shall have no successors] for it shall break in pieces and consume all these kingdoms, and it shall stand forever.*" Here is a prophecy which gives a full delineation of the empires of earth, to which God granted dominion during the interim between the removal of the typical crown from his typical kingdom, and the institution of the crown of righteousness and glory upon the true King in the inauguration of the Kingdom of Heaven. Even the surface evidences are that human empire has nearly run its course, and that heavenly empire is needed to deliver the world from its own selfishness; this next universal empire will be the Kingdom of God's dear Son.

But the scrutinizing Watcher will readily perceive that it is one thing to know the time when earthly dominion shall cease, and give place to the completed Kingdom of God, while it would be a totally different matter to know when the "stone" Kingdom would to smite the image upon its feet, preparatory to its destruction. This smiting period is the period of the parousia; the period in which Christ is present, gathering "jewels," his "elect," and which he will smite the nations with the rod of iron and with the two-edged sword of his mouth, dashing them in pieces as a potter's vessel, and preparing mankind for the royal majesty of the heavens. Let the Watchers note critically the Prophet Daniel's explanation that it will be "*in the days* of these kings" (the kingdoms represented in the feet and toes of the image-the divisions of Papal Rome) the God of heaven will "set up" His Kingdom. God began the selection of his Kingdom class in the days of Civil Rome-represented by the legs of iron; he has continued the selection ever since, and the setting up or bringing of his Church (Kingdom) into power comes toward the close of Gentile dominion, but before it ends; for it is to be "in the *days* of these kings" and not after. Now note the similarity of the expressions, "in the days of the Son of Man" and "in the days of these kings," and give both the same significance and remember that, as we have proved, they will be the *same* days-days before the lease of Gentile power expires, in which the Son of Man will be present to "set up" his Kingdom, which shall a little later destroy all these Gentile kingdoms.

HIS PRESENCE INVISIBLE

One point which more than any other seems to confuse students of this subject is our Lord's resurrection. *They* note the fact that he appeared in a body of flesh and bones, after his resurrection, and they therefore conclude that he still has a body of flesh and bones bearing all the scars of Calvary; hence, in thinking of his Second Advent they invariably expect it to be another advent as a human being(in flesh and bones), "a little lower than the angels." These expectations are wrong, as the Scriptures show. Our Lord after his resurrection was a spirit being, and his manifestations of himself to his disciples in various fleshly bodies, then, were similar to manifestations made before he became the man Christ Jesus, while he still possessed the glory which he had with the Father before the world was-the glory of a spirit being. For instance, are we not particularly told that the Lord and two angels appeared as men in bodies of flesh and blood and bones, and in ordinary human garb, to Abraham and Sarah? And the record is that "they did eat and talk with Abraham." On another occasion the Lord appeared to Moses, not in a body of flesh but "as a flame of fire" in a bush which apparently burned, and from which he spoke to Moses. We contend that such a power to appear in any kind of a body is a power which in the past was considerably used in communicating the Divine will to mankind, and that it is only discontinued now because the canon of Divine revelation is complete, so that in it the man of God is thoroughly furnished unto every good word and work, and needs no special message or revelations. - 2 Tim. 3:17.

In reading the narrative of our Lord's appearance to his disciples after his resurrection, the fact seems generally to be overlooked that he appeared only a few times, in all, and that between these visits, which were always brief, there were long periods of days and weeks in which the disciples saw nothing of him. It is generally overlooked, also, that he appeared in various forms, one of which was identical with the body that was crucified, because Thomas had said he would not believe unless he could have such a demonstration. Even then our Lord rather upbraided Thomas, assuring him that there was a still greater blessing in store for those who ask not for such ocular demonstration. None of the world ever saw our Lord after his resurrection, but merely his disciples, to whom it is said, he "showed himself." This was in harmony with his statement made before his death, "Yet a little while and the world seeth me *no more.*" - John 14:19.

The Scripture declaration is that our Lord was "made flesh," took upon him our nature "for the suffering of death"; and not to be encumbered with 'fleshly conditions to all eternity. Besides, if our Lord must bear the scars of his wounds to all eternity, the implication would be that his people would

also bear all their blemishes and scars to all eternity. Surely, if such were the Divine arrangement, that which is perfect would never come, for we should be encumbered with the imperfect forever. - 1 Cor. 13:10.

When we get the correct view of this matter, every difficulty and objection ceases. As the Scriptures declare, so it was, "he was put to death *in flesh*, He was quickened *in spirit*." "Though we have known Christ after the flesh yet now henceforth know we him no more [so]." (2 Cor. 5:16.) It was at his resurrection that he became the Second Adam-"the last Adam, a quickening spirit." (1 Cor. 15:45.) "Now the Lord is that spirit." (2 Cor. 3:17.) After appearing to his disciples under various peculiar conditions after his resurrection, in various bodies, the Lord invariably vanished-as soon as he had communicated to them the appropriate lessons, causing, as *they* declared, their hearts to burn within them. He appeared in these various forms for two reasons:

(1) They could best receive his instructions under such conditions, whereas, if he had appeared to them in the glory of his spirit being, and had performed a miracle upon their eyes by which they could have discerned his spiritual glory, they would have been too much affrighted to have benefited by what he would have said.

(2) They were still natural men, not fully begotten of the Holy Spirit, because Pentecost was not yet come (John 7:39), and hence they were unprepared to understand spiritual things: for "the natural man receiveth not the things of the spirit of God, neither can he know [appreciate] them, because they are spiritually discerned."

The Apostle Paul was the only one of the disciples who saw the Lord "as he is." He tells us that the Lord's real spiritual presence, so far from being fleshly or human-like, shone with a brightness "above the brightness of the sun at noonday." The effect upon St. Paul's eyes was serious, and we may readily believe the effects remained with him to his dying day, notwithstanding the miraculous removal of the callous scales, which permitted him to see, though indistinctly. Very evidently our Lord's design was to educate his Apostles up to the thought of his resurrection, and also to the thought of his resurrection being not to former conditions, limited by the flesh, but to new conditions, in which he (as he had already explained to Nicodemus) could come and go like the wind, and none could know whence he came nor whither he went; he could appear in one body or in another body, or be present with them without their being aware of it, just as "the angel of the Lord encampeth round about them that fear him," yet invisible to them, because a spirit being.

Looking about us today for evidence of a change of dispensation and of the Kingdom approaching, we find that *many* even who are not of the Watchers, are noting the signs of our times and are startled, and led to exclaim, What do these things mean? -- This remarkable latter-day advance in science, art, and mechanical invention? -- This latter day unsettling of all the social and economic relations of mankind? -- This discontent and general unrest in the midst of plenty and luxury? -- This latter-day growth of millionaires and paupers? This growth of giant corporations of world-wide power and influence? Why are national policies and public men and their utterances and doings criticized (judged) by the masses as never before? -- And what means it that with an apparent growth in wealth in all denominations of Christians there is a growing dissatisfaction, discontent in them all: a growing tendency to criticize the creeds and the preaching and everything?

The Scriptural answer is, The hour of God's judgment is come; the time when "Christendom," political, financial, social, and ecclesiastical is being tried in the Divine balances. And the Scriptures declare that she will be found wanting and will be adjudged unworthy to further administer the affairs of earth, which will be turned over to Messiah and his Bride, the elect "little flock," according to the Divine promise. - Luke 12:32.

The Annual Meeting

The forty-first Annual Meeting of the members of the Pastoral Bible Institute, Inc., was held at 2:00 p.m. June 6, in the parlors of the Institute, 177 Prospect Place, Brooklyn, New York.

After the customary devotions, Brother J. C. Jordan 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 6, 1958.

The annual report of the Directors, for the fiscal year ended April 30, 1959, was then presented. This, including the Treasurer's Financial Statements previously examined and approved by the Auditing Committee, is published on Pages 105 to 107.

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 J. H. Cumming, C. M. Glass and F. S. Kazmer were appointed to act as Tellers. While they were counting the votes, the rest of the friends enjoyed a season of fellowship in praise, prayer and testimony. At the conclusion of the count, the names of the following brethren were announced as elected: F. A. Essler, J. C. J. C. Jordan, A. L. Muir, J. T. Read, P. L. Read, W. J. Siekman and P. E. Thomson."

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.

Recently Deceased

Bro. A. M. Armstrong, Toronto, Ont. - (May)
Bro. John Blekis, Chicago, Ill. - (May)
Sr. Anise Cogill, Lynn, Mass. - (May)
Sr. Lydia Eckroth, Chicago, Ill. - (May)
Sr. viva K. Elland, Whiting, Ind. - (Oct.)
Bro. A. B. Freeman, Phoenix, Ariz.- (Feb.)
Bro. Carl Grifith, Pasadena, Cal. - (Nov.)
Sr. Lucille S. Banas, Chicago, Ill. - (May)