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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 80 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 - Reprints 203*.)

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.

A Snare, a Trap, a Stumbling-Block

"And David saith, Let their table become a snare and a trap, and a stumbling-block, and a recompense unto them; let their eyes be darkened, that they may not see." - Rom. 11:9, 10.

AT one time these words seemed irreconcilable with either justice or love. Supposing that the poor Jews who were blinded, stumbled into eternal torment, God's conduct seemed inscrutable-no matter if, through the Apostle, he did promise (Rom. 11:25-26) that, generations after, the blindness should be turned away-after the fullness of the elect Church, the Gentiles, had been brought into divine favor.

We reasoned that the recovery of a man's great-great-great-grand-children could never compensate for his own loss, if he went to eternal misery. And although trained in Presbyterian thought it seemed terrible to read the calm, cold assertion, "What then? Israel hath not obtained that which he seeketh for; but the elect hath obtained it, and the rest were blinded" -- "stumbled," "snared," "trapped."

KNOWLEDGE OF THE DIVINE PLAN ENABLES US TO UNDERSTAND THE SCRIPTURES PROPERLY

But, thank God, our own blindness was removed and the breaking of the Millennial dawn, revealing the Divine Plan, set our ideas right, enabled us to rightly divide and apply the Scriptures and brought the grandest order out of our confusion. We found that the hell to which Israel went was the grave -- hades; that there is no consciousness in hell (Heb. sheol; Greek, hades - Ezek. 37:12; Psa. 6:5); that blinded, stumbled Israel is still there, and that not merely their grand-children, centuries after, will have their blindness removed and their sins forgiven, but all of them will individually enjoy these favors.

They all were included in the unbelief and blindness and stumbling, that God might have mercy upon all and recover every one of them from that blindness and bring every one of them to that full, clear knowledge which will render every man without excuse and fully responsible for his choice of life through obedience to Christ, or of the "second death" through disobedience. See verses 27-32; John 5:28; Ezek. 37:12, 13; John 1:9.

To see the matter thus clearly was a great relief; but still our heart cried out to God for an explanation and a just reason for the blinding, stumbling, and entrapping of all but an elect few of a nation to which, as a whole, he had made many gracious promises, and for whom he had already done so much, for eighteen centuries -- a nation which alone of all the nations of earth recognized him as its Ruler and were under covenant relations to him and his law.

ISRAEL'S PROMISES EARTHLY NOT HEAVENLY

The answer of God's Word is that, while he had called Israel by his promises to a, great and noble part in his plan of salvation, he did not call them to the place of chief favor and honor. His promises to them were earthly, not heavenly. And although all of the sons of Jacob were called or invited, it was a conditional call which the nation as a whole never complied with. Only the few ever kept his laws (or were reckoned to have kept them by proper intention) and hence, all along, it was true that some children of Jacob, professedly children of God, were really of their father

the Devil (John 8:44), because they were not all Israelites that were of the nation of Israel-Rom. 9:6.

When God's due time came for the great Atonement for sin to be made by our Redeemer's sacrifice of himself (Heb. 7:27), that also was his due time for beginning the selection of his spiritual Israel, to whom he extends heavenly promises and for whom he has reserved the very highest place in his great plan-next to himself.

EARTHLY ISRAEL SET ASIDE UNTIL THE COMPLETION OF THE SPIRITUAL ISRAEL

Christ himself became the Head and Chief of this spiritual or heavenly Israel, of which fleshly Israel with its precious but earthly promises had so long been a type or shadow. And as soon as Christ's sacrifice was completed the work of selecting the spiritual Israel as his "Bride" or "Body" or "brethren" and "joint-heirs" was due to begin.

It was not God's purpose that the two Israels should continue side by side; hence, as soon as the spiritual was begun, the earthly was set aside; not set aside forever, but merely until the spiritual Israel had been selected. But although the fleshly house of Israel was set aside at the time of Christ's crucifixion (Matt. 23:38), yet the first opportunity for membership in spiritual Israel was given to that people.

It is not surprising that only a handful, a "remnant," of fleshly Israel was able to stand the tests of faith and sacrifice exacted of the spiritual Israelites. Those "hypocrites" to whom it was said, "Ye are of your father the Devil," would surely not be in condition to be attracted by the Truth and its spirit into fellowship in the new spiritual Israel. And even of those who were Israelites indeed, who trusted in the promises of God, we cannot suppose that many would be without guile, pure in heart, and just ready for faith and obedience under the Gospel Age call. By the divine arrangement, therefore, the preaching of the Gospel of the Cross skimmed off, as it were, into the Gospel Church the cream class of that people -- "and the rest were blinded"; and God was agreeable to their being blinded.

THE GREAT GULF BETWEEN THE EARTHLY AND THE HEAVENLY ISRAEL TO BE DESTROYED

God would allow "a great gulf" to be fixed by their prejudices between them and the spiritual Israel; he would make of them a spectacle before the world, and although outcasts from his favor for a time they should, as a dead nation, be witnesses to his Word throughout the world; and, finally, when he shall have selected and polished and glorified his spiritual Israel, he will destroy the "great gulf," turn away their blindness as a people, and receive back to favor all of them who then will come -- showing mercy upon them through the glorified spiritual Israel-vss. 31, 32.

"O the depth of the riches, both of the wisdom and knowledge of God"! How grandly systematic and reasonable and just is the Divine Plan of the Ages! - Rom. 11:33.

HOW THEIR TABLE BECAME A SNARE, A TRAP AND A CAUSE OF STUMBLING

But now another point deserves consideration: In what way was their- table their snare and trap and cause of stumbling?

Their "table" signifies their food; and the table or food spread before fleshly Israel, God's fleshly children, consisted of those special favors and promises of God to them as his chosen people. (Matt. 15:26, 27.) Thus seen, it was God's goodness and favor toward them that stumbled and entrapped them and prejudiced their unconsecrated hearts. They presumed upon God's favor. They said within themselves, "We have Abraham to our father." (Matt. 3:9.) They concluded that God must keep his promises to Abraham and that they, being his children, the Kingdom to bless the world must sooner or later be themselves. They trusted in themselves and despised others; they became arrogant, haughty and self-confident, and hence that much the less the humble-spirited, that the Lord sought, for his spiritual Israel.

PRIDE LED TO OVERSIGHT OF CERTAIN SCRIPTURES FORETELLING "THE SUFFERINGS OF CHRIST"

Their pride led them to look only at the promises of glory and honor and power to accompany the exaltation of Israel, and led them to ignore the passages which tell that Messiah must first be rejected and "led as a lamb to the slaughter" and "pour out his soul unto death," being smitten for our sins, "the chastisement of our peace being laid upon him."

For the same reason they overlooked the statements of God's Prophets that they should first be scattered amongst all nations, where God would show them no favor; and that their later blessing would be in connection with their regathering out of all nations (Jer. 16:13-17; Deut. 4:26-28; 28:36, 37, 63-65), and that when the Lord shall deliver them "they shall look upon him whom they have pierced, and they shall mourn for him as for an only son." - Zech. L2:10.

Thus their "table" became their "trap," which still holds them tightly -- their pride of heart, built upon those promises, still blinds them. But we should notice carefully that their stumbling was not because of any wrong done them by God. No; "His way is perfect." "Every good and perfect gift cometh down from our Father." "He is not a God of confusion" and "he is the same yesterday, today, and forever." The "table" which he provided was good. The entire difficulty was that Israel's consecration was incomplete; hence the majority of them were not of the class whom the Lord intended should know the Truth before the Messianic Age, when the eyes of all shall be opened and all shall come to an accurate knowledge of the Truth.

THE THINGS WRITTEN WERE SPECIALLY FOR OUR LEARNING

But now we come to the most important feature of this subject. These things were written for our learning, upon whom the ends of the Ages are come. (1 Cor. 10:11.) As fleshly Israel was a shadow or type of spiritual Israel, so the stumbling, trapping, snaring in the harvest of their Age foreshadowed a similar sifting out of all except a faithful "remnant" here.

Here, as there, many in nominal spiritual Israel are not Israelites, but "hypocrites," and of their father the Devil. Here, as there, all who are really of Israel and before whom the "table" of God's bounties has been spread *with* Providential care-"exceeding great and precious promises" -- all of

these do not digest and appropriate God's promises to the upbuilding of characters pleasing to God and fit for the Kingdom; and hence, even while feeding at his "table," such receive the grace of God in *vain*. To these, as well as to their prototypes, the "table" of Truth which they delight in is sure to become a snare, a trap, a stumbling-block. And it is specially for the sake of such that we now write to put them on guard as to *how they use* the "food" now so abundantly supplied to us. - Luke 12:37.

Only those who have at least some hunger and thirst after righteousness [Truth] are at all welcomed at this "table"; it is the children's table and others than God's true children may gather and eat only the crumbs that fall from it.

UNLAWFUL FOR ANY EXCEPT THE PRIESTS TO EAT THE SHEW-BREAD

It is the table of the consecrated believers at which others "have no right to eat." (Heb. 13:10.) The truly consecrated are the antitypical or Royal Priesthood, whose "table" was typified in the Tabernacle and in the Temple by the table of shew-bread, of which it was not lawful for any except the priests to eat. If, therefore, you have "tasted that the Lord is gracious"; if you have "tasted of the good Word of God"; if you have had "meat [food] to eat that the world knoweth not of"; if you have tasted the "present truth"- "meat in due season"-it implies either that you are one of the consecrated ones, one of the Royal Priests, or else that you are in contact with them and receiving crumbs from their "table."

The giving of all truth, and especially "present truth," implies an object. That object is the sanctifying or setting apart to God and to his holy service. The crumbs of truth are to awaken a desire for and to lead to the act of consecration or sanctification. The full table of bounties is for those who have taken the step of fully consecrating themselves, their wills and their all to the Lord-and the bountiful supply of exceeding great and precious promises then granted to them is that by these they might be strengthened and enabled to carry out fully, step by step, the full consecration they have made-even unto death.

The object of our consecration and subsequent disciplining under the guidance and power of the truth is for the formation of *character*, for "perfecting holiness in the fear of the Lord." The Apostle clearly shows the object of our precious promises, our spiritual food, saying, "Having, therefore, these promises, dearly beloved, let us *cleanse ourselves* from all filthiness of the flesh and spirit; perfecting holiness in the fear of the Lord." (2 Cor. 7:1.) He assures us that knowledge may be received and used for a different purpose and produce a bad, instead of good effect and puff up or make proud and self-willed.

WHAT EFFECT HAS THE TRUTH UPON OUR HEARTS?

It becomes each of us to ask himself the questions, Have not I received considerable knowledge of the Truth of God's character and Plan? Has it had the bad effect of *puffing* me up and making me feel that I am somebody? Has it caused a self-satisfied feeling, which ignores my own weaknesses and failings and merely relies on God's mercy and seeks to exaggerate that mercy and to ignore Scripture texts which clearly show that "God is angry with the wicked every day"; that "the wrath of God is revealed against all unrighteousness," for "all unrighteousness is sin"; that "whosoever committeth sin [willfully] is [a child] of the Devil," and that "all the [intelligently and willfully] wicked will God destroy"? Or has it caused me to feel more humble and dependent on the Giver of all good? And has it, properly, caused me to feel divine approval and rest and security, only under the merit of the precious blood when I am using my best endeavors for righteousness, godliness, purity, and truth?

The latter is the only legitimate and proper use of the truth. If the true view of God's character, seen in his plan and the exceeding great and precious promises held out to the overcomers, reaching our ears and our hearts, fails to awaken there a responsive adoration of things that are true, things that are honest, things that are just, things that are pure, and things that are lovely, and a desire to be more and more transformed to that Godlikeness and accordingly to cleanse ourselves from all filthiness of the flesh and spirit to become more and more perfected in holiness -- if these are not the effects of the truth upon our flesh and our spirits (minds, dispositions) *we are receiving the grace of God in vain*; for it was given for no other purpose. And if we receive God's grace and truth in vain, we may be sure it will be but a little while until it will slip from us and be replaced by misconceptions.

Let us, therefore, take heed to the illustration given us in God's typical people, lest our table, so bountifully spread and served by the Master himself, become to us a snare, a trap, and a stumbling-block into blindness-the "outer darkness" of the world; because of a failure to properly use its blessings already received.

"Let us fear lest a promise being left us of entering into his rest [by full consecration and perfecting holiness in our hearts and conduct and thus developing our characters and being changed from glory to glory into the likeness of God's dear Son] any of us should seem to come short of it " - Heb. 4:1.

-C. T. Russell.

Israel Today

"Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." - Zechariah 14:3.

THE arrest of Yisrael Beer (Israel's leading military analyst) on charges of espionage has caused a profound shock in Israel. Not even the overwhelming absorption of the public in the Eichmann trial has been able to mitigate the effects of this scandal. It would not be an exaggeration to say that the average Israeli has been more gravely shaken by this event than by almost anything else in the short history of the State." So writes Carl Alpert from Haifa in his column *I think As I Please* which appears in *The National Jewish Post and Opinion* published in Indianapolis, Indiana. Mr. Alpert has been residing in Israel for some years and is personally known to us. He is in charge of public relations at Israel's Institute of Technology known as The Technion.

Spies are not a new phenomenon. Israel was spied upon early in its history (Numbers 21:1) and used spies itself (Numbers 13:16, 17 and Joshua 6:23). Other countries in our time have had their espionage affairs. Nor has this been Israel's first spy case. Every few months, small fry, Jews and Arabs, are apprehended for passing information to enemies of the State. Sometimes the violations are purely technical. Many of the violators are Arabs.

The most prominent figure arrested thus far has been Prof. Kurt Sitte, distinguished cosmic ray authority, and head of the Physics Department at the Technion. Prof. Sitte's appeal against his conviction is now pending. Israel had not been shocked by the Sitte case as he is a non-Jew, and had been a newcomer to the country.

Another suspect is Aharon Cohen, whose trial had been under way, and had been postponed because of his ill health. Cohen is a philosopher and political theoretician. His contacts with foreign agents, if he had maintained such, were presumably on the same level, since he had no access to state secrets, according to Mr. Alpert.

With Beer the situation is quite different. Carl Alpert writes: "Here is a man who had served with distinction in the Haganah (military arm of the Jews in Palestine in pre-state days), and had earned a right to discuss Israel's military and security affairs with top level people. He had claimed to be Ben-Gurion's military adviser, and had gotten away with such claim. He was military commentator for the country's leading newspaper, *Haaretz*. Only a few weeks before his arrest, government spokesmen had revealed, in quite another connection, that Beer had access to restricted military files.

"Various thoughts run through the minds of the Israelis, though not until the trial will all the facts be clarified. There are those who experience a terrible and sickening feeling at the thought that such a man could be a traitor to his country and to his people. He might have been responsible for catastrophe. There is no doubt in anyone's mind that if secret information regarding Israel's military affairs should be passed to an unfriendly nation in Eastern Europe, it would very quickly find its way into the hands of the Arabs. One report has it that Beer was almost taken into confidence during the planning for the Sinai campaign, and he later complained at his exclusion. The possibilities could have been horrifying."

The Jerusalem Post states that, "Beer had no access to current information, but occasionally attended informative meetings held for high-ranking officials of the Defence Ministry.

"It is understood that the Security authorities began to have serious misgivings about Beer a year ago and top persons in the Defense Establishment were then warned that he should not have access to secret information."

There are grounds for believing that Beer may not be Jewish, and had studiously assumed a Jewish identity as part of his mission in Israel.

Time magazine in covering the Beer arrest on spy charges has this to say about him, "Israel's mystery man became even more mysterious: it was discovered that he had never been circumcised. Stunned Israelis could only wonder if it were possible that the man known as Dr. Yisrael Beer was not even a Jew."

The Jerusalem Post, in an editorial, makes this comment: "We are a country of immigrants and have a large proportion of citizens about whose origins and past nothing is known except -what they themselves tell us. Hundreds of persons in responsible positions, in theory, offer the same kind of security risk as did Mr. Beer. We have tens of thousands who have come away from Communist indoctrination in Eastern Europe, and tens of thousands of others who have never known anything but an Arab background. To exist at all we must assume that those who come are Jews and wish to be Israelis. If a small number prove disloyal or open to bribery or brainwashing by foreign powers, this is just one more risk of the specific Israel situation. We cannot choose only safe citizens, though we may recall that even Soviet intelligence, which is usually reluctant to release its servants, commonly breaks off contacts with the Jews who come here, on the grounds that they tend to become 'unreliable,' once they build new lives in Jewish surroundings."

Time magazine reports, "Nearly every statement Beer had made about himself during the 23 years he had spent in Palestine and Israel was found to be untrue.

". . . All that seems certain is his arrival in Palestine in 1938. Posing as a veteran of the Spanish Civil War, he was eagerly welcomed into the ranks of Hagaaah, the Jewish underground army. Beer served in the 1948 war against the Arab states, but was kicked out of the Israeli army in 1950 by Chief of Staff Yigael Yadin, who recalls today that Beer 'could do a brilliant job of military planning, but you always had to suspect his motives.' Despite a sneering, officious manner, Beer rose swiftly in government circles. In 1954, he dropped out of the Marxist Mapam Party and joined Premier David Ben-Gurion's ruling; Mapai Party. Soon he was back in the Defense Ministry to write a history of the 1948 war."

There are naturally varying opinions expressed as to how deeply Yisrael Beer plumbed the secrets of Israel's military establishment. For instance, contrary to other reports, *Time* magazine says that "Beer is known to have had advance information about the Sinai campaign and, presumably, the coordinated Franco-British attack on Suez which he allegedly passed on to the Soviet Union. The Russians clearly did not inform the Egyptians. They seem to have used their foreknowledge to behave with brutal swiftness in crushing the Hungarian rebellion, confident that the Suez attack would be certain to divert world public opinion."

Probably all the facts regarding the extent of Yisrael Beer's spying success will never be generally known or released to the Israeli public. Nevertheless, what has forcibly impressed the Israeli is that if a man like Beer has gotten away with his spying operations for so many years, very likely there are others who have been successfully working for the Soviet Union, divulging to this power bent on world domination the inner workings of Israel's armed forces, its strength, location of military installations, security plans, etc., etc. Now the question is, to what extent has Israel

been made vulnerable by this espionage? To what extent can Israel now depend on its defense system for survival against its avowed enemies?

COMMUNISM IN ISRAEL

While Karl Marx, the father of Communist ideology, was a Jew, the vast majority of Jews today are anti-Communist. In Israel the Communist party operates openly, but is not able to get more than 3 % of the total vote. Furthermore, most of the Communist ballots in Israel are cast by Arabs. Strange as it may seem, the headquarters for the very small Communist Party in Israel is located in Nazareth, where 20,000 Arabs live.

WARNING OF POSSIBLE ATTACK

On the heels of the announcement regarding the Beer spy operation in Israel came some dire statements from leaders of the defense forces of the nation.

General Zvi Tzur, Chief of Staff of Israel's armed forces, joined Prime Minister David Ben-Gurion, who is also Defense Minister, in warning the Israeli population of the possibility of a renewed military attack on Israel by the United Arab Republic. Simultaneously, Shimon Peres, Deputy Defense Minister, said that the UAR is now building up its aggressive weapons on a "tremendous" scale. All three Israeli top defense leaders spoke publicly of these threats.

Mr. Ben-Gurion warned that "a true third round" of anti-Israeli aggressions is a genuine threat from the neighboring Arab countries now. "The people of Israel should be told of this threat to their very existence," he stated. Reporting on recent, large-scale Egyptian military exercises, he said these maneuvers were "of an aggressive nature, and nothing but preparation for the days ahead." Eastern bloc countries sent over 200 observers to these games.

General Tzur emphasized that today's United Arab Republic army "is not the same" as the army encountered by Israel during the Sinai campaign of 1956. Egypt's five-year plan, in which four and one-half billion dollars has been earmarked for military build-up, said the general, has given Egypt top priority for strategic expenditures. Egypt has now integrated new weapons such as T-54 tanks and MIG-19 jet fighters, and has provided intensive training "to thousands of army officers," he stressed.

DIVINE INTERVENTION THE ONLY HOPE

All military experts know that Israel's army is exceptionally well trained and equipped. Its air force and navy is small but very efficient. The crack troops of Israel have proven themselves in battle. In the Sinai campaign they moved with lightning speed. But what could the armed forces of Israel do against overwhelming odds? What chance would Israel have against the combined might of the Arab states and Russia?

Furthermore, it is significant to note that Israel has no military alliance with any nation. It is not in NATO. Israel is on its own. Quite an unusual thing in these days of countless military pacts!

Students of prophecy however know that Israel is actually not alone. She has the greatest power in the universe behind her. The Scripture at the head of this article pointedly foretells what the outcome of Israel's great future battle will be and how it will be fought and by whom. From now

on there is to be no defeat of Israel or conquest of God's ancient Chosen People in the Promised Land. - Amos 9:15.

With Israel, dependence upon God's help is imperative. In connection with Israel's redemption it is written, "I will yet for this be inquired of by the house of Israel, to do it for them. - Ezekiel 36:37. It could be said that Israel's extremity will become God's opportunity. Thus will come the prophetic miraculous deliverance.

WHAT MAY SOON HAPPEN

Is it possible that Russia will in the near future endeavor to create economic chaos in Israel by permitting much of her unassimilated Jewish population of well over two million to go to Israel? The Lord foretells the return of His people from the north country. (Jeremiah 3:18; 16:15; 23:8.) The influx of Russian Jews, in whose midst would undoubtedly be plenty of planted spies, would create further security hazards for Israel, but no one well informed regarding Israel's hope and attitude toward her harassed brethren in Russia doubts for a moment that Israel would gladly take the risk and wholeheartedly welcome home her Russian kinsmen.

Persistent rumors have it that Soviet meddling in Laos and other places are possibly decoys for her planned assault on shaky Iran which would bring her in direct land contact with Arab states. There would then be no land barriers to prevent moving her weapons to Iraq.

Arab military chiefs are considering a proposal said to have come from General Kassem of Iraq, that units from the UAR, Saudi Arabia and possibly Lebanon should join in a parade of the Jordanian armed forces to be held in the Old City of Jerusalem in June. What does this portend?

Israel and the nations will learn the meaning of such Scriptures as Zechariah 4:6 - "Not by might, nor by power, but by my spirit saith the Lord of hosts."

- Casimir Lanowick.

Signs of the Master's Parousia

"What will be the sign of Thy Presence, and of the consummation of the Age?" - Matt. 24:3, Diaglott.

IN our February, March, April and May issues, writing under this caption, we expressed the following convictions:

1. The object of Messiah's Second Advent is a glorious one-not the destruction or enslavement of our race, but the salvation of both the Church and the remainder of mankind. - John 14:2, 3; 1 Chron. 16:31-34.

2. Since the Millennial Age is to be a time of restoration, and since the retention of Jesus in heaven is to be only until that time, it follows that his Second Advent must take place before, not after, the Millennium. - Acts 3:21; Rev. 20:4.

3. Antichrist must first come-and has; the predictions concerning him having been abundantly fulfilled in the Papal system. - Dan. 7:26; 2 Thess. 2:1-12.

4. Christ's Second Advent is to synchronize with the end of the Age; any sign, therefore, which denotes the end of the Age must also constitute evidence of his presence. - Matt. 24:3; Mark 13:4; Luke 21:7.

5. The word "parousia" is correctly translated "presence"; it does not have the thought of "being on the way" nor does it refer to a "moment" of arrival. Its meaning is established in Phil. 2:12 where the *period* of the Apostle's *absence* is contrasted with the *period* of his *presence*.

6. Our Lord is no longer a man but a great spirit being, partaker, indeed, of the divine nature; the express image of the Father's person, invisible to human eyes. - Phil. 2:9; Heb. 1:3.

If our Lord were a human being, it could be said of the Church: "Since we are to be like our Lord, and since he is a human being, it doth even now appear what we shall be." St. John, however, in 1 John 3:2 writes otherwise. There, in harmony with the thought of his brother Apostles, he tells us: "It doth not yet appear what we shall be."

7. At our Lord's First Advent many failed to learn from the signs which attested him that Messiah was in their midst. Even the disciples had been slow to recognize him, and had needed a revelation from the Father to enable them to do so. (Matt. 16:16, 17.) The possibility that at his Second Advent they might experience a similar difficulty was probably back of their question: "What will be the sign of thy presence?" If the indications of his presence were to be so plain that none could fail to recognize him, there would seem to be no point to their question; no sign or signs would be necessary. On the other hand, if there was a possibility of his being present unrecognized, as had proved to be the case at his first advent, then a sign which would reveal his presence to them would be most desirable. "What, Lord, will that sign be?"

8. Our Lord's reply is seen to be divided into two main sections: (a) a description of the long interval which must elapse before the end of the Age and the period of his presence would be reached, and (b) a description of the end of the Age and period of his presence.

9. The long interval between the First and Second Advents known as the Gospel Age, was to be a time of tribulation. In the world it would be marked by wars, famines, pestilence, and earthquakes. The world would hate his true disciples, and in many cases they would undergo martyrdom. In the Church a great falling away would take place. False teachers would arise, deceiving many; and because iniquity (opposition to God's laws of truth, righteousness, justice, and love) would everywhere prevail, the love of many (*the many, the great majority*) of Christ's professed followers would wax cold. Notwithstanding all this God's good news would be preached in all the world for a witness unto all nations. - Matt. 24:3-14.

AS IN THE DAYS OF NOAH

After thus describing the conditions which would obtain in both Church and world throughout the Gospel Age, and after warning them against false Christs, our Lord, in Matt. 24:27 (of the twenty-fourth chapter of Matthew) comes to the heart of their question as to how they shall learn of his presence, and declares "As the bright shining cometh out of the east and shineth even unto the west, so shall the presence of the Son of Man be."

Matt. 24:37-39 he adds a further word: "As in the days of Noah, so shall also the presence of the Son of Man be." The point of comparison, as the context clearly shows, is not the arrival of Noah and the arrival of our Lord. It is not even the coming of the flood and the coming of our Lord. The comparison is between the days of Noah before the flood and the days of the presence of our Lord before the time of trouble with which this Gospel Age ends. - Luke 17:26.

Moreover the comparison is not between the respective degree of wickedness of the people living in the days of Noah, and that of those living in the days of the second presence of our Lord. The point of comparison is the ignorance of the people. In both periods the people were in ignorance of the coming storms. In the case of Noah, except for his immediate family, no one heeded Noah's warnings; in the days of our Lord's second presence, similarly, the existing order of society will not know.

WATCH, THEREFORE

The first thing, then, to be remembered, from our Lord's own words, is that there will be no sign at all for the worldly. With this agrees the word of the Apostle Paul: "The day of the Lord cometh as a thief." - 1 Thess. 5:1-3.

Not only will the people of the world be in ignorance of the presence of the Son of Man, our Lord warns, but unless they are alert, his disciples will be in danger of being in darkness as to his return. Is it asked: "Where does he thus warn?" We answer: In Matt. 24:42 and those which follow. There he brings this danger to their attention: "Watch, therefore, for ye know not what hour your Lord doth come. If the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore, be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

In other words, in reply to their question our Lord cautions them to remain alert, to be on the watch, and the implication is that when he did arrive, the watchers would be made aware of it; all others would be taken unawares.

With this word of our Lord the counsel of the Apostle Paul is found once more in harmony. In 1 Thess. 5:4, 5 he says: "But ye, brethren, are not in darkness, that that day should overtake *you* as a

thief." Or to quote from another inspired writer, Daniel the Beloved: "None of the wicked shall understand, but the wise shall understand." - Dan. 11:8-10.

A FEAST OF FAT THINGS

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

Nor does the fact that slight errors have appeared here and there, nor the further fact that we still await the Lord's good time for further clarification of some matters, change or disturb this conviction. The path of the just was long ago predicted to be one which would shine more and more unto the perfect day. (Prov. 4:18.) We do not demur against our Father's plan of progressive enlightenment; rather we rejoice in it.

However, if, as we think none will question, "present truth" along all lines has been made available to us in these latter days, does not this very fact imply our Lord's presence? Who but he could have spread so bountiful a feast? If we have had (or if, as the writer thinks, we are still having) a harvest-the harvest of the Gospel Age, does not this imply the presence of the Chief Reaper? Did he not say: "In the time of harvest I (not one of my assistants, but "I") will say unto the reapers," etc., etc.?" - Matt. 13:30.

In the foregoing paragraphs, and in the recent issues referred to in our opening paragraph earnest effort has been made to present our convictions in a Christian spirit, with due consideration of others who may view matters differently. We have made it clear, we trust, that so far as we are concerned, differences in viewpoint on the various phases and features of our Lord's Second Advent have not been, nor, please God, will they be, permitted to mar the sweet fellowship in Christ which should always obtain between the members of the one Body -- the Church.

Furthermore, we hope it has been made clear, that we stand ready at all times, to reconsider our views on this, as on all other matters of faith, and we shall most certainly abandon our present views should others come to our attention which, on examination, appear to us to be better supported by the Scriptures and by sound judgment. Grateful as we are for the light now shining, we nevertheless recognize with the Apostle that we see but dimly, as through an opaque glass, compared with the vision which will be ours ere long (1 Cor. 13:12); that if we imagine we already possess any true knowledge, on this as on any other subject, we have as yet attained to no knowledge of the kind to which we ought to have attained (1 Cor. 8:2, Weymouth and Moffatt); and that at present, at the very most, we are but learning bit by bit, whereas then -- in only a very little while ("how short 1 how short!" - Heb. 10:37, *Rotherham*), we shall understand as all along we have been understood by him. - 1 Cor. 13:12, *Moffatt*.

In our own studies we have found it helpful to group the "signs and groanings promised to precede a second birth, " under five main captions, which may first be stated and then discussed, as follows

1. Gentile Times
2. Ecclesiastical Heavens
3. Israel
4. General Social Conditions
5. Chronology

1. GENTILE TIMES

No one that is at all acquainted with the pages of history, and with the Book of Daniel, will question the statement that the broad outline of Gentile history, twice forecast by Daniel twenty-five hundred years ago (chapters 2 and 7), has had a remarkable fulfillment in the succession, order, and events of the four great empires, Babylon, Medo-Persia, Greece, and Rome. Nor will such question the statement that the last of these four has been the greatest of them, as Daniel foretold.

Rome, however, at the time Daniel wrote, was, according to the historian, "a mere cluster of huts." Its existence was unnoticed and unknown beyond the limited regions of its neighbors in Italy. Yet Daniel, writing under the inspiration of God, of the One who calls things which be not as though they were (Rom. 4: 17), sees this cluster of huts made over into a mighty empire, the mightiest of them all-and tells us what he sees.

Now if this were the only "sign" we had, if no other line of evidence were available, if this grand outline of fulfilled prophecy were all -- if Scripture contained nothing else to guide us but this one broad outline of Gentile Times, would we not even then have real grounds for strong convictions that we are living in the very end of the Age?

Plainly -- so plainly that he who runs may read (Hab. 2:2) -- it was forecast in these Daniel prophecies that during the long centuries intervening, until he should come whose right it is (Ezek. 21:27), four great empires would hold sway in the affairs of men, four empires governed by Gentile rulers, and that the fourth should, in its final stage, give place to the Kingdom of God. Do we not find ourselves living at the close of the fourth world empire? Surely so, and not only at its close, but at the close of its last form, the Papacy, deed, but the Kingdom for which so long we have prayed.

(To be continued)

- P. L. Read

Annual Report of Directors

Last year our Annual Meeting was postponed to September; consequently the report submitted then covered a period of nearly sixteen months. Today's report, on the other hand, deals with the Institute's ministry for a period, of only a little more than half that time.

THE HERALD

Prominent among the several branches of the Institute's ministry is that of our monthly magazine, *The Herald of Christ's Kingdom*. 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." To give more emphasis to this feature, the small type in which it was formerly printed, was changed to a larger size, and the entire announcement relocated in a box on the back page. 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.

"He whose soul does not burn,
Let him take up his tent and return."

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 those "Recently Deceased," our subscription list has not grown less.

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.

We desire at this point to again express our appreciation of the privilege of co-operative association in the ministry of Brother Casimir Lanowick, whose sympathy with, and labor on behalf of, Natural Israel are widely known. His contributions to the *Herald* in the series "Israel Today," have provided stimulating reading in evidencing in Israel's restoration what is perhaps the greatest testimony of the proximity of Christ's Kingdom.

In our last report, we discussed the question of *Herald* costs. We noted that, whereas, when the *Herald* was first published, the \$1.00 subscription price was almost sufficient to cover its cost, that was no longer true. Today, as most of our readers know, the cost of printing and circulating the *Herald*, far exceeds the subscription price. At that time we observed that such excess costs must be met, either by increasing the subscription price, or by contributions received for that purpose. Since contributions have not substantially increased, and since the idea of increasing the subscription price continues to be repugnant to your Directors and, we believe, to the friends generally, we have concluded, at least for the present, to reduce the number of *Herald* issues. Accordingly, instead of the five issues we would have published during the second half of this

year, we plan to issue only three. This will- not only help us materially in reducing costs, but will also relieve the pressure on our limited office staff. Whether or not, next January, we return to a monthly basis, will depend on developments between now and the end of the year. The prayers of all are solicited, that the brethren who will be serving you as Directors for the coming fiscal year, may be guided aright in the matter.

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 four full-time Pilgrims, Brothers F. A. Essler, A. L. Muir, J. T. Read and P. F. 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 him. self." - Prov. 11:25.

Besides these four 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 F. A. Essler, 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.

HELPS TO BIBLE STUDY

A number of our recent *Herald* 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.

It is gratifying to us to find that our new edition of the "Hell" booklet, continues in steady demand.

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.

In a recent printing, just off the press, the cover has been changed to white, which all who have seen it, regard as an improvement over the previous buff-colored edition.

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, *Elias Shall First Come* and *If a Man Die Shall He Live Again?* Our other ten booklets and four tracts continue to be widely circulated. The first of our booklets, *The Place of Israel in the Plan of God*, is now in its sixth printing. We still have a sufficient stock of *Our Lord's Return* booklet, 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.

MEMBERSHIP

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, 38 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.

We cannot close this report without expressing our keen appreciation of the kindly patience and loving consideration extended us by all the friends, during the somewhat difficult transition period, when we were arranging for the retirement of our long-time laborers in the ministry, Sisters Edith Hoskins and Jeanne Scott, and disposing of the property at 177 Prospect Place, Brooklyn, N. Y. Since November, Sister Hoskins has been making her home with Brother and Sister Earl Higginbotham, 707 Church Street, North Syracuse 12, New York; and Sister Scott with her sister, Mrs. Walter Shanks, Box 95A Western Avenue, Essex, Mass.

Our prayers continue with them both in their new environment.

Your brethren in the Master's service,

BOARD OF DIRECTORS

By: James C. Jordan, Chairman

The Annual Meeting

The forty-third Annual Meeting of the members of the Pastoral Bible Institute, Inc., was held on Saturday, June 3, at 2:00 p.m. in the auditorium of the Berean Bible Students Church, 5930 West 28th Street, Cicero 50, Illinois. 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 September 24, 1960. The annual report of the Directors, for the fiscal year ended April 30, 1961, was then presented. This, including the Treasurer's Financial Statements, is published on Pages 107-109.

The names of recently deceased members were next read-also of 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 A. Jarmola and C. A. Loucky were appointed to act as Tellers. While they were counting the votes, the rest of the friends availed themselves of the opportunity of discussing the unfolding scene, particularly as it relates to the Bible Classes served by the Institute's Pilgrim brethren. At the conclusion of the count, the names of the following brethren were announced as elected: F. A. Essler, 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; F. A. Essler, Vice-Chairman; P. L. Read, Secretary-Treasurer; W. J. Siekman, Assistant Secretary; A. L. Muir, Assistant Treasurer; W. A. Eliason, A. Gonczeweki, L. Petran, P. L. Read, J. B. Webster, Editorial Committee.

FINANCIAL STATEMENTS, FISCAL YEAR ENDED APRIL 30, 1961

(1) Balance Sheet as of April 30, 1961

Assets

Cash in Bank			\$ 8,670.81
Accounts Receivable			229.89
Prepaid Expense			601.98
Inventory of Books, etc.			
Pocket Edition - Divine Plan	(2360)	\$1,652.00	
Revelation Exposition - Vol. 1	(170)	85.50	
Revelation Exposition - Vol. 2	(580)	870.00	
Daniel Exposition	(290)	145.50	
Our Lord's Return Booklet	(30)	3.00	
Miscellaneous Items		150.00	
Total Inventory			<u>2,905.00</u>
Total Assets			\$12,407.68
Liabilities			<u>None .</u>
Net Worth (as per Analysis below)			\$12,407.68

(2) Statement of Income and Expense and Analysis of Net Worth Fiscal Year Ended April 30, 1961

Income

Contributions			\$ 7,704.87
Herald Subscriptions			4,480.00
Legacies			819.92
Total Income			<u>\$13,004.81</u>
Operating Expense			
Pilgrim Expense	\$7,690.63		
Herald Expense Including Printing, Mailing and Clerical	9,761.38		
Free Literature		398.79	
Maintenance of Property Including Taxes, Gas, Electricity, Insurance, and Repairs	657.21		
Administrative and Office Expense	<u>2,488.06</u>		
Total Operating Expense			<u>\$20,996.07</u>
Net Operating Expense			7,991.26
Expense of Relocating Headquarters and Moving Personal Effects of Staff			3,072.72
Net Income for Fiscal Year Ended April 30, 1961			\$11,063.98
Net Worth, May 1, 1960			<u>23,471.66</u>
Net Worth, April 30, 1961 (as per Balance Sheet above)			\$12,407.68

Laborers Together With God

*"These were the potters, and those that dwelt among plants and hedges:
there they dwelt with the king for his work." - 1 Chronicles 4:23.*

With infinite care and forethought God has chosen the place in which you can do your best work for the world. You may be lonely, but you have no more right to complain than the lamp has, which has been placed in a niche to illumine a dark landing or a flight of dangerous stone steps. The master of the house may have put you in a very small corner and on a very humble stand; but it is enough if it be his blessed will. Some day he will pass by, and you shall light his steps as he goes forth to seek and save that which is lost; or you shall kindle some great light that shall shine like a beacon over the storm-swept ocean. Thus the obscure Andrew was the means of igniting his brother Peter, when he brought him to Jesus. - *Author unknown*

The lesson seems twofold, - First, that anywhere and everywhere we too may dwell with the King for his work. We may be in a very unlikely or unfavorable place for this - it may be in a literal country life, with little enough to be seen of the goings of the King around us; it may be among hedges of all sorts, hindrances in all directions; it may be, furthermore, with our hands full of all manner of pottery for our daily task. No matter! The King who placed us there will come and dwell there with us; the hedges are all right, or he would soon do away with them, and it does not follow that what seems to hinder our way may not be for its very protection; and as for the pottery, why, that is just exactly what he has seen fit to put into our hands, and therefore it is, for the present, his work.

Secondly, that the dwelling and the working must go together. If we are indeed dwelling with the King, we shall be working for him too, as we have opportunity. The working will be as the dwelling-a settled, regular thing, whatever form it may take at his appointment. Nor will his work ever be done when we are not dwelling with him. It will be our own work then, not his, and it will not abide. We shall come under the condemnation of the vine which was pronounced empty, because he bringeth forth fruit unto himself.

We are to dwell with the King for his work; but he will see to it that it shall be for a great deal besides -for a great continual reward according to his own heart and out of his royal bounty-for peace, for power, for love, for gladness, for likeness to himself.

Laborers together with God! workers together with him! the Lord working with us! admitted into divine fellowship of work!-will not this thought ennoble everything he gives us to do today, even if it is among plants and hedges! Even the pottery will be grand!

-F. R. Havergal

When the Master of all the workmen
Called me into the field,
I went for him light and happy,
The tools of his service to wield;
Expectant of high position,
As suited my lofty taste --
When Lo! He set me weeding
And watering down in the waste.

Such puttering down in the hedges!
A task so thankless and small!
Yet I stifled my vain discomfort
And wrought for the Lord of all,
Till, meeker grown, as nightly
I sank to my hard-won rest
I cared but to hear in my dreaming,
"This one has done his best."

The years have leveled distinctions,
There is no more "great" nor "small";
Only faithful service counts
With the Lord of all;
And I know that, tilled with patience,
The dreariest waste of clod
Shall yield the perfect ideal
Planned in the heart of God.

- *Author unknown*

The Question Box

"Lead us not into temptation" - Matthew 6:13.

Question:

Will you please discuss that phrase in our Lord's Prayer which reads: "Lead us not into temptation"?

Answer:

The Lord's Prayer is recorded in the sixth chapter of Matthew and in the eleventh of Luke. The phrase "Lead us not into temptation" appears in both accounts. We have no reason to question its genuineness. How, then, shall we understand it?

The difficulty which some experience with this petition may be stated as follows: Temptations, tests, or trials are known to be good for us; why, then, should we request the Father not to lead us into them?

Others say: The very thought of temptation is evil; it is a suggestion to do wrong. Since our Father could not possibly be disposed to ensnare us; is it not superfluous to pray him not to do so? Indeed, would he not be grieved if we approached him with such a request?

Scholars tell us that the word "to tempt" originally meant "to try or "to test," without indicating in the least whether the purpose of the trial was good or bad. Hence the word "attempt," which may be employed in either a good or a bad sense. So, also, the word "tentative," which is but a contraction of the word "temptative," and which we know means trial, as for example in the case of the unforgiving servant. He 'was forgiven the ten thousand talent debt he owed, tentatively, provisionally, with the understanding that his own character and conduct would show some correspondence to the grace of the one who had forgiven him. (Matt. 18:33-35.) In Gen. 22:1 we read that God did "tempt" Abraham, that is, he made a holy trial of Abraham's faith. In John 6:6 the word is translated "prove": "This Jesus said to *prove* Philip, for he himself knew what he would do." This was a good trial or temptation, intended to test and develop Philip's faith. In 2 Cor. 13:5 we read: "Examine yourselves whether ye be in the faith." If the word had been uniformly translated, it would read: "Tempt yourselves, whether ye be in the faith."

We thus see that the word is often used in a good sense. However, its prevailing use is to denote an evil trial that would ensnare, trial that is with the purpose of alluring to wrongdoing; morally insidious, seductive temptation.

Now concerning the first sort of trial, trial that is intended to have only a good result, the Apostle James exhorts: "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience." Again, he says: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Surely, then, we are not to understand that Jesus, in the Lord's prayer, is instructing his disciples to implore their Father not to lead them into this sort of temptation.

On the other hand, if we adopt the bad sense in which the word "temptation" may be taken, another difficulty arises. How could we ask God not to lead us into a trial with the malicious intent of ensnaring us into wrongdoing? God himself cannot be enticed into evil, neither, in that sense, does he tempt any man.

We believe the solution of this problem depends upon our settling the question as to who is the author of the temptations which this petition anticipates. And the next clause supplies the answer to that question. It is none other than our Adversary. "Lead us not into temptation, *but deliver us from the Evil One.*" The one who is responsible for the temptations referred to in this petition is Satan.

Now of course our Father would not lead us, guide us, impel us, into the snares of the Adversary. On the contrary, he would lead us in an opposite direction. But if any one is led away by his uncontrolled desires, our Father's usual method of awakening such an one is to withhold, for a moment, his guiding and protecting hand. Especially does he do this with one whose heart is lifted up in pride, one who is beginning to think more highly of himself than he ought to think. Let him that thinketh he standeth take heed lest he fall.

We hear a good deal, these days, of "independent" Bible students. No doubt, from one standpoint, the word may be rightly used, as suggesting freedom from bondage of one sort or another, but it is quite possible to use it in a wrong sense, as indicating self-confidence. None of our readers, we trust, are independent Bible students, in the wrong sense of the word. We are very much dependent on each other, are we not? And we are especially dependent on our Father. And *that* is the point of emphasis here. In the petition which has immediately preceded this one, the Christian has just finished asking the Father to forgive him his trespasses. With the remembrance of past trespasses there succeeds in his mind the realization of his weakness *and the danger of further stumblings and failures*. His prayer, therefore, passes naturally from the petition to be forgiven sins already committed, to a petition for guidance and protection so as to avoid sins in the future. "Lead us not into temptation, but deliver us from the Evil One."

This petition, then, is a recognition of our dependence on him, and is equivalent to asking him not to abandon us and thus leave us to resist the snares of the Evil One in our own unaided strength. It is as though we would petition our Father for our brethren and for ourselves: "Father, if today an occasion to sin presents itself; if the enemy of our lives seeks to ensnare any of us today, grant, Father, that any one of us open to such a snare may be found walking so close to thee, that it will not be necessary for thee to chastise him by abandoning him to that snare, with the certain shame and humiliation which must result to him ere he is recovered out of the snare of the Adversary. But, on the contrary, deliver us, rescue us-the term is a military one, denoting the deliverance of a prisoner who had fallen into the hands of the enemy-deliver us, Strong Deliverer, from the Evil One."

And his gracious word to us is that he will. As St. Peter writes: "The Lord knoweth how to deliver the godly out of temptations" and he will do so. Moreover, as St. Paul declares: "There hath no temptation taken you but such as is common to man, but God is faithful who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape that ye may be able to bear it." In this confidence we rest-not forgetting to "watch and pray."

- P. L. Read.

Recently Deceased

Bro. Horace K. Blinn, Cincinnati, Ohio-(May)
Sr. Anna Downs, Reading, Pa. - (May)
Sr. Anna Fuerst, Grand Rapids, Mich. - (June)
Sr. Stella Jozefowicz, Milwaukee, Wis. - (May)
Bro. Robert Krebs, Stockton, Calif. - (April)
Bro. Joseph Musial, Kenosha, Wis. - (May)
Sr. Jean Rowe (Rozanski), Jersey City, N. J. - (May)
Sr. Sarah Vero. Pittsburgh, Pa. - (May)