

# THE HERALD OF CHRIST'S KINGDOM

VOL. XLVII July / August, 1964 No. 4

## 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 love of freedom is inherent in all of God's intelligent creatures. Moreover, under certain limitations, it was manifestly his purpose that all enjoy liberty -- the limitations, in every case, being those of righteousness, of respect of and submission to the divine law, and mutual love and respect for the rights and liberties of fellow creatures.

However, many have very different ideas of freedom from this. One of the world's great champions of human liberty -- Abraham Lincoln -- once said:

"We all declare for liberty; but in using the same word, we do not all mean the same thing. With some, the word liberty may mean for each man to do as he pleases with himself, and the product of his labor; while with others the same word may mean for some men to do as they please with other men, and the product of other men's labor."

Again he wrote:

"The shepherd drives the wolf from the sheep's throat, for which the sheep thanks the shepherd as his liberator, while the wolf denounces him for the same act, as the destroyer of liberty. Plainly, the sheep and the wolf are not agreed upon a definition of the word liberty."

As we look around us today, it seems evident that there are yet many men who have not repudiated the wolf's dictionary. Such are anxious to cast off all restraints of God and man, to pursue a selfish course, untrammelled, and without regard to either their obligations to God, or the rights of their fellow-men. Such ideas of freedom (?) lead only to anarchy and destruction. And those who hold them look upon all wholesome restraints of law and order as infringements of their rights, and consider themselves in bondage under them. This is the rapidly growing sentiment all over the world today among the masses of mankind. And this is what makes the

outlook for the future so ominous, threatening the utter wreck of the present social order in world wide anarchy.

These remarks, however, have to do mainly with the liberty known and experienced by mankind in general. From these reflections let us turn to the consideration of the liberty of our text: "the liberty wherewith Christ hath made us free."

From time to time the question is raised: Would it not be possible to formulate a list of elementary, fundamental truths, the acceptance of which would be all that was necessary to enable followers of the Master to attain and enjoy Christian liberty, unity, and fellowship? To such a question I reply: It surely is possible. As a matter of fact it has been done for us. The list was compiled many years ago, and consists of seven foundation truths of our "most holy faith." A wise and faithful Pastor furnished this list, and did so, I am persuaded, under the guidance of the holy spirit of God. These seven vital truths are grouped together by none other than the great Apostle to the Gentiles himself, in Ephesians 4:2-6, as follows

"One body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Here the Apostle mentions:

1. The Author of unity -- "One God and Father."
2. The Center of unity -- "There is one Lord."
3. The Door of unity -- "There is one baptism."
4. The Kinship of unity -- "There is one body."
5. The Nature of unity -- "There is one spirit."
6. The Goal of unity -- "There is one hope of your calling."
7. The Creed of unity -- "There is one faith."

### **WHAT IS THE "ONE FAITH"?**

What is the "one faith" mentioned as item 7 in the list? Ah! it is here, very often, that our wily adversary is successful in ensnaring those not on the alert. All the more important that we should be, as was the case with Jesus, of "quick understanding" in the reverence of Jehovah; that we should be fully informed as to just what the faith is, quick to detect the counterfeit from the true. What, then, is the "one faith"? Let a wise and faithful Pastor, who labored long and earnestly in our own times, make reply. I quote:

"The one faith, which all should hold, was a very simple one; one so simple that all, the learned and the unlearned alike, could grasp it and comprehend it, and be *fully persuaded* in their own minds' concerning it. It was not a dose of incongruous mysteries, inconsistent with themselves and inharmonious with reason as well as with the Bible, to be swallowed by the ignorant with credulity, and by the learned with hypocritical mental reservations. But it was so simple, so clear, so reasonable, that any and every honest follower of Christ could be *fully persuaded in his own*

*mind* regarding its truth. What is this *one* faith? The basis of it is stated by Paul, thus: 'I delivered unto you *first* of all, that which I also received [first of all -- as a foundation truth or doctrine, upon and in harmony with which all other doctrines must be built], how that *Christ died for our sins*, according to the Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures' (1 Cor. 15:3, 4). 'There is *one God* and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.'-1 Timothy 2:5, 6.

"This, in a word, confesses sin and utter helplessness; it acknowledges God's loving plan for our redemption; it owns that our Lord's death was our ransom price; and that forgiveness (justification), and reconciliation to God, and the restitution of believers, come as a result of *faith* in this Redeemer, when in due time that plan is made known to each and all.

"These brief statements contain the whole Gospel, in the same sense that an acorn contains an oak tree. Without this Gospel kernel, the true Gospel can never be possessed; hence *this must be insisted* on as a test of Christian fellowship. This must be received, else the Gospel is not received. When it is received, the Gospel is received....

### **A PERFECT BASIS OF UNION**

"This true Gospel, this simple faith, easily understood and confessed by the weakest babe in Christ, must also be, and always, and equally the faith of the most developed sons of God. *This one faith* (and not the endless ramifications and details of faith which lead out from it) Paul placed as a standard or test of all claiming the name Christian. All the consecrated who agreed on this one standard, or foundation truth, Paul counted as in and of the one Church. While each member was to grow in grace, knowledge, and love, there would always be harmony and oneness in the faith and fellowship of the Church, if all growth were kept in line and harmony with this foundation truth.

"Here was a perfect basis of union, which allowed for all the various stages of individual *development in the truth*, and which most effectually guarded against errors. For if this simple creed were today made the standard by which all doctrines should be tested, it would speedily lead to the discarding of every error, and to the true union of the Church in the 'one Lord, one faith, and one baptism.'

"The endeavor to compel all men to think alike on all subjects, culminated in the great apostasy and the development of the great Papal system; and thereby the 'gospel,' the 'one faith,' which Paul and the other Apostles set forth, was lostburied under the mass of uninspired decrees of popes and councils. The *union* of the early Church, based upon the simple Gospel and *bound only by love*, gave place to the bondage of the Church of Rome -- a slavery of God's children, from the degradation of which multitudes are still weak and suffering.

### **THE TRUE BIBLE STUDENT'S PLACE**

"The Reformation movement of the sixteenth century came as an effort to regain liberty of conscience; but, deluded by the idea of *an elaborate creed*, insisted upon for so many centuries, the reformers and their followers formed other systems of bondage very similar to that of Papacy, though slight modifications gave liberty to fuller ideas on some subjects. And so it has been ever since: each new reform movement has made the failure of attempting to make a creed just large enough for its prime *movers*." -Reprints R1572.

"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 untrammelled to follow the Lamb whithersoever he leads."-S.S. Vol. III, p. C145.

- *P. L. Read.*

## **Believing and Behaving** (Larry Ward in "World Crisis")

NOTHING could be more explicit than the Scriptural admonition for the children of God to "be doers of the Word, and not hearers only." The Pauline epistles are packed with such exhortations. Unfortunately, as a famous Bible teacher has reminded us, "We have had a feast of Bible interpretation and a famine of Bible application."

The United Press sometime ago reported how maintenance men at the University of California discovered that termites had eaten through a large stack of pamphlets, in the mailing room. The title of the pamphlets was "Control of Termites." It was one thing to explain the theory of termite control in a pamphlet and quite another to put the theory into practice!

The thinking Christian is not only aware of the truths contained in God's Word but is faithful in applying them in his own experience. His entire personality is permeated by his conception of God. He is careful to heed the instruction of God's Word to be the "servant of Christ, doing the will of God from the heart," and to be "blameless and harmless, the son of God . . . holding forth the Word of life."

. . . We need the reminder of Horace Mann, who is reported to have said: "I have never heard anything about the resolutions of the Apostles, but a good deal about the Acts of the Apostles!"

God wonderfully designed the blueprint for Christian living. He has promised to make his will clear to the earnest seeker and places at our disposal all that we need to execute his purpose in our lives. Jesus said, "If any man will do his will, he shall know of the doctrine." (John 7:17.) Again, "We have not an high priest which cannot be touched with the feeling of our infirmities.... Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." - Heb. 4 15, 16.

Missionaries entering a district, where they believed the Gospel had never gone, sought to impress the natives with the infinite holiness of Christ. To their amazement, the natives cried, "We know him! We know him! He used to live here!"

Patiently the missionaries explained that the One of whom they spoke had lived centuries before in a different part of the world. Still the villagers insisted: "We know him! He used to live here!"

Questioning the natives, they soon solved the mystery. Years before, a single soldier of the cross had entered the village. His ministry seemed to bear little fruit, but the ineffable sweetness of his personality had been so Christ-like that it had made an indelible impression upon the minds of his hearers.

Could that be said of you? Would that be the testimony of your friends, of the members of your family? "The fragrance of Christ is the perfume of his people." Is your life sweetened by his indwelling presence so that others really see him in you?

May God give us the burning urgency in our hearts to love Christ and to live Christ! May we remember that to win some, we must be winsome, and that though we are saved by grace, we cannot live in disgrace. May we praise him with our lives as well as with our lips as we believe the Gospel and behave the Gospel.

- *Restitution Herald, Oregon, Ill.*

## The Master's High Priestly Prayer

*"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." - John 17:21.*

WHEN will the world believe that the Father sent the Son? From the language here employed in this prayer of our Master it is very evident that, in his view, before the world would believe on him, a state of oneness must needs be attained by his followers. Belief by the world is thus seen to be made contingent on unity or oneness on the part of his followers.

How tenderly solicitous is the prayer of our Lord for those whom he is not ashamed to call his brethren; and of what stupendous import to the world are his words, for it is evident that the enlightenment and blessing of the world are dependent upon the oneness of his followers. Let us draw near with bated breath and listen, for it is the Master who is praying: "Father-that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

Surely he who does not feel the pathos, the yearning, tender emotion, of the Master's supplication, has not the spirit of Christ "he is none of his." "Father -- that they all may be one . . . that the world may believe." What a challenge, too, is this prayer of Jesus, to the love and affection of his followers. Would we hasten the day when the knowledge of the Lord will fill the earth as the waters cover the mighty deep; when the Sun of Righteousness shall arise with healing in his beams; when Jesus shall see of the travail of his soul and be satisfied? -- that day *cannot* come until first there come the spirit of unity to his followers, until they find themselves possessed of the spirit of harmony, of brotherly-kindness, of love.

### A LOVE THAT BRINGS PEACE

Today, perhaps as never before, the world awaits, doubting, in the darkness of unbelief, *not having received the convincing proof for which Jesus prayed* the oneness of Christ's followers not yet being apparent. For the proof of our faith does not lie in learning but in living; not in a well developed argument, but in a holy life. It will not be found in logic, however masterly, but in love; in a love that is strong enough to overcome indifference, to conquer antipathy -- a love that knows how to be blind to unkindness, that can not only forgive but forget, that can melt prejudice and pride of opinion; that knows not only how to live and let live, but knows also how to think and let think; a love that brings with it an atmosphere of peace.

When the Gospel first began to be preached by our Lord and the Apostles, what a oneness was manifest in the Church, as the little band of followers sought to walk in the footsteps of the Master. They were only a humble folk, without wealth or scholarly attainment, or social standing, but they seemed to catch the spirit of the Master, and after Pentecost such a spirit of joy and love and faith and hope possessed them. and such a fervor of missionary zeal -- such a oneness of heart and action, that it almost seemed that the prayer of Jesus would find speedy fulfilment, and that the whole world would soon believe on him.

In the early centuries the Gospel message spread like wild-fire. In the language of the Revelator -- "It went forth conquering and to conquer." (Rev. 6:2.) Just to read the story of those early days is enough to make one's heart beat faster. Well might the powers that were in those days be astonished, as they witnessed the power of the Gospel in the lives of those who received it, giving

to believers such a vision of our glorious hope as enabled them to stand undaunted in the face of cruel deaths, to meet the furious hate of their persecutors undismayed; nay more, to meet that hate with a gentleness, a love, a compassion, which only close followers of Christ can display.

### **COMPROMISE BETWEEN CHURCH AND WORLD**

Alas, the rider on the white horse, which seems to symbolize that period of the Church's history, was followed by other horsemen, as those of us who are familiar with our Lord's Revelation are aware, and ere long, as history shows, a great compromise was effected between the Church and the world. Since then, the story of the Church has often enough been a history of hatred, of narrowness and stupidity, of inconceivable bigotry and brutality. What crime against God and man has the Church not committed! How appalling is the record! As we read the pages of history, the outrages there revealed fill our minds with horror, especially as we bear in mind that they were perpetrated in the holy name of Jesus.

Yet through all the centuries, amid wrangling bigots and proud tyrants, the true faith was kept alive. Though the Church as a whole was not Christian -- indeed became Antichristian, some few were found at all times who had not defiled their garments. These have been the salt of the earth, the light of the world. As another has said:

"If one seeks an apostolic succession, here it is, unbroken and uninterrupted -- a shining tradition of vision and service. It is in their gentle lives silhouetted against dark backgrounds, that we trace the history of the hidden Church -- the little flock."

Though not inspired as were the Apostles, they were entrusted by God and by Jesus with the Gospel, and they guarded it for us of today at the cost of their lives. They kept watch over it as of a sacred treasure, as keepers of a holy fire which must never be stamped out. They yielded their lives to the sweet, mellowing influence of the holy spirit of love and truth, though it meant for them certain privation, loss and hardship beyond our experience. They enjoyed withal a fellowship of spirit which not even the curse of sectarianism could destroy.

And if these with their feeble light were enabled to preserve a fellowship of spirit even in the midst of sectarian bondage and in the darkness of the Dark Ages, will not the Lord expect at least as much from us as we face the issues which confront us today? With the advancing light the old sectarianism is seen to be not only sinful butt absurd; and yet all of us must be aware that *this spirit of sectarianism is as active in our midst today as it was in the centuries that are past*. It is the height of folly -- it does not even indicate the wisdom of this world, much less that which is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, or wrangling, and without hypocrisy.

### **CHRIST OUR ALL IN ALL**

Brethren, let us thank God that our faith is not in a creed, but in a person, our blessed Lord Jesus himself, whose personality embraces every grace, in loyalty to whom we can all find fellowship and unity. How true is the saying, "What we believe divides us -- Whom we believe unites us." That which enabled our brethren who have gone before, to maintain the unity of spirit even in the midst of sectarian bondage, was the realization that notwithstanding their differences Christ was their all in all, and this realization must be our salvation today.

"I," said Jesus, "if I be lifted up, will draw all, men unto me." This saying of Jesus, we know, is to have its grand fulfilment in the coming Age, when all shall have their eyes open to behold our

Lord -- when he shall indeed be the desire of all nations. But while we await that time with calm confidence, we must not do so passively, but with breathless eagerness. We yearn to see him take his rightful place in the hearts of all now. And if this cannot yet be in the world, it must be in the Church.

Somewhere we have read of the sin of making a Christ of one's opinions -- a rather remarkable expression, meaning that there are some -- let us be extremely careful that we are not among them -- who think that they are worshiping Christ, when all the time they are worshiping their own opinions. They follow their own prejudices -- believing that what is habitual with them must be essential for everybody -- and imagine that they are obeying the precepts of our Lord.

Surely there is no one amongst us so self-confident as to believe that he has the exact viewpoint of the Master on each and every problem that is before the Church in these difficult days. Even the great Apostle Paul was not ashamed to confess that he was in perplexities at times. It will not be such a very great humiliation for us, then, to admit that we, too, are sometimes at a loss to know just what to do -- just which way to turn. Even when we have been very sure of our ground, and the positions that we have taken, things have not always worked out just precisely as we had expected. It would be foolish indeed for us to deify our opinions and interpretations, and demand that others accept our thought on this, that, or the other question, before we can work with them in the fellowship and service of the Master.

If Jesus were to stand in our midst today, we venture the assertion that he would identify himself with none of us; but with what gladness, nay, in what a delirium of delight, would we identify ourselves with him.

Brethren, Jesus *does* stand in our midst today, and how manifest it is that none can claim him exclusively as their own. No -- as in the glorious vision -- Jesus is walking *in the midst* of the golden candlesticks, *and thrice happy are they who follow the Lamb whithersoever he goeth*.

### **THE BLESSEDNESS OF DIVINE FELLOWSHIP**

Our differences need not -- nay, they must not, disturb our fellowship. Differences are unhappy only when they sharpen tempers, and occasion ill will. Otherwise they may be profitable and result in a larger education for us in the school of Christ. Some one has said that "Identity of sentiment with difference of opinion" is requisite to happy company. These are no less requisite to Christian fellowship and to the health of the Church.

Some of us have made grave blunders in the past in this matter of fellowship, but how great will be our mistake if we fail to learn by these experiences. The footstep followers of Jesus have been given God's own holy spirit, and those who yield themselves to its sweet influence, find themselves possessed of a strange wisdom - a wisdom which knows how to climb over the walls of separation which others build, which knows how to reach through the fences which others construct, and clasp in warm and loving greeting the hand of a brother spirit. "Many waters cannot quench love."

How blessed is this fellowship, this oneness in Christ which may be enjoyed by the people of God--this oneness for which the Master prayed! It is a fellowship of joy and a fellowship of suffering--of joy in a common anticipation of the future glory, as also of our present privileges in communion with our Lord; and of suffering in mutual participation of the preliminary trials to secure that end. Thus the members of the one Body are bound together in one bond of love and



fellowship and confidence and sympathy and common interest. May our love abound yet more and more one toward another, even as our Master prayed, that thus "the world may believe. "

"Lord, what a change within us one short hour  
Spent in thy presence will avail to make!  
What heavy burdens from our bosoms take,  
What parched grounds refresh, as with a shower!  
We kneel, and all around us seems to lower;  
We rise, and all, the distant and the near,  
Stands forth in sunny outline, brave and clear;  
We kneel, how weak!-we rise, how full of power  
Why, therefore, should we do ourselves this wrong  
Or others, that we are not always strong,  
That we are ever overborne with care,  
That we should ever weak or heartless be,  
Anxious or troubled, when with us is prayer,  
And joy, and strength, and courage are with thee?"

## The Question Box

*"For I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you." - Philippians 1:23, 24.*

### *Question*

Instead of the words "to depart" in the above text (in the Common Version and most other versions) Rotherham's Translation has "be released" (margin: "the releasing"), while The Emphatic Diaglott gives "the returning" (interlinear: "the to be loosed again"). Which rendering best conveys the Apostle's thought?

### *Answer*

Discussions involving translations are, of course, best understood by those who have studied the languages, but the writer hopes the explanation here offered will be enlightening to all of our readers.

First, a brief examination of the renderings noted above:

1. "Depart." This rendering is based on the usage of the verb ANALUO (of which ANALUSAI is the aorist active infinitive) in Biblical and classical Greek. In the Septuagint there are several occurrences of analuo with the undoubted meaning "depart," with no thought of returning (Alford cites Judith 13:1; 2 Macc. 12:7 and 3 Macc. 2:24). In the New Testament (2 Timothy 4:6) Paul uses the noun form of this verb (analysis) of his imminent "departure" from this life. See Thayer's Lexicon for similar use of these words by other Greek writers.
2. "Be released." This renders an active verb form as if it were passive. Evidently Rotherham felt that this change was necessary to suit the context, for there is no thought there of Paul as releasing anyone or anything. Taken literally, analuo certainly does contain the thought of loosing or breaking up, but on this see below.
3. "The returning." This rendering is based partly on the fact that the word analuo is sometimes used in the sense of "return" (Luke 12:36; 2 Macc. 9:1), and partly on an interpretation of the context of Phil. 1:23 (Diaglott footnote). From the foregoing it appears that analuo can mean either depart or return, and the connection must decide the matter in Phil. 1:23.

### **THE CONTEXT (PHIL. 1:20-25)**

The Diaglott view is that TO ANALUSAI was not one of the "two" alternatives which Paul was considering, but "was a third thing"- a parenthetical reference to the Lord's return. As a plausible solution of an apparent difficulty the Diaglott rendering has been favored by many, but a closer study of the passage in question has convinced this writer that there is much to be said in favor of the usual reading: "having a desire to depart and to be with Christ." We would call attention to the following considerations:

(1) The Diaglott places parentheses around a statement which is obviously not parenthetical. For a true parenthesis has no grammatical or logical connection with the sentence or passage in which it is inserted, and therefore if omitted it leaves a complete, intelligible statement. But, without the words enclosed in parentheses the Diaglott reads: "I am indeed hard pressed by the two things, but to remain in the flesh is more requisite on your account." It is plain that Wilson's device for producing "a third thing" makes the Apostle incoherent. For examples of *true* parentheses in the

Diaglott see 1 Tim. 2:7; 3:5; 1 Thess. 2:5; Romans 7:1, etc. Grammatically there is also another objection to the parenthesis in verse 23. In the Greek the clause is introduced by a "circumstantial participle" (ECHON" -- having"), which makes the clause itself a subordinate one-explaining the principal clause which immediately precedes it ("I am in a strait, etc."). Detaching this dependent clause from its main clause with which it is grammatically connected (as Wilson does) and making an independent (parenthetical) statement of it is not according to Greek syntax.

(2) In the Greek "two" is emphatic, having the article -- the *two*. That is, the two things the Apostle has just mentioned in verse 21, the two alternatives which were agitating his mind and his emotions, "to live" and "to die." In verses 23 and 24 the same *two* alternatives are stated in other words: TO ANALUSAI (to depart) and TO EPIMENEIN (to remain).

(3) It is in keeping with Paul's usage of words and the Hebrew manner of speaking of death to take "to depart" as the meaning of analuo in Phil. 1:23. In 2 Tim. 4:6 Paul uses the cognate noun of this verb and speaks of his death as his "departure." It was common among the Jews to speak of death as an exit, a departure. (Cf. Luke 9:31; 2 Peter 1:15. See also in the Septuagint and Josephus.)

(4) An argument on the word analuo set forth on page 671 of "The New Creation" calls for notice here. It is claimed that when this Greek word means "depart" it must mean to "depart *again*" (*i.e.*, return) because it is compounded with ANA, and this prefix means "again." But it is a mistake to assume that the prefix ANA must mean "again." ANA is a preposition which literally signifies "up." It has this significance in many compounded words. Another of the several meanings which ANA has as a prefix is "again." The meaning of analuo could be "to loose again" or "to break up. Many authorities (including Dr. Strong) adopt the latter meaning. It is generally taken as a metaphorical expression, either from the loosing of a ship from its moorings (for sailing) or the breaking up of an encampment for departure. Similar to this latter thought the Germans have a word AUFBRECHEN (to break up) sometimes used for "depart. "

(5) Both etymology and usage support the conclusion that analuo means depart. Whether or not the departing is a returning must be decided from the context, as in Luke 12:36. The same is true also of another, a very common Greek verb aperchomai, which in classical literature means either to depart or to return, depending on how it is used. The common New Testament word for our Lord's return is parousia; Paul would very probably have used that word in Phil. 1:23 had he been writing of that event.

(6) The common rendering of analusai in Phil. 1:23 is questioned only on account of the words which immediately follow: "and to be with Christ." A very common view is that Paul expected to be in the presence of the Lord the very next instant after his departure from this life. Some have compared Paul's language in Phil. 1:23 with some of his earlier statements, e.g., 1 Thess. 4:15 and 1 Cor. 15:51, which speak of an intervening "sleep," and have decided that Paul had changed his view on the matter. But is that conclusion necessary? We do not think so. For it should be noted that in Phil. 1:20-25 the Apostle is not making a formal statement on eschatology but is only revealing the lively emotions which the thoughts of "departing" and "remaining" kindled in him. It is understandable how in this outpouring of his feelings Paul might pass by the time element, and associate closely in his view his departure from this life and the much later entering into the presence of his Lord. Indeed, Paul well knew that in his conscious existence the latter event would be the very next instant after the former. Great exactness of speech is not to be expected of the Apostle Paul when he writes under emotional strain. At such times even grammatical rules and constructions often fall by the wayside, as for example in Galatians 2:6-9.

- *W. A. Eliason*

## Explanation of Zionism

I HAVE received a number of requests for an explanation of Zionism.

Zionism is as old as the Jewish people, who originated in Ur of the Chaldees in Mesopotamia. Terah was the father of Abraham, the progenitor of the Jews, who migrated to the land of Canaan, to which the Romans eventually gave the name of Palestine. In this land, which they called Eretz Israel, after many vicissitudes, the Jews achieved their cultural and spiritual greatness. It was here that the Bible was developed, that David and Solomon reigned, that the temple was erected, burned and re-erected. It was here that the prophets spoke their moral law, that the Psalms were the prayers of the people, that the vast literature, biblical, apocryphal and Talmudic was given to the world....

Palestine then has always been more than a geographical expression to the Jews. It has always been the spirit, the soul, of this people. In the religious liturgy of the Jews prayer after prayer cries for the return to Zion, to the land that God had promised Abraham and to which Moses led them out of Egypt. During every period of persecution Jews turned to Palestine as a place of refuge.

Zionism therefore is deeply ingrained in the religion, the traditions, the faith of a people whose relationship to that area is more than 4000 years old. Politically, however, the Jews have held Palestine for a comparatively short period. . . . In the year 6 A.D., Roman procurators were appointed for Palestine, which definitely established it as a Roman colony. Prior to that it had been conquered by Babylon, Assyria and the Persians. In spite of these conquests and the frightful tribulations of the Jews, they managed to survive, not because they were a race or a nation, but as a fervent religious community bound to the Torah, the biblical law, the religious traditions, their faith in God and their hope for a return to Palestine, which represented to them not greatness but peace.

Modern Zionism is but one blossom on this eternal tree, whose roots are so deep in historic soil. The author of its political phase was Dr. Theodore Herzl, an Austrian journalist, who recognized in the Dreyfus case the inevitable recurrence of anti-Semitism, and who sought for the establishment, by political means, of a Jewish homeland in Palestine. His book, "The Jewish State," appeared in 1896, and a year later the first Zionist Congress met at Basle, in Switzerland.

Since then Jews throughout the world have been split over the implications of Zionism. Many opposed it on the ground that the Jews were exclusively a religious sect and could only at their peril become associated with nationalistic or territorial movements. But the majority of Jews, particularly traditionally religious Jews, have favored this movement *in* all its manifestations, because to them Judaism has no meaning at all except in the words of the Psalmist

"By the rivers of Babylon,  
There we sat down, yea, we wept,  
When we remembered Zion."

At the end of World War I, after Palestine had been liberated from Turkish rule, the Jews were promised a "homeland" in Palestine by Great Britain and the United States. Great Britain also entered into a series of relationships with the Arabs which contravened this promise. Large numbers of Jews migrated to Palestine and millions of dollars were invested, particularly by American Jews, in agricultural, industrial and educational enterprises. . . .

- *George E. Sokolsky* (in the *St. Louis Globe-Democrat*, just prior to his death.)

## Annual Report of Directors

*"Speak unto the children of Israel, that they go forward." - Exod. 14:15.*

It was with these words, earnestly pressed upon them, that the Pastoral Bible Institute commenced operations, just forty-six years ago. Originally spoken by God himself to Moses at the Red Sea, these words were put in the form of a resolution, at that never-to-be-forgotten convention held at Providence, Rhode Island, and unanimously adopted by the brethren there assembled.

Nor could we think of a better word to speak in the ears of the brethren today. Not many of those present at Providence then, have tarried with us until now, but those who have, know that these past forty-six years have abundantly testified to the goodness and mercy of God in our experience. And our confidence is, that thus it will prove to be in the days ahead, however many, or however few, they may be.

### THE HERALD

Today's report, however, deals only with the year just ended. Prominent among the several branches of the Institute's ministry is that of our bi-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 re-located 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. We believe, therefore, 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."

During the past year we have been particularly encouraged by the results of a small publicity campaign. The time seemed right for offering The Herald to the public. Our subscription list, which last year increased by 744, increased again this year, by 1806, making a present total of 5,585 subscribers. To us, who have long recognized that ours is *"the day of small things"* mentioned by the prophet (Zechariah 4:10), a day which, by the grace of God, we have not despised, this increasing interest in our "Pastoral" ministry comes as an added challenge. In what further privileges of service, we wonder, may the Lord permit us to engage? While our list of subscribers in foreign lands has never been large, it is a pleasure to report that, in addition to those in the United States, Canada, England, Scotland, Wales, North Ireland, Eire, Australia and New Zealand, we have a few subscribers in Africa, Argentina, the Congo, Costa Rica, Denmark, Germany, Greece, Holland, India, Indonesia, Israel, Italy, Mexico, Poland, Puerto Rico, Sweden, Switzerland, Thailand, Trinidad, Turkey and the West Indies. May the Lord continue to enable our Editors to furnish "meat in due season" for these widely scattered readers in these troublous times.

## THE PILGRIM MINISTRY

Perhaps the form of service open to us today, which more nearly resembles that followed in the days of the Apostles, is the Pilgrim ministry. In some respects this direct, personal communication of the Lord's word to others is the most desirable method, and from the New Testament records we learn that wonderful results were accomplished by such method, during the days of the early Church. Indeed, as the Apostle has declared, it pleased God, by the foolishness of preaching, to save some. (By this we understand the Apostle to mean that the method God employed, in the announcement of the gospel, seems foolish and weak in the eyes of the world, but that it is, nevertheless, the method God chose to accomplish his purpose in this Age, namely, the selection of those who shall be given the honors of the Kingdom.) Moreover, by this method, not only was the simple gospel message proclaimed to repentant sinners, but a number of ecclesias were founded, and later visited, when the deeper truths for the consecrated and mature believers were expounded, resulting in the edification of the Church as a whole.

Three of our full-time Pilgrims, Brothers A. L. Muir, J. T. Read and P. E. Thomson, made extensive itineraries covering a wide range of territory during the past year. In addition to serving a large number of Bible Classes, they made a special point of calling on isolated friends here and there, and visiting the twos and threes-many of whom, by reason of the infirmities, of old age, were especially in need of the fellowship.

Our other full-time Pilgrim, Brother F. A. Essler, who has been recuperating from an illness which has prevented him, for more than a year, from engaging in the ministry, is now making satisfactory progress towards recovery, and has already resumed part-time duties.

Besides these four full-time Pilgrims, a number of other brethren have served, chiefly on weekends. Additionally, Brother A. Van Sant was able to make a few short trips, (two or three weeks each trip); and Brother M. A. Kenneth's plans permitted him to serve a number of Bible Classes en route to California, and back.

For the past few years Brother Muir has found time to contribute each year an article captioned "Ministering the Word" in which he narrates, for the benefit of *Herald* readers, some of his experiences in the Pilgrim ministry. In so doing he really tells, not only his own experiences, but the experiences of the other Pilgrim brethren, too, for theirs is a "goodly fellowship."

## HELPS TO BIBLE STUDY

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 *The Revelation* continue in steady demand, and readers write us telling of the blessings experienced as they study and meditate therein.

When Brother Streeter wrote this work, it was far from his thought, nor is it the claim of our Institute, that this two-volume exposition contains all that may be said on the Apocalypse, or that all of its interpretations are absolutely correct, or that it is a final exposition. The same is true of his other valuable Bible study help, "*Daniel, the Beloved of Jehovah.*" However, though perfection is not claimed for these works, nor that they are the last word on the subjects treated, yet it was the Author's conviction, a conviction shared by the publishers, that whatever alterations or additions may be needed (on account of the present rapidly changing scenes in connection with the fulfillment of the closing visions of the Apocalypse), they will be in full harmony with the Historical School -- the "old path" -- of Apocalyptic interpretation.

### **WITNESSING TO THE PUBLIC**

A little earlier in this report we said that, in response to a recent publicity campaign, our Herald subscription list was substantially increased. In many cases these Herald subscriptions, as well as requests for booklets, came in the form of letters. These letters came from people in all walks of life; -- from ministers of religion, theological students in Bible colleges, prison chaplains and prison inmates; from men and women many of whose letters gave evidence that they were already followers of the Master, but who desired to know "the way of God more perfectly" (Acts 18:26), and who were hopeful that we might be of some help to them.

If this experience is any indication at all as to the direction in which the Lord is leading us, (and we cannot but believe that it is,) our conclusion can only be that opportunities for witnessing to the public, far from diminishing, appear to be increasing. From every quarter the Macedonian cry reaches us: "Come over and help us."

Because of this, we are disposed to increase, rather than diminish our labors in this direction. Additional follow-up literature is being made available. Sixteen booklets are currently in good supply, all on thought-stimulating Scriptural topics, as listed on the back page of each issue of the Herald.

### **CORRESPONDENCE**

As in prior years, the various branches of the ministry mentioned foregoing, are supplemented by 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. Moreover, such fellowship through the mails is mutually profitable, and often serves as a guide to our Editorial Committee in the preparation of articles for publication in the *Herald* dealing with the questions, problems and issues which are very evidently uppermost in the minds of the brethren who write.

## **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, 11 more brethren applied for, and were granted, membership. To these, on behalf of the directors, and of the entire membership, we extend a hearty welcome in the name of the Lord. We feel sure, brethren, that your association with us will be mutually profitable, and trust that the continued favor of the Lord will be with us all, as we labor together in the ministry.

Your brethren in the Master's service,  
Board of Directors  
*By: James C. Jordan, Chairman*

## **The Annual Meeting**

The forty-sixth Annual Meeting of the members of the Pastoral Bible Institute, Inc., was held on Saturday, June 6, at 2:00 p.m. in the auditorium of the Berean Bible Students Church, 5930 West 28th St., Cicero, 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 21, 1963.

The annual report of the Directors, for the fiscal year ended April 30, 1964, was then presented. This, including the Treasurer's Financial Statements, is published on Pages 57-59.

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 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. 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, ViceChairman; P. L. Read, SecretaryTreasurer; W. J. Siekman, Assistant Secretary; A. L. Muir, Assistant Treasurer; A. Gonczewski, L. Petran, P. L. Read, W. J. Siekman, J. B. Webster, Editorial Committee.



**FINANCIAL STATEMENTS**  
**FISCAL YEAR ENDED APRIL 30, 1964**

(1) Balance Sheet as of April 30, 1964

**Assets**

Cash in Bank		\$16,492.18
Accounts Receivable		453.28
Prepaid Expense 471.72		
Inventory of Books, etc.:		
Pocket Edition-Divine Plan	(1722)	\$861.00
Revelation Exposition - Vol. 1	(61)	30.50
Revelation Exposition - Vol. 2	(383)	574.50
Daniel Exposition	(143)	71.50
Miscellaneous Items		308.98
 Total Inventory		 <u>1,846.48</u>
Total Assets		<u>\$19,263.66</u>
Liabilities		<u>None .</u>

Net Worth (as per Analysis below) \$19,263.66

**(2) Statements of Income and Expense  
and Analysis of Net Worth  
Fiscal Year Ended April 30, 1964**

**Income**

Contributions		\$14,925.68
Herald Subscriptions		5,585.00
Interest Earned		<u>284.10</u>
Total Income		<u>\$20,794.78</u>

**Operating Expense**

Pilgrim Expense	\$6,258.18	
Herald Expense Including Printing, Mailing and Clerical	9,581.61	
Free Literature	3,271.40	
Administrative and Office Expense	<u>1,980.52</u>	
Total Operating Expense		<u>21,091.71</u>

Net Expense for Fiscal Year Ended April 30, 1964		\$ 296.93
Net Worth, May 1, 1963		<u>19,560.59</u>
Net Worth, April 30, 1964 (as per Balance Sheet above)		<u>\$19,263.66</u>

## 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 recent issues of this Journal, we have 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.

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?

However, let us not forget, what we have more than once noted in these pages, that the great time prophecies of the Bible are not to be measured from any one particular year to another, but from one era to another. This is so, because the rise and fall of nations must, in the very nature of the case, cover more or less extended eras. The fall of Israel and Judah covered a period of 160 years, culminating in the overthrow of their last king, Zedekiah. It should not surprise us then, if we find their restoration extending over a number of years, or decades, or even longer periods. What we should be on the lookout for is not a thunderbolt from the skies, but *a noticeable change* in the *trend* of events. We should be watching and intelligently reading the signs of the times, and noting how they are fitting in with the prophetic forecasts.

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 cont.*)

## Benjamin F. Wilson and The Emphatic Diaglott

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

SIXTY FOUR years ago on May 8, 1900, one of the illustrious men of the Church of God died in Sacramento, California. He was Benjamin F. Wilson, one of the four brothers who migrated to the United States in the 1840's and settled in Geneva, Kane County, Illinois. Benjamin, along with a brother James and Benjamin Boyes, arrived first from Halifax, England, the place of their birth, in the autumn of 1844. Soon after arrival they had a Bible study group going among themselves and interested townspeople of Geneva.

Twenty years after, Benjamin F. Wilson's arrival in Geneva, one hundred years ago this year, he published *The Emphatic Diaglott*.

The family of Wilsons at Halifax were Baptists in origin, but when Alexander Campbell in America in the late 1820's and 1830's opened up new light in the Scriptures, the Wilson family embraced the new light opened to them and indicated they were "Disciples of Christ." The elder Wilson, father of the group, must have been a man of energy and perception, forceful and persuasive, as well as being fairly well educated. He instilled in all of his sons, five in number, desires and abilities that in their later years emerged. Especially was this so in his son Benjamin.

Benjamin was an accomplished man in the printing trades, and in less than three years after arrival in Geneva was owner and publisher of a local newspaper. This paper he named *The Western Mercury*, and its first printing occurred as January, 7, 1847. This paper was printed on a rude wooden press, and the printing of the paper was a laborious task. Benjamin was, however, an industrious and enterprising man and was able to maintain the publication for some time.

Supplies for the printing trades and other business had to come to Geneva over the old plank or corduroy road westward out of Chicago, a center of supply. There was stage coach service for travelers, but supplies had to be brought by wagon. It was not until 1850 that steel rails of a railway reached the town of Geneva from Chicago. This first railway was later to become the Chicago and Northwestern Railroad.

In 1849, other members of the family arrived in Geneva from England, and soon Benjamin Wilson was joined in the printing enterprise by a relative Joseph Cockcroft. These two, through the lean years, 1851-1855, struggled against great odds to keep the paper alive. By the year 1856 times were improved and the paper was expanded and renamed *The Kane County Advertiser*. Just one year later, in 1857, the two sold the business to Benjamin's brother, John Wilson.

John Wilson continued to improve the paper, and it is said in Geneva publishing circles, "He pursued his work with precision and giving the readers of Geneva a paper clean and wholesome and devoted to a legitimate purpose, that of making a living for himself and giving the readers a representative to which the older readers now refer with pride and call it one of the best." (*The Geneva Republic*, Centennial issue January 10, 1947.)

The dark clouds of the War Between the States, otherwise called the American Civil War, were gathering at this time and at the outbreak of hostilities in the spring of 1861, John lost one of his helping sons to the service of the nation, and *The Advertiser* was reduced in size about one half until the close of the war in 1865.

Benjamin retained his stereotype business as a means of livelihood and contributed much to the neat appearance of his brother John's paper.

About 1856 Benjamin F. Wilson began publication of his religious periodical which he named *The Gospel Banner and Bible Advocate*.

This periodical, which appeared monthly, was circulated among subscribers and interested contributors. The *Gospel Banner* was published in Geneva as long as it appeared. The last volume came out in 1869, completing fifteen annual volumes. In the year before, his young son, whom he was grooming to take over the business of publishing *The Gospel Banner*, died at the age of twentyone. This death was a great blow to Brother Wilson, and he determined to sell out the business. He offered it first to the Northern Illinois and Southern Wisconsin Conference of the Church of God, which was meeting in conference in 1868 at Crane's Grove, Illinois. This transfer did not materialize, so eventually in December, 1869, *The Gospel Banner* was merged with *Herald of the Coming Kingdom and Bible Instructor*, which was edited and published by Thomas Wilson, a nephew, and by W. D. St. Clair, in Chicago.

After disposal of the *Gospel Banner* to his nephew and relative in Chicago, Brother Wilson remained in Geneva until 1871, when he moved with his family to Sacramento, California, where he lived most of his remaining twenty-nine years.

After a long and industrious life and work of achievement, Benjamin Wilson fell asleep in his Lord whom he served. His nephew, Thomas Wilson, to whom he had merged the *Gospel Banner* with the *Herald of the Coming Kingdom* at Chicago in 1869, preached the funeral service and furnished the obituary which is here quoted, with the comments of a Sacramento newspaper concerning Brother Benjamin F. Wilson. --

I am requested by his only son, to send you a notice of the death of my Uncle Benjamin Wilson, of Sacramento, Cal.

He was born in Halifax, England, on February 17, 1817, and died on the morning of May 8, 1900....

The life work of "Uncle Benjamin" is so well known to "The Restitution" readers that it would be superfluous for me to relate it. I might add, however, that he was practically a self-educated man, having left school when a mere boy. His has been a life of continuous activity. His long connection with the "Gospel Banner," as editor and publisher, and his never-to-be-forgotten labor in the production of "The Emphatic Diaglott" are landmarks in his life's history that will remain for many years to come.

His partner in life, Alice Wilson, whom he married in England, passed to her rest not many years after coming to California, where they removed in 1871. All of their children have been laid to rest but one, Edwin B., with whom he has resided for about thirteen years.

Perhaps I cannot better close this brief sketch than by adding the following excerpts from an article that appeared in the "Evening Bee" of Sacramento, May 9.

"Yesterday, in this city, there passed away, at the age of 83 years, a noted man. Not great because he had builded for himself a name in the political or religious world, but great because he has left to the students of

the Bible and Christian religion one of the most remarkable translations of the New Testament now extant. This version is known as "The Emphatic Diaglott." . . . In the course of his study

and research, he discovered that the King James Translation of the New Testament contained a great many errors and inconsistencies which he believed were not in keeping with the teachings of Christ or the early fathers of the Christian church. Among the doctrines and teachings of modern theology that he could not harmonize with what he believed to be the teachings of the early church were the following: infant damnation, infant baptism, foreordination, doctrine of eternal torment, inherent immortality of the soul, and the doctrine of the Trinity. . . . The dead author who just closed his fourscore years, was one of the least pretentious and unassuming of men, never seeking the praises of mankind, or the glitter of the world. He never would refer to his life work unless interrogated concerning some disputed theological doctrine. . . .

*(To be continued)*

## **"Fearfully and Wonderfully Made'**

Psalm 139:14, 15

*The following paragraphs appeared in a recent issue of Moody Monthly, and are reprinted here by permission. They are adapted from a sequence of "The Prior Claim," a gospel-science film produced by Dr. Irwin A. Moon in the Moody Institute of Science studios. Ed. Com.*

Of all the wonders of the world, the human brain is probably the most amazing -- and the most mystifying.

Men have ignored it, abused it, accomplished magnificent feats with it. Medical researchers have dissected it and psychiatrists have psychoanalyzed it. Still no one really understands what makes it tick. However, experts tell us that no man has ever used more than 0.2 per cent of his full mental capacity.

If men like Shakespeare, Beethoven and Einstein have used only 0.2 per cent of their mental capacities we ordinary folk must use such a minute part of our brains it's hardly noticeable!

*And yet we are told that there are more electrical circuits and more electronic equivalent in a single brain than in all radio and television stations of the whole world put together! That's a lot of wires and machinery.*

Here is another comparison which may give you a better idea of the staggering proportions of the human brain. If a man could build the electronic equivalent of the human brain, it would require a building three times the size of the Empire State building to house it, all the power generated by Niagara Falls to run it and all the water of Niagara Falls to cool it.

Only God could have put that much equipment into such a small space as the human head.

God has a claim on our lives through the undeniable right of creation. But He has an even stronger claim through the right of purchase. God says, "Ye are not your own, for ye are bought with a price" (1 Cor. 6:19, 20).

God has bought us; not to enslave us, but to free us from our slavery to sin. The purchase price? The life of His own Son, freely given that we might live. " God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).



## Recently Deceased

Mabel Grossman, Decatur, Mich.  
Henry Hudson, Prestwich, Lanes, Eng.  
Victor R. Molin, Los Angeles, Cal.  
Leonore Smith, A.C.T., Australia  
Ernestine Teige, Wausau, Wis.  
Clara Weaver, Ticonderoga, N.Y.