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The Mind of the Master

A MEDITATION FOR THE CHRISTMAS SEASON

"Let this mind be in you, which was also in Christ Jesus." - Phil 2:5.

AT THIS season of the year it is our custom to meditate on the story of the Advent, to let our thoughts linger either on our Lord's birth itself, or on some of the remarkable incidents which attended it. While we may, and do, question the accuracy of the date, December 25, believing rather that His birth occurred in the autumn, at the beginning of the Jewish year, yet as has been truly observed, since our Lord did not anywhere indicate His wish that we should celebrate His birthday at all, and since the general celebration takes place at this season, we may appropriately enough join with all whose hearts are in the attitude of love and appreciation toward God and His dear Son, our Redeemer.

In our meditations, however, while we invariably derive much spiritual profit as in spirit we accompany (the shepherds to Bethlehem (Luke 2:15) it is not because we dwell only or mainly on our Lord's birth, or on any of the circumstances attending it, but rather because we endeavor, under the guidance of the Spirit, to penetrate to its inner significance—to the *mind* of Christ Jesus, rather than to His *birth*, to the motives which prompted Him to lay aside the glory which He had with the Father before the world was (John 17:5), to the purpose for which He emptied Himself of that glory and took on Him the form of a servant. For the mind of Christ must certainly be much more to us than any event in His history, however great. *That* may be the glory of an age; but *this* is for all time, for all eternity. And we know of no passage of Scripture which throws a clearer, stronger, light on the mind of Christ, on the inward significance, on the motive and purpose, whether of the Advent or of the Atonement, than the pregnant verses from which our text is taken. The whole passage (Phil. 2:5-8) reads, in the American Revised Version:

"Have this mind in you, which was also in Christ Jesus; who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross."

There is much in this passage, indeed, both of doctrine and of duty, which we must pass by with no more than a word, or even without a word; for it is a very full cup which St. Paul here lifts to our lips, and we cannot hope to drain it. The virtue, the grace, of humility, for instance, was never more splendidly illustrated, or more weightily enforced on those who were tempted to think more -of themselves, and more highly, than they ought to think. Then, too, the doctrine of the pre-human existence of Christ is nowhere more distinctly and impressively affirmed, and not affirmed only, but assumed and implied in the whole structure of the sentence, and in many of the leading words it contains. Nor, again, is there anywhere a clearer implication of the heart-moving truth that in humbling Himself to manhood, to death, to shame, Christ was serving a higher will than His own; that it was not only His own good pleasure but also the good pleasure of the Father that no man should perish, but that all should turn and live.

But precious and weighty as these truths are, we should not sound the depths of the Apostle's words, or reach their choicest treasure, were we to rest in these. There are truths in them which are as much more precious as they are more seasonable; truths more powerful than the Star which hung over the cradle of the Holy Babe, more sweet than the angelic Song which announced His birth; truths which cast their full light on the very mind of Christ, and teach us in the simplest way both *why* and *for what* He came down to earth and was found in fashion as a man. It is, then, to the motive of His Advent, and to the purpose for which He came, that in the following paragraphs our attention will be particularly drawn.

HE WHO WAS RICH

First of all we are carried back, and carried up, to those pre-natal times in which He was a mighty Spirit-being, the Logos of Jehovah. (John 1:1.) While existing thus in the form of God, exercising the power of the Father, and sharing His glory, our Savior was of humble mind. He did not, as did Satan, meditate a usurpation of Divine authority, in order to exalt Himself and to seek a name higher than that which was rightly His. He had no thought of robbing the Father of *His* honor and glory by putting Himself on an equality with the Father. On the contrary, He had the same spirit then, which He later manifested on earth, when He said "My Father is greater than I." - John 14:28.

Not only did He not seek to rob the Father of *His* glory -- He did not even clutch at the glory of His own highly exalted state. So far was He from grasping at the splendors of His highly exalted office as at a prize which He could not forego, that He relinquished them, voluntarily; divested Himself of His royal robes; emptied Himself of His glory.

In effect, then, we are taught in this passage to think of the first humiliation of the Son of God, His humiliation to manhood, as prompted by pure love and pity for men-a love and pity so pure, so powerful, as to constrain Him to stoop to their condition and to share their lot. He is in the form, shares the power and the glory, of God; but all this He resigns in order that He may accept the Father's proposal that He become the Savior of men, coming into the world, first to redeem it, and later during the Times of Restitution promised (Acts 3:19), to become its King and Deliverer; to regenerate men and enable them to regain the Divine image they have lost.

This was the "mind of Christ" before He became man and dwelt among us. And it continued to be His mind after He took our flesh and likeness.* As He had emptied Himself of the glory He had on the spirit plane, so also, by a continuing voluntary humiliation, He emptied Himself of the glory of manhood. Wealth, rank, power, learning, genius, fame, are the qualities and conditions which command for men the admiration of their fellows; in these lie the glory, the splendor of human life. As man, He

might have set Himself to be a great man, to exercise authority, to win reverence, to command service. And yet He who even on the human side had an ancestry so ancient and honorable; He who, if only by His willingness to be the servant of all, and His power to touch the hearts of all, had a claim to rule superior to that of any of the princes of this world; He who possessed divine wisdom, and who spake as never man spake; He who alone was without sin and never at any time transgressed any commandment; He who was so good that the world has received from Him a new ideal of goodness; He, therefore, who; of all men, might justly have claimed the most splendid and impressive human conditions and to be revered as their Hero, Sage, Ruler, Saint, declined these human glories (as just before He had divested Himself of the glories of heaven) and took on Himself the form of a servant (or, as the word really means, the form of *a slave*); refused every advantage which He could not share with the lowliest of the children of men, and humbled Himself to endure whatever is sordid, painful, sad, or terrible in their lot. Do we, any of us, know the sting and temptation of penury and homelessness: He had neither shekel to pay a tax with, nor a place in which to lay His head. Have we, any of us, blushed under the shame of dependence? He owed bed, food, raiment, to a few poor friends who ministered unto Him out of their scanty resources. Are we oppressed with infirmities and troubled by sorrows for which there seems no remedy? He Himself bare our sorrows and carried our infirmities. Do we dread death? He humbled Him, self and became obedient to the Father even unto death. Do we dread shame even more than death? His obedience to the Father's will took Him to the shame of the Cross. Have we felt how sharper than the serpent's tooth or the sting of death itself is ingratitude -- the indifference or the hostility, of those whom we have loved and served? He came to His owls and His own received Him not. He was rejected and despised by those for whom He had laid aside the glories both of, heaven and earth.

THE PATTERN FOR US

This was, and is, the mind of Christ. It was the mind that brought Him down to earth, the mind that animated Him while He was on earth; the mind which animated Him when He ascended to heaven; the mind that even now animates Him as He begins to take His great power and to reign. His is a mind that delights to *share*; a mind which, so far from clutching at anything it possesses, counts nothing its own until all who are capable of receiving of His fulness have had the opportunity to do so; a mind that could not be satisfied to enjoy anything thoroughly, until a way could be found (no matter at what cost to Himself) whereby *we* might be reconciled to Himself and His Father, a way whereby we might be

"PURIFIED MADE WHITE AND TRIED"

and thus fitted to share His joy, so that He might "see of the travail of His soul and be satisfied"; a mind which moved Him to divest Himself of every splendor by which we were not also irradiated; to refuse every *cup* of blessing of which we could not drink; nay, more a mind which constrained Him to experience every poor and mean and painful condition by which, however justly, we were tried, and to drink of every cup of shame and sorrow, which by our transgressions we had poured for ourselves.

This mind, which was, and is, in Christ Jesus, is also to be in us, is to dominate all the thoughts, affections, and habits of our life. In the Church at Philippi, to whom the Apostle penned these lines, there were some who were in danger of developing a self-asserting, vainglorious habit. To such, the mind of Christ is held up as a pattern, to bring them back to the better way, that way of love, which looks every man on the things of others-seeks not his own but another's welfare. As they became possessed of the mind of Christ they would do nothing through strife or vainglory but in lowliness of mind each would esteem other better than himself - Phil. 2:3, 4; 1 Cor. 10:24.

At this hallowed Christmas season, when men's hearts everywhere are more than usually stirred with emotions of friendship and love, when, even in a world at war, feelings of benevolence and compassion prompt all right-minded people of every faith to deeds of mercy and kindness, may we, who call ourselves by His Name, be granted His spirit -- His mind -- in rich measure. Let us be ready to empty ourselves of every earthly honor, and clutch at nothing we cannot share with our brethren. Like St. Paul, let us be ready to spend and be spent in the service of the Lord, the Truth, and the Brethren (2 Cor. 12:15), that all may know we have been with Jesus and learned of Him -- that we have, indeed, the mind of Christ. - 1 Cor. 2:16.

- P. L. Read.

Israel Today

(Is the present Middle East conflict related to Bible prophecy?)

On this page is the second half of a timely article related to current events. The first installment appeared in our previous issue. A new booklet -- ISRAEL and the Middle East containing the entire article is available to Herald readers.

ISRAEL'S MESSIAH

LET us return briefly to Abraham and notice a point or two intentionally omitted from our earlier remarks. Notice first that the promise was not confirmed to all of Abraham's children -- not to Ishmael, for example, but to Isaac only.

Again, not all of Isaac's children constituted the seed of promise. Esau was by-passed in favor of Jacob.

Even in the case of Jacob, while none of his twelve sons were excluded from God's promise of an inheritance in the *land*, yet *on* his deathbed Jacob saw, and predicted, that the *throne*, as distinguished from the land, was to be limited to the tribe of Judah. Moreover, within the tribe of Judah, Jacob's deathbed prediction narrowed down the throne-promise to one individual. Let me refresh your memory on this point by reading Genesis 49:10:

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

Doubtless it was this same great one to whom Ezekiel referred, when he addressed Zedekiah:

"Thou, profane wicked prince of Israel ... Thus saith the Lord God; Remove the diadem, and take off the crown: . . . I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him" (Eze. 21:25-27).

In other words, the original promise to Abraham, when closely examined, is seen to contain much more than at first appeared, much more, doubtless, than Abraham himself realized. It is composed of two parts. One, the one we have been considering earlier in our discussion is to the natural seed of Abraham, the nation of Israel. To them, as we have seen, God promised an inheritance to the land. That promise will yet be kept. Not only so, but through them God's blessing of everlasting life and all earthly favors will be channeled to the Gentiles in due time.

But there was another part to the promise, also sure of fulfillment. It is to be the inheritance of one worthy of the honor, namely, Israel's great Messiah.

Moses had seen this. In Deuteronomy 18:15-19 he declares:

"The Lord thy God will raise up unto thee a Prophet . . . like unto me; unto him ye shall hearken."

David, in Psalm 110:1, spoke of the future Messiah as his Lord, that is, his superior, as one evidently destined to be a greater king than himself, while in verse 4 he declares that, in vision, he heard God himself addressing this great Messiah as a priest, occupying a much higher station than the high priest Aaron, a priest who would function not for a few brief years and then, because of death, be compelled to resign the office to a successor, but one who would serve for an entire Age, a priest after the order of Melchizedek. Melchizedek, you will recall, was both a priest and a king, whose exalted station even Abraham recognized in that he did him homage, paid him tithes, and from him received a blessing.

This great prophet, priest, and king is not a man like Moses, Melchizedek or David, but a highly exalted spirit being, the very Son of God himself. He it is whom the great Jehovah delights to honor. Of him it is written in the Second Psalm:

"Jehovah said unto me, Thou art my Son; . . . Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession."

RESTORATION OF ISRAEL

Earlier in this discussion I said that we should be watching and intelligently reading the signs of the times and noting how they are fitting in with the prophetic forecasts. So far as Israel is concerned, these signs, according to the unanimous testimony of the Old Testament Prophets, should be looked for in three main directions, namely:

1. Restoration of the land.
2. Restoration *to* the land.
3. Restoration to *God*.

The land is to be recovered from the state of desolation in which it has lain during the long period of Gentile rule. As Isaiah expresses it in that wonderful 35th chapter of his:

"The desert shall rejoice, and blossom as the rose.... in the wilderness shall waters break out, and streams in the desert."

Is this sign in evidence today? Is the land, in fact, being restored? He would be blind, indeed, who could not see this sign. Restoration of the land, admittedly, is far from complete, but the economic growth of the country in recent times, along both agricultural and industrial lines, has been nothing short of miraculous; and this, too, notwithstanding the hardships and difficulties which beset the nation of Israel under present conditions.

And what of the second sign? Are there any indications that the people of Israel are being restored *to* the land? Yes, indeed, there are. Even as far back as 1878, nearly 90 years ago, the year of the famous Berlin Congress, faithful watchers realized that *a change* in the status of Israel

was taking place. That conference, with the war that preceded it, was without doubt a most marked stage in the downfall of the Ottoman power—a stage in the dismemberment of the Turkish Empire, which was destined to be completely broken up at the end of World War I.

Then, too, it was surely no mere coincidence that when the British General Allenby, without firing a shot, captured Jerusalem from the Turks, the date of that event, perhaps one of the most important in Israel's national life, namely December 9, 1917, should prove to be exactly 1335 lunar years from the starting point of the Mohammedan calendar. Daniel, in the 12th chapter of his Book, has something to say about a symbolic period of 1335 days. While Allenby's capture of Jerusalem may not have been a complete and final fulfillment of Daniel's forecast, it is certainly most remarkable, to say the least, that this event took place exactly 1335 lunar years from the birthday of that particular Gentile power which, for so long, had desolated the Holy Land and trodden down Jerusalem.

JACOB'S TROUBLE

But what of the third sign mentioned? Is there any evidence that not only is the restoration of the land in progress, not only is the nation being regathered to that land, but that the hearts of the people of Israel, as a nation, are returning to the God of their fathers?

It must be admitted that while there are, indeed, some signs in this direction, they are not very pronounced. The economic progress of the country, both in relation to the land and the people, is still largely secular. With all due respect to the few devout souls in Israel, there is little of the faith of Abraham to be seen in Israel today.

As a matter of fact this state of affairs should not surprise us. Isaiah, Jeremiah, Ezekiel, Zechariah -- each has cautioned us to expect exactly what we see in progress today. Briefly summarizing their forecasts, my understanding of them is that, first, there was to be the regathering of a representative remnant of Israel, not in the faith of Abraham but in unbelief. This is now taking place. But what follows? I answer: After a brief interval of prosperity there comes a time of anguish. To quote Jeremiah 30:7, it is the time of Jacob's trouble. What is it, according to the united testimony of the four Prophets I have named, that occasions this dark hour which threatens to fall on Israel in the nighttime of her sad history? It is nothing more nor less than a gathering of envious nations against her, graphically described in Ezekiel 38:1-13. In these verses the chief actors in this yet future struggle in Palestine are named. However, we may not be too sure of our identifications. But one thing is quite definite, the battle will not end in triumph for Israel's enemies. "Why not?" does one ask? I answer: *Because it is the set time for Israel's deliverance.* God himself, represented by Israel's great Messiah, will intervene. Of this there is no question, for, after telling us that it is the time of Jacob's trouble, Jeremiah goes on to say: "But he shall be saved out of it." According to Zechariah 14:2, 3, God will go forth and fight against Israel's enemies as he fought in the day of battle. Isaiah, too, speaks in a similar vein (Isa. 28:21).

That will indeed be a great and wonderful day in Israel's history, an hour of triumph such as they have never known before, greater even than when they came out of Egypt; greater than when they triumphed over Pharaoh and his host at the Red Sea; greater than when they entered the Promised Land and the walls of Jericho fell down before them.

There is, however, something greater, more solemn and more blessed, than mere deliverance and triumph over their enemies that Israel is to experience. And that is God's final conquest over them.

On former occasions, when God had given them the victory over their enemies, it was not long before they became proud in heart and rebelled against the Rock of their salvation. But this will never be true of them again. For he, their great Messiah, who comes to conquer their foes, comes also to subdue their hearts. Hence, great as their triumph will be when they return from the victory, their glorious day of triumph will end in self-abasement and tears. How this wonderful change will be brought about, how the stubborn heart of unbelieving and gainsaying Israel will at last be broken, we are told in Zechariah 12:10:

"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications:"

or, as Jeremiah, speaking as the Lord's mouthpiece expresses the matter:

"I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:

"But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:31-34).

EGYPT'S NATIONAL PRESERVATION ASSURED

Nor will this be true of Israel only. No! It will be true also of Egypt and Assyria (present-day Iraq). As Dr. Arthur W. Kac noted in a recent article:

"Many of the nations in the ancient world have disappeared forever in accordance with Biblical prophecy, but in the case of Egypt we have a definite assurance in God's Word that her national life shall not be extinguished. On the contrary, God has a future for Egypt. The passage in Jeremiah painting a gloomy picture of the destruction of Egypt at *'the hand of the people of the north'* concludes with this significant statement: *'And afterward it [i.e., Egypt] shall be inhabited, as in the days of old, saith Jehovah'* (Jeremiah 46:26).

EGYPT'S SPIRITUAL REGENERATION

"Since God has decreed that Egypt shall not perish from the earth, the purpose of the many afflictions heaped upon her is not merely to punish her, but to rid her of her vain pride, to cause her to forsake the errors of her ways, to give up her false doctrines and philosophies, and to come to a saving knowledge of Jehovah and place her trust in Him. That this is the aim which God seeks to accomplish through His judgments upon Egypt may be seen from the frequency with which the phrase *'and they shall know that I am Jehovah'* occurs in the Egypt passages in the Bible. *'And all the inhabitants of Egypt shall know that I am Jehovah'* (Ezekiel 29:6); *'And they shall know that I am Jehovah, when I have set a fire in Egypt, and all her helpers are destroyed'* (Ezekiel 30:8); *'Thus will I execute judgments upon Egypt, and they shall know that I am Jehovah'* (Ezekiel 30:19); *'When I shall make the land of Egypt desolate and waste, a land destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am Jehovah'* (Ezekiel 32:15); *'Jehovah of hosts, the God of Israel, saith, Behold, I*

will punish Amon of No [name of the supreme god of the Egyptians], and Pharaoh, and Egypt, with her gods, and her kings; even Pharaoh, and them that trust in him' (Jeremiah 46:25). The true purpose of the chastisement of Egypt is nowhere expressed better than in the following passage in Isaiah: 'And Jehovah will smite Egypt, smiting and healing, and they shall return unto Jehovah, and He will be entreated of them, and will heal them' (Isaiah 19:22).

"Egypt's conversion to the God of Israel is more fully described in the second half of the nineteenth chapter of Isaiah: *'In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah. And Jehovah shall be known to Egypt, and the Egyptians shall know Jehovah in that day'* (Isaiah 19:19, 21).

"That the Egyptian people have never fully experienced the kind of spiritual transformation spoken of in Isaiah 19:19-22 is quite certain. This may be easily seen from an examination of the concluding passage of this chapter in Isaiah describing the striking changes which are to take place in Egypt's international relations as a result of her spiritual regeneration.

A NEW DAY FOR THE NEAR EAST

"In that day shall there be a highway out of Egypt to Assyria, and the Assyrians shall come into Egypt; and the Egyptians shall worship with the Assyrians. In that day shall Israel be the third with Assyria, a blessing in the midst of the earth. For that Jehovah of hosts hath blessed them, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance' (Isaiah 19:23-25). To grasp the full significance of the closing passage of this great chapter one must be acquainted with the history of the Middle East in the centuries before, and at the time of, this recorded prophecy. The Near East, or the Middle East, was the known civilized world of ancient history. On the southwest border of this world was Egypt, while Assyria was situated on the northeast rim of that part of the world. Israel lay between these two great empires. For many centuries that ancient world was dominated either by Egypt or Assyria. Israel's position was that of a buffer state between these two great powers similar to Poland's position between Germany and Russia. If Israel favored Egypt, she incurred the enmity of Assyria and vice versa. Israel often became a battle ground where the two opposing forces of Egypt and Assyria met. This rivalry between Egypt and Assyria never ceased until both were struck down by the rising power of Persia. When after some 2,500 years Assyria, Egypt and Israel regained political existence the ancient rivalry between Egypt and Assyria reappeared.

"It is this rivalry between Egypt and Iraq that paves the way for Russian penetration of this region. Hostility to Israel among the Arab states is exploited by Russia and the Arab politicians in the same way as it was done by the Nazis. The Nazis hated the Jews, but they hated also other nationalities. Anti-Semitism was used by the Nazis as a screen to conceal the real Nazi aim, which was world conquest. The Arab states, with a population of over 110,000,000 whose territories contain vast uninhabited spaces, know well that tiny Israel, whose population of less than 2,500,000 is squeezed into a small corner of the Near East, does not threaten the Arabs. It is the Arabs who since 1948 have been raiding Israel's territory, pillaging the countryside and killing peaceful citizens. The Arabs know that they can have peace with Israel any time they desire peace. Nasser's real objective behind his anti-Israel campaign is to rally all Arabs to his side in his struggle with Iraq for the mastery of the Middle East. The only country that stands to gain from this conflict is, as we all know, communist Russia.

"The meaning of the closing portion of Isaiah 19 is therefore that this rivalry between Egypt and Iraq, so catastrophic to the whole Middle East, will not cease until both these nations, humbled by many defeats and much suffering, will surrender themselves to Jehovah, the God of Israel. When

that day comes there will be a highway between Egypt and Iraq; the two nations will mix and mingle freely and unite as friends instead of being divided as enemies. This newly found friendship and co-operation between Egypt and Iraq will be reinforced by a covenant with Israel, who at that time will be a blessing not only to the Middle East but to the whole world."

ALL MANKIND TO BE BLESSED

Yes! All mankind will then be blessed through Israel as God promised to Abraham. The prophet Isaiah tells us this in chapter 2, verse 4. (*Isa. 2:4*) So also the Prophet Micah states in chapter 4, verses 1-3. (Micah 4:1-3) Listen:

"In the last days it shall come to pass, that the mountain [or kingdom] of the house of the Lord shall be established in the top of the mountains [that is, overlooking all other kingdoms], and it shall be exalted above the hills; and all people shall flow unto it.

"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." .. . "And they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

- *P. L. Read*

Touched With the Feeling of Our Infirmities

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but one who was in all points tempted like as we are, yet without sin." - Heb. 4:15.

WHILE in this our judgment day we find great comfort in this blessed assurance, realizing as we do our own weaknesses and shortcomings and manifold temptations, we call to mind this statement now for another purpose; *viz.*, to remind the members of the elect Church of God who are to constitute the Royal Priesthood of the new dispensation, that they, like their Lord and Head, must also be touched with the feeling of the world's infirmities, else they would be totally unfit for so exalted and responsible a position.

In the Royal Priesthood of that Age, the world is to have the same comfort in its priesthood that we in our present infirmities find in Christ. For this cause, chiefly, we apprehend that the priesthood is chosen from among men -that redeemed men who were once in the same plight with all the rest of humanity, being thus exalted to the divine nature with all its power to bless, might also, from their past experience and observations while they were men amongst men, be qualified to be very wise and merciful priests, knowing well how to deal with the poor sin-sick world; and that the world might find comfort and consolation in the realization of such sympathy.

Such being the mission of the Church in the not far distant future, all who expect to be of its approved membership in glory should now be cultivating a broad and generous sympathy for all their fellows of the "groaning creation" -- a sympathy which considers the weaknesses and temptations, mental, moral, and physical -- of fallen men, and which is ready to forgive and to help the repentant erring; a sympathy illustrated by the verse --

"A bending staff I would not break,
A feeble faith I would not shake;
Nor even rudely pluck away
The error which some truth may stay,
Whose sudden loss might leave without
A shield against the shafts of doubt."

It is not enough that we know the truth and rejoice in hope of a future personal exaltation: we must not forget the very object of that exaltation -- the blessing of all the families of the earth -- and the present duty of conformity to the word and example of our Lord, that thus by his Word and Providence he may fit us for the duties and honors to which he has called us. Only by so doing can we make our calling and election sure.

If we turn our eyes to the Pattern, we see in our Lord Jesus one who was deeply moved at the sight of human degradation, moral and physical. So must it be with all his followers. We must be in sympathy with every impulse of the world which is toward righteousness and reformation of character and life; we must rejoice at every movement that is made in this direction; and our sympathies should go out toward all who are laboring for the common uplifting as well as for all the oppressed everywhere. And so we trust they do. We sympathize with the temperance work and would not have one abandon the ranks of its laborers, except to engage in the higher work of this harvest time, to which the elect, consecrated sons of God are now specially called. And we say, God bless every truly philanthropic heart and hand that is trying to rescue the unfortunate victims of strong drink! We would have all such go on until the Master, noting their zeal, where it

springs from love to him, shall say, "It is enough; come up higher"-to the higher work, the harvesting or gathering together of his elect from the four winds" (Matt. 24:31)....

Dearly beloved of the consecrated household, let us not forget to keep in touch with the groaning creation; to sympathize with its sorrows and its woes; to realize its deep degradation and misery; to remember its frailties, its awful burden of hereditary taints and consequent weaknesses; its present environments of ignorance and superstition; and its long established errors of public sentiment; remembering that we too are still in the sinful flesh, and that the motions of sin are still often painfully manifest in us, in some directions, at least, if not in many. And as the cries of the groaning creation come up into the ears of the Lord of hosts (James 5:4) with strong and pathetic pleading to his loving heart, so let them come into our ears and gain our sympathies, and quicken our zeal to cooperate with our Heavenly Father's plan for the establishment of his Kingdom of righteousness and peace.

But let us bear in mind that a real pity for the world, a full sympathy with every good work of reform, and an active cooperation with God in the necessary preparation for our great future work, imply also that we have no fellowship with the unfruitful works of darkness and that our lives be a standing rebuke to them. "How," says the Apostle, "shall we that are dead to sin live any longer therein?" . . .

It should be our constant effort, therefore, to seek to discern the course of righteousness on every question of moral obligation, and to see to it that our conduct, our sympathies and our influence, however small, are on the side of righteousness. In this day of searching judgment it should be observed that every principle of moral obligation is being brought forward for searching examination... .

But right and truth must and shall prevail when the Kingdom has been established (Matt. 6:10; Luke 12:32; Luke 22:29), however feeble now may be the voices lifted in their defense. Let our sentiments and our course of action always be noble and pure, and on the right side of every subject that comes forward for ventilation and investigation; for we should be "a peculiar people, zealous of good works" (Titus 2:14).

- *C. T. Russell*

True Worshipers

"But the hour cometh, and now is, when the true worshippers shall, worship the Father in spirit and in truth: for the Father seeketh such to worship him - John 4:23.

PAUL prayed for the Philippians that their love might "abound yet more and more in knowledge and all judgment; that ye may approve the things that are excellent; that ye may be sincere and void of offence ... being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God" (Phil. 1:9-11).

In religion the natural tendency of man is to go beyond the bounds of moderation and right judgment and what is written, and to fall into extravagances, unbalanced views and wrong conceptions in all directions. Hence the religion of some is nothing but exterior performances, rites, ceremonies, churchgoing, reading prayers, or other mere routine formalities. With others it is a mere intellectual affair, a cold mental knowing, learning, and understanding without regard to anything further. To be able to talk theology, and to be ready with arguments to defend their faith against skepticism or criticism or heresy, is their ideal of a Christian. With some it is a simple morality which makes nothing of creeds or churches, too weak to hold convictions in any definite shape. People of inquisitive or speculative turn of mind are in great danger of taking theology for faith and of substituting doctrines, inferences, theoretical subtleties, Pharisaic niceties for Christian purity. Others of dominating inclination transform the Christian life into pretentious activities, arrogant assertions, malignant faultfinding, heresy-hunting. All these are systems of acknowledging truths and opinions that play about the head but impart no warmth to the region of the heart.

When we consider that an important part of our constitution inheres in our affections and how powerful they are in determining our course of life, it is absurd to suppose that God has given us a faith capable of saving us and making us his true children, in which the affections are not at least as much concerned as the intellect.

There is no right or saving Christianity into which the warm and, living affections do not enter. If God is to be loved, he must be loved ardently, supremely. If Jesus is the friend, which the Scriptures represent him to be, there is due him an attachment stronger than death. If the soul is worth anything, it is above all valuation, and no earnestness for its security and salvation can be too great. If the interests of man stretch beyond the present life and through an eternity of existence, it is impossible to be too much moved, anxious and alive in all the springs and impulses in looking after and taking care of those interests.

If you have no heart, no relish, no pleasure, no satisfaction in devotion, prayer and the worship of God, then question your piety and consider your faith a failure. If you have never felt the luxury of doing good, of being loving, kind, and true, and if your soul never warms to the Savior who died for you, and your nature never kindles and thrills, and your heart never glows with joyous, living gratitude, admiration and love towards him who so loved us, then conclude that you know nothing yet aright of the "glorious Gospel."

Men have warmth, zeal, hope, intense desire for everything else. How can it be possible to be genuine Christians without these for the Lord Jesus Christ and his service, for truth and good, for perishing souls, for fellow believers, for the favor of God, and for the blessed things of an eternal heaven?

Only when these, through earnest, persistent supplication and by the mighty power of God, the holy spirit, are burned in our inmost heart and welded to our deepest being as part and parcel of ourselves, can we attain to that which the Scriptures so much desire us to attain, "to abound in," to be "rooted and grounded" in Christ.

- *Joseph Seiss*

"With quivering heart and trembling will
The word hath passed thy lips,
Within the shadow, cold and still,
Of some fair joy's eclipse.
'Thy will be done!' Thy God hath heard,
And He will crown that faith-framed word.

"Thy prayer shall be fulfilled -- but how?
His thoughts are not as thine;
While thou wouldst only weep and bow,
He saith, 'Arise and shine!'
Thy thoughts were all of grief and night,
But His of boundless joy and light.

"Thy Father reigns supreme above;
The glory of His name
Is Grace and Wisdom, Truth and Love,
His will must be the same.
And thou hast asked all joys in one,
In whispering forth, 'Thy will be done!'"

Thanksgiving for Victory

*"Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father."
"Thanks be to God, who giveth us the victory through our Lord Jesus Christ." -- Eph. 5:20; 1 Cor. 15:57.*

THE FEAST of tabernacles was one of the three annual feasts under the Jewish Law. "On the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of Jehovah seven days: . . . all that are home-born in Israel shall dwell in booths seven days ... that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am Jehovah your God." - Deut. 16:16; Lev. 23:39-44.

Thus it will be seen that the Hebrew feast was a "harvest home" even as is the annual American observance of Thanksgiving Day; and it is probable that the Hebrew feast originally suggested the American. But the symbolism of the ancient ritual has been lost to sight; and many that are not "homeborn" observe the modern feast, with only perfunctory recognition of their obligation to "the Giver of every good and perfect gift." Nevertheless the Christian rejoices to see his God given even faint praise by them that are afar off, looking forward to the approaching day when "every knee shall bow . . . and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." - Phil. 2:10, 11.

"THANKS FOR ALL THINGS"

Only the Christian, however, can truly celebrate Thanksgiving Day, for only he can "give thanks always for all things, in the name of our Lord Jesus Christ, to God, even the Father." To the man who does not have faith in God, the future is dark with forebodings, and his present blessings are mixed. "The best laid plans of mice and men gang aft agley." In spite of the high hopes with which the Atlantic Charter was ratified, the spectres of Want and of Fear still haunt mankind, more than a year after the War has ended; and already a respectable segment of the world's leaders are discussing the probability of the coming of another and more terrible war. Our country has been particularly blessed in escaping the ravages of war. Our cities are intact and our unripened fields have yielded an abundant harvest; but the evidence of general thanksgiving to God for these and other blessings, expressed in worshiping him "in spirit and in truth," is, alas, absent. But the Christian who "counts his many blessings" cannot fail to thank his heavenly Father who hath dealt so bountifully with him "in all spiritual blessings."

Looking back to the Hebrew type, we see the homeborn Israelite repairing to the forest, there to select and hew off the boughs of "goodly trees" wherewith to construct a temporary dwelling place for his family; a tabernacle to remind them of the rough and transitory dwelling places his people occupied during the long journey' from Egypt to Canaan. If the student seeks to penetrate the meaning of this symbolism, he, notes that the "goodly" boughs were to be mingled with willow wands from the brook, and palm branches. He meditates that we build our earthly house of our tabernacles of as goodly-beautiful, ornamental-materials as we are able to accumulate; but if we follow the divine instructions, interwoven with these will be a recognition of our inheritance of guilt and of sorrow from father Adam (the willow from the brook) and of prayer and praise to God, symbolized by the palm.

In such temporary structures humanity will have dwelt for seven great thousand-year days, when they reach the Canaan of their desires. Then all the perfected of the race of mankind will hear-as did typical Israel at the end of their long journey, and after conquering the land-the welcome

proclamation: "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

THE SPIRITUAL CANAAN

Spiritual Israel will have come into her Canaan a thousand years sooner. Her victory is typified by the siege and conquering of Jericho. Each of the overcomers who shall reign with Jesus must have stood before the walls of a city as did Joshua, which they, as he, were appointed to conquer. They each, as did he, needed a great Ally; and found him in the person of the Prince of the Host of Jehovah. "Thanks be to God who giveth us *the victory*, through our Lord Jesus Christ!"

"He that is slow to anger is better than the mighty;
And he that ruleth his spirit, than he that taketh a city."

Thus spoke the Wise Man (Prov. 16:32), and Jericho is a suitable symbol of the city of Himself, which each Christian must conquer. We have the leadership and the testimony of our brethren, the Apostles, to inspire us. "I severely discipline my body, and bring it into subjection," rings forth the battle-cry of the old warrior, Paul. At the end he cries triumphantly: "I have fought a good fight"! St. Peter leaves gruff admonition which no doubt comes from victories won: "Ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God. For the time past may suffice to have wrought the desire of the Gentiles. . . He had been through many sieges, that one; and an old wound rankled -- received the night on which he had denied his Lord. But he too had gained the victory, for he said: "Let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator."

"I write unto you, young men ... because ye are strong, and the word of God abideth in you, and ye have overcome the evil one," writes the beloved John. He had been a young man with Jesus-- and he knew the young man's battles. And James too writes undoubtedly from sad experience and hard-won victories: "Whence wars and whence fightings among you? Come they not hence of your pleasures that war in your members?" His testimony is also firm: "Be ye also patient; establish your hearts: for the presence of the Lord is at hand. . . . Ye have seen the end of the Lord, how that the Lord is full of pity, and merciful."

O yes, each one of us must have the Vision-warrior Apostles and little latter-end-of-the-Age saints of Laodicea. Each must see, as did Joshua when he was by Jericho--over against the City--the Man standing with the drawn sword. Let us go over to him as did Joshua, and ask of him: "Art thou for us or for our adversaries?" And he will answer us as ever, "Nay, but as Prince of Jehovah's Host am I come. Having boldness to approach, because we have peace with God through our Lord, we reply: "We too are on Jehovah's side." Then shall he speak gently to us and say, "Put off the shoe from off thy foot, for *thou* standest on holy ground." And then we know that the drawn sword is against Jehovah's adversaries and ours; and that it is our Bridegroom speaking. How gladly we remove the earth-stained shoes, and fall at his feet to ask: "What saith my Lord unto his servant?" Then shall he say: "See, I have given into thy hand the City, and the king thereof, and the mighty men of valor!"

We *must have the VICTORY*-- and there is but one way we may attain it. We must fight--but in accordance with the instructions of the Princely Leader of our salvation, the Prince of the Host of Jehovah. Shall we then, O Beloved, keep the Thanksgiving feast -- the Feast of Tabernacles -- and *Remember?* O, yes! "Thanks be to God, who giveth us the Victory, through OUR Lord Jesus Christ!"

- H. E. Hollister

Annual Report of Directors

"Who hath despised the day of small things?" - Zechariah 4:10.

THE BRETHREN whom you elected to office last year have already rendered their account to the Lord and now they submit to you this report of their stewardship.

THE HERALD

Encouraging reports reach us that the *Herald* continues to be used of the Lord for the spiritual comfort and strength of the brethren.

During the past year we were again encouraged by the results of a small publicity campaign commenced a few years ago. Our subscription list, which last year increased by 514, increased again this year, by 665, making a present total of 7,846 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 we now have subscribers in 49 countries. May the Lord continue to enable our editors to furnish "meat in due season" for such widely scattered readers in these troublous times.

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-spaced on one side only of 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.

THE PILGRIM MINISTRY

As we enter another year of our association together, it is encouraging to report that far from diminishing, there is an increasing interest in the Pilgrim Branch of our ministry. In January, each year, when most of the friends are renewing their *Herald* subscriptions, correspondents frequently take the time to assure us that the services of our traveling brethren are deeply appreciated.

It facilitates the work and assists those who have matters in charge when brethren throughout the country communicate their wishes well in advance, so that when we are making out schedules we are in a better position to make appointments.

In view of the additions to our subscription list, previously mentioned, it may well be that some of our readers are not aware of the availability of the services of our Pilgrim brethren. We take this opportunity, therefore, of informing such that our traveling brethren frequently pass through cities where there are only one or two friends and that arrangements could easily be made for a stop at such points, without any additional expense, if we were informed in sufficient time to include such appointment in a Pilgrim's schedule. It will, therefore, assist us materially, and make it possible to accomplish more in this branch of our ministry if our readers will let us know their wishes in regard to Pilgrim visits.

Our four full-time Pilgrims, Brothers F. A. Essler, A. L. Muir, J. T. Read, and P. E. Thomson, made extended trips through Canada and the United States during the Institute's last fiscal year. From every quarter word comes that their services continue to prove most edifying and spiritually uplifting. On their part, they assure us that the gain is not at all one-sided but, as it is written, so they have found, "He that watereth shall be watered also himself."

Besides these four full-time Pilgrims, a number of others have served on weekends. 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 accompanied by Sister Essler, as all know, was able to accept an invitation from the British brethren to spend last summer with them. Their trip not only confirmed the faith and consecration of our overseas brethren, but contributed also to strengthening "the ties that bind" us to them.

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* and *Daniel, the Beloved of Jehovah* continue in steady demand; and readers write to us telling of the blessings experienced as they study and meditate therein. (We are presently out of stock of the *Daniel* volume and of Volume I of *The Revelation*. Volume II of *The Revelation* is still available).

WITNESSING TO THE PUBLIC

Because we believe it to be still true, the back page of each issue of *The Herald* contains, amongst others, the following statement:

"To us the Scriptures clearly teach . . . that the present mission of the Church is . . . to be God's witness to the world."

In addition to growing in grace, the Church is to be a light-bearer, bearing witness to God, and to Christ, and to the Gospel. While it is true that throughout the New Testament the Apostles stress, above all things, the supreme importance of holiness, at all costs, in the common, everyday life, they nevertheless take it for granted that this spirit will not be allowed to degenerate into a mere amiability, which makes itself pleasant to everyone, and forgets the solemn fact that the

consecrated ones are servants of a Master whom the world knows not, the messengers of a King against whom it is in revolt.

The truth and beauty of a life possessed by Christ is to be the basis of the Christian's witnessing activities. But the witness is to be articulate, not merely implied, he is to hold out the *Word of Life*; he is to seize occasion to give a reason of the hope that is in him, although always remembering to do so in meekness and fear. In conduct he is to be kind and gracious, letting his light shine that men might see his good *works*. But he is not only thus to shine; he is also to speak.

In agreement with these beliefs, and with a sense of urgency because of our conviction that "the time is short," we are disposed to increase, rather than diminish, our labors in this direction. Additional follow-up literature is being made available. In the year under review we have added eight new booklets, the latest of these, titled *Israel and the Middle East*, should prove especially timely, in view, of current events.

Perhaps it would be appropriate for us to say here that, except for a few issues, we can still supply, and will be pleased to do so, complete sets of Back Issues of the *Herald*. Price: twenty copies for \$1.00.

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. 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 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, (six 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-ninth Annual Meeting of the members of the Pastoral Bible Institute, Inc., was held on Saturday, September 23, at 10:00 a.m. in the Central Y.M.C.A., 1315 Pacific Avenue, Atlantic City, New Jersey.

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

Next followed the reading and approval of the minutes of the previous meeting, held June 4, 1966.

The annual report of the Directors, for the fiscal year ended April 30, 1967, was then presented. This, including the Treasurer's Financial Statements, is published on pages 91-93.

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 Earle Higginbotham and Adam Rutherford were appointed to act as tellers. While they were counting the votes, the rest of the friends heard an interesting report from Brother F. A. Essler of his recent pilgrim trip in the British Isles; and 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, Vice-Chairman; P. L. Read, Secretary-Treasurer; 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, 1967

(1) Balance Sheet as of April 30, 1967

Assets

Cash in Bank		\$ 649.37
Accounts Receivable		100.63
Prepaid Expense		2,961.26
Inventory of Books, etc.:		
Pocket Edition - Divine Plan	(474)	\$237.00
Revelation Exposition - Vol. 2	(245)	367.50
Miscellaneous Items		<u>342.05</u>
Total Inventory		946.55
Total Assets		<u>\$ 4,657.81</u>
Liabilities		None .
Net Worth (as per Analysis below)		<u>\$ 4,657.81</u>

(2) Statement of Income and Expense and Analysis of Net Worth

Fiscal Year Ended April 30, 1967

Income

Contributions		\$25,059.37
Herald Subscriptions		<u>7,846.00</u>
Total Income		<u>\$32,905.37</u>

Operating Expense

Pilgrim Expense	\$ 9,840.34	
Herald Expense Including Printing, Mailing and Clerical	17,755.60	
Free Literature	5,696.21	
Administrative and Office Expense	<u>1,732.97</u>	
Total Operating Expense		<u>35,025.12</u>
Net Expense for Fiscal Year Ended April 30, 1967		<u>\$ 2,119.75</u>
Net Worth, May 1, 1966		<u>6,777.56</u>
Net Worth, April 30, 1967 (as per Balance Sheet above)		<u>\$ 4,657.81</u>