

# THE HERALD OF CHRIST'S KINGDOM

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## The Birthday of a King

*"Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made . known unto us." - Luke 2:15.*

WHAT IS this thing which is come to pass? What deep secrets of Divine wisdom, justice, power and love lie here, wrapped up in these poor swaddling clothes? Mary holds in her arms what draws the wondering eyes and inspires the loftiest song of angels. We bend over the infant in the manger, and strange scenes in his after-life rise -upon our memory. Those little tender feet are yet to tread upon the roughened waters of a stormy lake, as men tread the solid earth. At the touch of that 'little feeble hand, the blind eye is to open, and the tied tongue to be unloosed, and diseases of all kinds to flee away. That voice, whose gentle breathings in his infant slumbers can scarce be heard, is to speak to the winds and the waves, and they shall obey it; is to summon the dead from the sepulcher, and they shall come forth; is to implant words of wondrous grace in the hearts of men, and they shall turn from sin and self -to serve the living God. Who, then, and what was he, whose birth the angels celebrated in such high strains? For answer, and for our Christmas season meditation, we shall consider some of the words of the inspired Prophet Isaiah who, anticipating the heavenly host, proclaims with exalted eloquence a Divine Plan which is to culminate in "glory to God in the highest" and "great joy to all people."

Using Rotherham's translation throughout, we commence with Isa. 59:12-20 -

"FOR OUR TRANSGRESSIONS HAVE MULTIPLIED BEFORE THEE,  
AND OUR SINS HAVE WITNESSED AGAINST US,  
FOR OUR TRANSGRESSIONS ARE WITH US,  
AND AS FOR OUR INIQUITIES WE ACKNOWLEDGE THEM:  
TRANSGRESSING AND DENYING YAHWEH,  
AND TURNING AWAY FROM FOLLOWING OUR GOD,  
SPEAKING, OPPRESSION AND REVOLT, CONCEIVING AND MUTTERING FROM THE  
HEART WORDS OF FALSEHOOD.

SO THEN THERE HATH BEEN A DRIVING BACK OF JUSTICE.  
AND RIGHTEOUSNESS AFAR OFF STANDETH, --  
FOR TRUTH HATH STUMBLLED IN THE BROAD-WAY,  
AND RIGHT CANNOT ENTER;  
AND THE TRUTH HATH BEEN FOUND MISSING,  
AND HE THAT HATH TURNED AWAY FROM WRONG  
IS LIABLE TO BE DESPOILED.

AND WHEN YAHWEH LOOKED  
THEN WAS IT GRIEVOUS IN HIS EYES THAT  
THERE WAS NO JUSTICE:  
WHEN HE SAW THAT THERE WAS NO MIGHTY MAN  
THEN WAS HE ASTONISHED THAT THERE WAS NONE TO INTERPOSE, --  
SO HIS OWN ARM BROUGHT HIM SALVATION,  
AND HIS OWN RIGHTEOUSNESS THE SAME UPHELD HIM;

AND HE PUT ON  
RIGHTEOUSNESS AS A COAT OF MAIL,  
AND A HELMET OF VICTORY UPON HIS HEAD, --  
AND HE PUT ON THE GARMENTS OF AVENGING FOR CLOTHING,  
AND WRAPPED ABOUT HIM AS A CLOAK -- JEALOUSY!  
ACCORDING TO THEIR DEEDS ACCORDINGLY WILL HE REPAY,  
INDIGNATION TO HIS ADVERSARIES,  
RECOMPENSE TO HIS ENEMIES,  
TO THE COASTLANDS -- RECOMPENSE WILL HE REPAY:  
THAT THEY MAY REVERE --  
FROM THE WEST THE NAME OF YAHWEH,  
AND FROM THE RISING OF THE SUN HIS GLORY.  
FOR HE WILL COME IN LIKE A RUSHING STREAM,  
THE BREATH OF YAHWEH DRIVING IT ON;  
SO SHALL COME IN FOR ZION A REDEEMER,  
EVEN FOR SUCH AS ARE TURNING FROM TRANSGRESSION IN JACOB, --  
DECLARETH YAHWEH."

Here, in primary reference to the iniquity of the Jewish nation, with words remarkable for beauty and strength, is described the moral condition of the world. The Lord is represented as seeing this state of deep guilt-a state where there was deep conviction of that guilt and a readiness to make confession -and as wondering that there was no intercessor, and as *Himself* interposing to bring deliverance and salvation. It was the earnest wish of the Lord that there should be deliverance, and in order to effect that he himself procured "it. The *characteristics of* the Glorious One who should accomplish these purposes were righteousness, salvation, vengeance and zeal. He would come to take recompense on his foes and to reward the wicked according to their deeds. The *effect* of this would be that the name of the Lord would be feared from the rising to the setting sun. Of this Deliverer the Prophet further speaks in Isa. 28:16 -

"THEREFORE  
THUS SAITH MY LORD YAHWEH,  
BEHOLD ME! FOUNDING IN ZION A STONE,  
A STONE OF TESTING  
THE COSTLY CORNER OF A WELL-LAID FOUNDATION,  
HE THAT TRUSTETH SHALL NOT MAKE HASTE!"

So, says the Prophet, shall be laid-and so, add the Apostles (Rom. 9:33; 10:11; 1 Pet. 2:6) has been laid in the coming of Christ into the world, the enduring foundation on which the whole system of truth and of salvation for mankind is to arise. Whosoever believeth on him shall not "hasten away" or "hasten about" (distractedly). He is the sure foundation, on which whosoever builds will not be confounded; but he is also a stone of stumbling, against which whosoever stumbles will be broken, and which will crush to powder whomsoever it falls upon. "This Child is set for the fall and rise of many." The Prophet continues (Isa. 7:14)

"WHEREFORE LET MY LORD HIMSELF GIVE YOU A SIGN, --  
Lo! A VIRGIN, BEING WITH CHILD AND GIVING BIRTH TO A SON,  
THOU WILT CALL HIS NAME IMMANUEL."

A miraculous conception-the evidence of divine power! For how else could *a virgin* conceive? Two great and fundamental truths concerning the Messiah are here shown forth-his life was not received through Father Adam, and second, the fact of his prehuman existence! "The Logos became flesh." Only one virgin and one child Immanuel are spoken of-namely, the virgin Mary and the child Jesus. (Matt. 1:22, 23.) "When the fulness of the time was come, God sent forth his Son, made of a woman." (Gal. 4:4.) The Prophet speaks further concerning this child (Isa. 9:6, 7)

"FOR A CHILD HATH BEEN BORN TO US  
A SON HATH BEEN GIVEN TO US,  
AND THE DOMINION IS UPON HIS SHOULDER, --  
AND HIS NAME HATH BEEN CALLED  
WONDERFUL COUNSELLOR,  
MIGHTY GOD,  
FATHER. OF FUTURITY,  
PRINCE OF PROSPERITY.  
OF THE INCREASE OF DOMINION AND OF PROSPERITY  
THERE SHALL BE NO END  
UPON THE THRONE OF DAVID AND  
UPON HIS KINGDOM,  
BY ESTABLISHING IT AND  
BY SUSTAINING IT,  
WITH JUSTICE AND  
WITH RIGHTEOUSNESS, --  
FROM HENCEFORTH  
EVEN UNTO TIMES AGE-ABIDING:  
THE JEALOUSY OF YAHWEH OF HOSTS WILL PERFORM THIS!"

From the context we note how here the message changes with a striking abruptness, from the midnight of sorrow to a daybreak of hope and joy; from the Assyrian and Chaldean desolations to the times of Immanuel, the great hope of Israel, and the heir of David's throne. "A Son hath been givers to us," one worthy to bear these significant names, each indicative of the effect of his glorious reign -- a reign destined to endure so long, evermore fraught with blessings to the filling of earth's cup. What can be more magnificent; what can more completely fill out the answer to the divinely prescribed prayer, "Thy Kingdom come; Thy will be done in earth, as it is in heaven"? And now does the Prophet speak further of the personal character and qualities of the promised Prince (Isa. 11:1-5)

"THERE SHALL COME FORTH A SHOOT FROM THE STOCK OF JESSE, --  
AND A SPROUT FROM HIS ROOTS SHALL BEAR FRUIT;  
AND THE SPIRIT OF YAHWEH SHALL REST UPON HIM, --  
THE SPIRIT OF WISDOM AND UNDERSTANDING,  
THE SPIRIT OF COUNSEL AND MIGHT,  
THE SPIRIT OF KNOWLEDGE AND REVERENCE OF YAHWEH;  
SO WILL HE FIND FRAGRANCE IN THE REVERENCE OF YAHWEH,  
AND NOT BY THE SIGHT OF HIS EYES WILL HE JUDGE,  
NOR BY THE HEARING OF HIS EARS WILL HE DECIDE;  
BUT HE WILL JUDGE WITH RIGHTEOUSNESS THEM WHO ARE POOR,  
AND DECIDE WITH EQUITY FOR THE OPPRESSED OF THE LAND,  
AND HE WILL SMITE THE LAND WITH THE SCEPTRE OF HIS MOUTH,  
AND WITH THE BREATH OF HIS LIPS WILL HE SLAY THE LAWLESS ONE;  
AND RIGHTEOUSNESS SHALL BE THE GIRDLE OF HIS LOINS  
AND FAITHFULNESS THE GIRDLE OF HIS REIGNS."

Omitting the next four verses, so beautifully descriptive of the Millennium, the tenth verse reads:

"AND THERE SHALL COME TO BE IN THAT DAY  
A ROOT OF JESSE, WHICH SHALL BE STANDING  
AS AN ENSIGN OF PEOPLES,  
UNTO HIM SHALL NATIONS SEEK, --  
AND HIS RESTING PLACE SHALL BE GLORIOUS."

Of this Prince it is truly said, "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." The sceptre of his dominion is grace -- grace displayed in the Gospel, grace communicated by the spirit, is the grand instrument of maintaining his empire. He reveals his glory and imparts his benefits, and thereby attaches his subjects by ties at once the most forcible and the most engaging. A lovely assemblage of qualities characterizes the spirit and genius of his administration; an incomparable majesty, united to a most endearing condescension a spirit of benignity, joined to impartial justice, distinguishes his conduct. In his personal qualities, he is one endowed with the highest intellectual, and moral gifts by the direct influence of the divine spirit. Descended of the lineage of David, he yet becomes the sustainer and life-giver to all his forebears. (See also Matt. 22:42-45; Rev. 22:16; Psa. 45:16.) Only in Jesus Christ have the terms of this prediction, verification. Of him, the Lord through the Prophet further speaks (Isa. 55:4)

"Lo! AS A WITNESS TO THE PEOPLES HAVE I GIVEN HIM,  
AS A LEADER AND COMMANDER TO THE PEOPLES:  
Lo! A NATION THOU SHALT NOT KNOW SHALT THOU CALL,  
AND A NATION WHICH HATH NOT KNOWN THEE  
UNTO THEE SHALL RUN,  
FOR THE SAKE OF YAHWEH THY GOD,  
AND FOR THE HOLY ONE OF ISRAEL BECAUSE HE HATH ADORNED THEE."

The essential meaning of these verses is that the Messiah is to be the Savior not of the Jews only, but also of the Gentiles. This is in accord with Isa. 49:6 - "I will give thee to become a light of nations, that my salvation may reach as far as the end of the earth." And now with still more directness does the Lord speak concerning his chosen One (Isa. 42:1-7)

"Lo! MY SERVANT -- I WILL UPHOLD HIM,

MY CHOSEN -- WELL-PLEASSED IS MY SOUL, --  
 I HAVE PUT MY SPIRIT UPON HIM,  
 JUSTICE -- TO THE NATIONS WILL HE BRING FORTH:  
 HE WILL NOT CRY OUT NOR WILL HE SPEAK LOUD, --  
 NOR CAUSE TO BE HEARD IN THE STREET HIS VOICE:  
 CANE THAT IS CRUSHED WILL HE NOT BREAK,  
 AND WICK THAT IS FADING WILL HE NOT QUENCH, --  
 FAITHFULLY WILL HE BRING FORTH JUSTICE:  
 HE WILL NOT FADE NOR WILL HE BE CRUSHED,  
 UNTIL HE ESTABLISH IN THE EARTH JUSTICE,  
 AND FOR HIS INSTRUCTION COASTLANDS WAIT.  
 THUS SAITH GOD HIMSELF --  
 YAHWEH --  
 CREATOR OF THE HEAVENS, THAT STRETCHED THEM FORTH,  
 OUT-SPREADER OF EARTH AND THE PRODUCTS THEREOF, --  
 GIVER OF BREATH TO THE PEOPLE THEREON,  
 AND OF SPIRIT TO THEM WHO WALK THEREIN --  
 I YAHWEH HAVE CALLED THEE IN RIGHTEOUSNESS  
 AND WILL FIRMLY GRASP THY HAND,  
 AND WILL KEEP THEE AND GIVE THEE  
 AS THE COVENANT OF A PEOPLE  
 AS THE LIGHT OF NATIONS:  
 TO OPEN EYES THAT ARE BLIND,  
 TO BRING FORTH --  
 OUT OF THE DUNGEON THE CAPTIVE,  
 OUT OF THE PRISON THE DWELLERS IN DARKNESS."

As if in immediate response to the wonderful commission of these verses, the great Personage, the Blessed of the Lord, the Messiah himself appears, and in strains of exalted rejoicing announces his mission and its grand result-the restoration of a ruined world (Isa. 61:1-3)

"THE SPIRIT OF MY LORD YAHWEH IS UPON ME, --  
 BECAUSE YAHWEH  
 HATH ANOINTED ME TO TELL GOOD TIDINGS  
 TO THE OPPRESSED  
 HATH SENT ME TO BIND UP THE BROKENHEARTED,  
 TO PROCLAIM  
 TO CAPTIVES LIBERTY,  
 TO THEM WHO ARE BOUND THE OPENING OF THE PRISON;  
 TO PROCLAIM  
 THE YEAR OF ACCEPTANCE OF YAHWEH AND  
 THE DAY OF AVENGING OF OUR GOD:  
 TO COMFORT ALL WHO ARE MOURNING;  
 TO APPOINT UNTO THE MOURNERS OF ZION --  
 TO GIVE UNTO THEM  
 A CHAPLET INSTEAD OF ASHES,  
 THE OIL OF JOY INSTEAD OF MOURNING,  
 THE MANTLE OF PRAISE INSTEAD OF THE SPIRIT OF DEJECTION, --  
 SO SHALL THEY BE CALLED  
 THE OAKS OF RIGHTEOUSNESS,  
 THE PLANTATION OF YAHWEH:

THAT HE MAY GET HIMSELF GLORY."

Thus, and much more did the inspired Prophet speak concerning the little Babe of Bethlehem. Rather, thus spoke the Infinite One, through the lips of a mortal, the sublime message of salvation as it centered in him of whom he testified, "This is my Beloved Son in whom I am well pleased." And shall not these glorious promises be fulfilled? Thus saith the Lord: "My word that goeth forth out of my mouth, it shall not return unto me void, but shall accomplish that which I please, and shall prosper in that whereunto I have sent it." - Isa. 55:11.

O weary and care-worn souls, at this Christmas season look up and behold the glorious vision! It is no mere dream of delight to be presently swept away by the never-failing stream of woe: nay, it is the joy that is set before us. And, if we but cleave to the Lord with purpose of heart, he, by his almighty power, will bring us safely to it, though perhaps, through much tribulation. Does not the very thought of his promises lighten the burden of the cross? Sorrows, conflicts, and perplexities may be thickening around us; let them only cause us to cry out with greater earnestness: "Thy Kingdom come!" In the sick chamber, or the place of heart breaking toil; in the lonely garret, or the full house in which we may sojourn as strangers among ungenial spirits; by the newly opened grave, or in the forsaken home; wherever the load of human anguish presses most heavily, let us, even in sorrow, rejoice that the time of suffering will soon be over, and then God shall wipe away all tears from our eyes, and death shall be no more, neither shall there any more be mourning, nor crying, nor pain. For all God's promises are Yea and Amen in Christ Jesus.

"Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." - Luke 2:15.

Then be you glad, good people,  
At this time of the year;  
And light you up your candles,  
For His star it shineth clear.

- *W. J. Siekman.*

## Israel Today

*"Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it." - Jeremiah 30:7.*

In our latest booklet, *Israel and the Middle East*, space limitations did not permit more than the briefest reference to *Jacob's trouble*. "What is it," we there asked, "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. Does one ask: 'Why not?' 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 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)."

In view of the interest which our correspondents have shown in this feature of our subject, we had thought to submit a few additional paragraphs in amplification of the comments in our booklet. However, while *in* the British Isles last summer, our attention was drawn to discussions of the subject, appearing in two contemporary journals, *the Bible Study Monthly* and *The Forest Gate Church Bible Monthly*. With the kind permission of their editors and publishers, we propose to submit these discussions here, and in the next few issues of *our Herald*, postponing our own further comments to a later date. One of these discussions to which we now invite attention appeared in a recent issue of *The Forest Gate Church Bible Monthly*, under the caption: The Valley of Judgment.

### THE VALLEY OF JUDGMENT

In the days of Jehoshaphat, King of Judah, a great army consisting of Moabites, Ammonites and dwellers from mount Seir invaded the land of Judah from the southern end of the Dead Sea. This confederacy of hostile nations had penetrated about halfway along the western shore of the sea as far as Engedi before Jehoshaphat was informed of the threatened assault. He received the news with great consternation for he knew how totally unable he was to resist such a multitude of foes.

Jehoshaphat in faith and true wisdom looked to the Lord as his only refuge and proclaimed a fast throughout the whole land. His recorded prayer is remarkable as an impressive and earnest supplication to the God of his fathers and the God of his people for help against those who were making such an unprovoked and ungrateful attack on a people who had done them no injury. In simple and touching words we read, "All Judah stood before the Lord, with their little ones, their wives and their children" (2 Chron. 20:13).

The Spirit of the Lord then came upon Jahaziel, a prophet not referred to elsewhere, who gave them instructions how they were to go out fearlessly to meet the enemy, with the full assurance that they would not need to fight, for it was not their battle but God's. Upon hearing this the king and all the people offered thanks to God in faith for the promise of such a miraculous deliverance, while the Levites sang praises of triumph as though the victory was already an accomplished fact.

The next morning as the people were ready to set out, Jehoshaphat exhorted them to have no fear of the enemy but to exercise complete faith in the Lord in confident assurance of his promise that he would deliver them without any action whatever on their part. Having mutually arranged singers with musical instruments to lead the procession, the people went forward like an army returning in triumph rather than as one that was marching against the foe.

As soon as the Levites began to sing praises to the Lord and while they were yet some distance from the invaders, God caused discord and strife to break out in the ranks of the vast multitude of the opposing host so that they began to fight and to kill one another. This mutual work of destruction went on unhindered until they had all slain each other so that when the children of Judah arrived at the scene of slaughter the whole of this great army had perished. For three days Jehoshaphat and his people gathered the immense spoil left by their enemies and on the fourth day they assembled in a place which they called "The Valley of Blessing," ready to return again with rejoicing to Jerusalem. As a result of this judgment by the Lord against the enemies of Israel the fear of God fell upon all the surrounding nations.

The prophet Joel, speaking of the time when God would "bring again [or reverse] the captivity of Judah and Jerusalem" (Joel 3:1), referred to these latter days in which we are now living. He portrayed the gathering of all nations into the valley of Jehoshaphat where God would sit to judge all the nations round about. The name "Jehoshaphat" means "the judgment of Jehovah" and this judgment of the nations must surely be intended to have some typical allusion to the incident related in 2 Chronicles 20 which we have been considering.

It is commonly but mistakenly understood that the valley of Jehoshaphat in Joel 3 refers to the narrow glen now known by that name that runs between Jerusalem and the mount of Olives. This name, however, has been applied to this valley only in comparatively modern times, for neither in Scripture nor in any other ancient writings is it referred to other than as the valley of Kidron or Cedron. The prophet Joel, when speaking of a valley already well known under this description, would not have used a name that was yet to be coined many centuries afterwards.

In the historical records of Scripture we need not look far to see that Joel was clearly referring to the account in 2 Chronicles 20 when he associated the name of Jehoshaphat with this valley and the final judgment of the nations. As we have already seen these earlier events did not take place in the immediate vicinity of Jerusalem but on the shores of the Dead Sea -- incidentally, at the border of "the bulge" which existed until recently between Israel and Jordan. The judgment of God upon the invading host from beyond the sea was used as an appropriate symbol of a much greater judgment of the nations who would gather against Israel in the latter days.

To confirm that this valley of judgment was alongside the Dead Sea, we would point out that the burial ground in Ezekiel 39:11 will be "the valley where people pass over to the east of the sea, and it shall stop the passengers from passing" (Leeser). This has been the usual road taken by travelers for centuries past the low-lying Ghor of the Jordan valley on the east of the chain of mountains, and the self-same route used by the invading horde of Jehoshaphat's day. It should also be noted that the bloodstained warrior of Isaiah 63 who had been treading the winepress (as in Joel 3:13) came from Bozrah in Idumea, and therefore from the same direction as the earlier invaders.

The events of Joel 3, like those related in the prophecies of Obadiah, Micah, Zechariah, and Ezekiel, are now in the process of being fulfilled in our time. The nation of Israel, though lacking the absolute trust in God demonstrated by Jehoshaphat, are yet to be delivered miraculously by



the power of the Lord, working in some respects in a similar way as he did in the days of Jehoshaphat.

"It shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour" (Zech. 14:13). "I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother (Ezek. 38:21). In addition the Lord will smite with pestilence, rain, hail, lightning, and earthquake to discomfort and destroy all the people that fight against Jerusalem.

The unanimous intention among Israel's enemies to destroy her as a nation, displayed so vehemently in recent years, was vividly described in Psalm 83: "They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance." The judgment called for by the Psalmist in reply was, "Do unto them as unto the Midianites." This was also effected in a similar way for "the Lord set every man's sword against his fellow, even throughout all the host" (Judg. 7:22).

We have witnessed the fulfillment of God's promise that just prior to the final climax in the affairs of Israel, he would strengthen them so that they should tread down their enemies in the mire of the streets in battle. As with Gideon and his army, however, God will ensure that the final victory is attributed to him alone. "The Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves saying, Mine own hand hath saved me" (Judg. 7: 2).

Therefore Israel will yet be brought to realize their weakness and cease to trust in the arm of flesh. This is shown in Zechariah 14 and in Jeremiah 30 when, although restored in their own land, there will be heard "a voice of trembling" in the hour of their extremity in "Jacob's trouble." The hosts of Gog from the north shall cover the land like a cloud (Ezek. 38), Jerusalem shall be besieged and captured (Zech. 14), and an invading horde will have entered the land from the south (Joel 3). It is then that the Lord "shall roar out of Zion and utter his voice from Jerusalem and the heavens and the earth shall shake, but the Lord will be the hope of his people and the strength of the children of Israel" (Joel 3:16).

There shall be great shaking throughout the whole land of Israel, causing great changes in the physical features of the country. The armies gathered at Jerusalem, many of whom will be in the valley of the Cedron, the assembled hosts on the shores of the Dead Sea, and the invaders throughout all the mountains of Israel shall be smitten by earthquake, pestilence and the sword. Those who escape shall go to the nations afar off to declare the fame and majesty of the God of Israel and he will be known in the eyes of all nations. He will set his glory among the nations and all the nations shall see the judgment that he has executed.

In the midst of this experience Israel shall look on him whom they pierced -- their Messiah, our Lord Jesus Christ, the Savior of the world, the Redeemer from death and sin -- and they shall mourn for him in true repentance. "They shall see the Son of man coming in the clouds of heaven with great power and glory." Jesus associated these events with the gathering of his elect in Matthew 24:30, 31, and he added the warning in Luke 21:28 regarding the same events "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

We have certainly seen these things begin, for already Israel has been miraculously strengthened by God in these last days against her enemies whom she has trampled down as foretold by her

prophets. The military reputation Israel will have thus acquired in the eyes of the godless nations may explain the magnitude of the forces that as a result will be used eventually to attack her under the leadership of Gog. The sudden destruction that is to overwhelm this unjust and inhuman conspiracy will also be accompanied by a fire that will rage through the whole society of the present heavens and earth to make way for the new era of the kingdom of God. This sudden destruction is to follow a cry of "peace and safety" which is closely related to the coming of the Lord himself from heaven to gather his sleeping and living saints.

## **Dwelling in the Secret Place**

*"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." - Psa. 91:1*

WHAT A wealth of comfort and consolation there is in the ninety-first Psalm! From first to last it is pervaded with that much needed "comfort of the Scriptures" wherewith the saints of God have been helped to meet the trials associated with Christian life. How good our gracious God has been in directing inspired minds to write down such gems of comfort as this Psalm represents. For suffering saints to have no mercys seat would be tragic indeed, and equally tragic would be the absence of such words in season to him that is weary as are contained in the language of this Psalm, appropriately entitled in some Bibles: "Happy state of the godly."

In the first verse of this gem of comfort we should note very carefully two outstanding words, namely, "dwelleth" and "abide"-"He that dwelleth . . . shall abide." Both of these words signify something of permanency, a continuance in the same place, and in the enjoyment of perpetual rest. Indeed it is solely on the state implied in these terms that all the remainder of the Psalm's blessings may be known in experience. No transitory condition or a mere fluctuating blessing can be the fulfillment of this portion of our Father's Word. It represents a particularly high degree of the favor and blessing of the Lord. So much so that it may be said of this secret place of close fellowship with God, as it is said respecting the narrow way by which such favors are gained, "few there be that find it." Like all of God's special blessings this also requires degrees. of devotion and dedication not appreciated by the greater number. The text therefore appropriately singles out the individual. "He that dwelleth in the secret place," he whose faith and devotion has become settled and habitual, such a one shall then **abide** under the shadow of God's protection. And as the rest of the Psalm reveals, this is a priceless heritage. Here, from every stormy wind that blows, there is a calm, a sure retreat. From every assault of the Adversary here is a hiding place beyond the portal of which he can never come. Pestilence may stalk about, cruel arrows fly around, with wasting destruction abroad, but "there shall no evil befall thee," is the promise to the one who abides under the shadowing care of the Almighty. Happy, then, that one who, enjoying this secret place, can say of the Lord, "He is my refuge and fortress; my God; in Him will I trust." - Psa. 91:2.

## **Hearts Searched in the Secret Place**

It is of great importance that we think of this secret place as an environment congenial only to such as are pure in heart and life. To be in such close contact with the Most High would be anything but pleasant to any other than the pure hearted. As illustrating how the holiness of God effects imperfection we call to mind the experience of Isaiah. He wrote, "I saw also the Lord sitting upon a throne, high and lifted up, . . . Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." (Isa. 6:1, 5.) In similar strain Daniel relates a like effect as he stood before a messenger sent from the presence of God: "There remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength." (Dan. 10:8.) If these holy Prophets were thus overwhelmed with such visions of God, how impossible the thought that any thinking to enter His

presence presumptuously and without the required holiness of character would find themselves in congenial environments. Therefore to now in our probationary days abide in this secret place, and to rejoice in its atmosphere while experiencing its protections, will mean purity of heart and life. As with the Prophets Isaiah and Daniel so it will be with us in coming into the presence of God, our own lips and comeliness will shame us before "His eyes as lamps of fire."

In considering our opening text, let us then concern ourselves with what is required of such as may dwell in the secret place of the Most High. Perhaps it is for the very purpose of making clear the conditions necessary for close contact with God in both the present life and the future, that we have been given several repetitions of these requirements. One such passage is found in Psalm 24:3-5. It reads, "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Another such text is found in Psalm 15:1, 2. "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor." Again we read, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and lofty place, with him also that is of a contrite and humble spirit." -Isa. 57:15.

Such passages as these reveal that an entrance into this favored place is a privilege associated with very exacting requirements. Let us note them carefully. Clean hands, such hands as move only under the impulse of divine love. A pure heart, a heart out of which good treasure habitually flows-without vanity or deceit, without sham or pretense; upright conduct, a sanctified tongue, and an abundance of contrition and humility. The possession or the absence of these in a character will be made manifest in the secret place. If possessed, the shadow of the Almighty will be a joy and delight; if absent, there may indeed be a pretended simulation of that joy and delight, albeit a false sense of security only.

"The secret place of the Most High" is needed even by the most sincere of heart. Are there any so fully purified in heart that the search-light of the Word will reveal nothing contrary to the will of God? Surely not. Even a human mind is ready to acknowledge the wisdom of the suggestion that "Could we see ourselves as others see us, it would from many a blunder free us." How much more true would be the expression: Could we see ourselves as God sees us apart from our dependence upon Christ, surely it would discover to us many things far from a perfect holiness. It is the realization of this very fact that makes the prayer of David seem so fitting on our own lips: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." (Psa. 139: 23, 24.) The atmosphere of the secret place will create such a request as this, and make the heart ready for the Lord's inspection. There in that environment, if there be any conventional, outward simulation, a form of godliness without the power, the prayer will be quickened, "Create in me a clean heart, O God; and renew a right spirit within me." (Psa. 51:10.) There in the presence of God it will be remembered that His Word "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4:12.) And recognizing this as a necessary operation of the Word if so be that we desire to be sanctified thereby, there will be a real fervency in the prayer: "Order my steps in Thy Word," and "lead me in the paths of righteousness for Thy name's sake." (Psa. 119:133; 23:3.) This will mean dwelling and abiding under the shadow of the Almighty.

### **Under His Wings Shalt Thou Trust**

Having examined some of the requirements to be met by such as will abide in the secret place of the Almighty, let us turn to some consideration of the things to be expected in the daily enjoyment of this favored place. "If we begin each day by first of all surrendering ourselves to Christ, this enthronement of Christ within will carry with it, if it be a real thing, the dethronement of self. Full surrender to Him

implies His full mastery over us; and till that is both acknowledged as a thing that ought to be, and experienced as a thing that is, there can be nothing in us of that joy and freedom and power that belongs to the really consecrated heart.

"What joy it gives, and strength too, to begin each day by feeling, 'On this day once again I am to live simply as a servant of Jesus Christ: His will and not my own will is to sway me every hour!' 'A servant of Jesus Christ!' then I cannot be the servant of sin, I must aim to be holy as my Master is holy. 'A servant of Jesus Christ!' then I will not be the servant of men: the maxims of the world will not rule me; I am under orders only to my Master in heaven. 'A servant of Jesus Christ!' then, if I want to know Him, I must walk even as He walked, seeking always to plant my feet in His footsteps. As the eyes of servants look to the hand of their masters, to see how their work should be done, so my eyes must wait upon the Lord. If His service is sometimes difficult, I must not complain: He may use me as He will. And at the end of all I will be more than satisfied if I only hear Him say, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'

"To be a true and faithful servant such as this I must put myself daily into Almighty hands, and say, 'Into Thy hands I commit my spirit' for this day and every day. . . . These words Jesus Himself used when, on the cross, He was looking out on death; but they had been, before that, the words of one who was looking out, not on death, but on the difficulties and trials of life. (See Psa. 31:5.) If they were enough for my Master to die upon, they are more than enough for me to live upon, and so I say:

"Into Thy protecting hands I commit my spirit for the **keeping** of it. Life is full of temptations, the world full of snares; I cannot keep myself, but Thou canst keep me from falling; I trust myself to Thee.

"Into thy **tender** hands I commit my spirit for the **comforting** of it. The sorrows of my life may be many, the waters deep, the furnace hot; I may have thick darkness over me soon in which I could lose all my joy, but if Thou wilt whisper to me then, 'I am with thee still,' I will fear no evil.

"Into Thy **correcting** hands I commit my spirit for the **sanctifying** of it. I am willing to be chastened if only the chastening makes me purer than before. Take what way Thou wilt with me, I will bless the hand that smites.

"Into Thy **moulding** hands I commit my spirit for the **consecrating** of it. Use me to Thy glory. I would not live to myself. Let self be killed that Christ may be all in me. Turn me as the clay is turned in the potter's hands. I would fain be a vessel for the Master's use, filled with the Master's grace, and Thou canst make me so.

"And then if death should come even suddenly, I will hear Thee calling, and reply, 'Into Thy **redeeming** hands I commit my spirit for the **glorifying** of it. Thy creating hands fashioned **me**, Thy preserving hands have kept me, Thy guiding hands have led me, Thy appealing hands have beckoned to me, Thy smiting hands have chastened me, but they were always saving hands that delivered me, and sheltering hands that covered me. I ever found them to be loving hands, I have proved them to be strong, and so I trust myself entirely and for ever to Thee; 'Into Thy hands I commit my spirit, for Thou hast redeemed me, O Lord God of truth.'"

- J. J. Blackburn

## Thanksgiving

*"Oh give thanks unto Jehovah; for He is good; for His loving-kindness endureth for ever." - Psa. 136:1.*

TO THE Christian, every day is a day of thanksgiving. The Psalmist expresses this attitude: "O Lord... we Thy people and sheep of Thy pasture will give Thee thanks for ever." "Giving thanks always," says the Apostle, "for all things in the name of our Lord Jesus Christ unto God, even the Father." - Psalm 79:13; Eph. 5:20.

The appointment by the head of the nation of a special Day of Thanksgiving is profitable to the Christian, however, for it prompts him to an enumeration of his many and infinite blessings. When we attempt this we are impelled to exclaim with Paul: "Thanks be to God for His unspeakable bounty" -- which is just another way of saying "The half has never been told." "Unspeakable" here means not something which cannot be spoken of, but that which has not been fully spoken or declared.

For the gift of Jesus, our Savior; for the "peace with God which comes as a result of His sacrifice; for the further "grace wherein we stand" -- the great High Calling to the Priesthood -- as a result of which "we rejoice in hope of the glory of God": for the daily experiences, testings, trials, and for the daily supply of grace which enables us to benefit eternally by these temporal afflictions -- all these are but a part of His "unspeakable bounty." Eternity, and the cumulative capacity of "all saints" will be required to realize and to tell the complete story of our Father's munificence. - 2 Cor. 9:15; Eph. 2:18.

Not the least of our present and particular blessings is that of living under a civil government that assures to every citizen complete liberty of religious assemblage, worship, and expression -- in speech and in print. For such a government we may well heed the Apostle's words: "I exhort, therefore, first of all, that thanksgiving be made for . . . kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity." - 1 Tim. 2:1, 2.

Today the true Christian stands, as alien as was Paul in Athens, in the midst of another and greater Mars' Hill -- a world preponderantly committed to reliance for safety and well being upon force of arms, and the god of war. Few indeed hear the Voice speaking behind them, saying: "Yet have I set My king upon My holy hill of Zion. Ask of Me and I will give thee the nations for China inheritance, and the uttermost parts of the earth for thy possession. Thou shalt rule them with a rod of iron!" - Psalm 2.

This prospect fired the minds and hearts of the Hebrew bards and seers of old. Like the angel Israfel, of whom legends say, "his heartstrings are a lute," the heartstrings of the "sweet singers of Israel" were swept by the glorious vision, and they broke forth in rhapsodies of praise and thanksgiving.

"Oh sing unto Jehovah a new song:  
Sing unto Jehovah, all the earth.  
Sing unto Jehovah, bless His name;  
Show forth His salvation from day to day.  
Declare His glory among ""the nations,  
His marvelous works among all the people.

"Say among the nations, JEHOVAH *reigneth*:  
The [new] world is established that it cannot be moved.  
He will judge the people with equity.  
Let the heavens be glad, and let the earth rejoice.  
Let the sea roar, and the fulness thereof;  
Let the field exult, and all that is therein;  
Then shall all the trees of the wood sing for joy  
Before Jehovah; for He cometh,  
*For He cometh to judge the earth*:  
He will judge the world with righteousness,  
And the peoples with His truth.

"Mercy and truth are met, together;  
Righteousness and peace have kissed each other.  
Truth springeth out of the earth!  
And righteousness hath looked down from heaven.  
Yea, Jehovah will *give* that which is good;  
And our land shall yield its increase.  
Righteousness shall go before Him  
And shall make His footsteps a way to walk, in.

"Praise ye JEHOVAH!" - Psalms 96 and 85.

- H. E. Hollister

## The Question Box

In Second Peter, chapter 2, verse 1, we read: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

*Questions:*

Would denial of "the Lord that bought them" mean a denial of the ransom?

What are some of the heresies that constitute a denial of the ransom?

Before attempting an answer, we consult Webster and find that only one of the meanings he gives could apply to Peter's use of the word heresies, namely "Rejection of, or erroneous belief in regard to some fundamental religious doctrine of truth." His definitions have to do mostly with teachings contrary to the accepted beliefs of some church organization.

It is manifest from Scripture teaching that denial of the *Ransom* would be a denial of the Lord that bought us. Peter's use of the word "bought," would lead us to understand that this was his primary thought. But there is also the thought that we may deny Christ by our manner of life-by claiming to be Christ's followers when our lives show no evidence of restraint in resisting the evil practices and lusts by which we are surrounded. This additional thought is revealed in verse 2 (Diaglott Translation), where he says that "many will follow their impurities [lit., impure practices]; on account of whom the way of truth will be reviled."

### DEGREES OF CULPABILITY

There are varying degrees of culpability on the part of those who deny the ransom. Those who introduce error for the purpose of drawing away disciples after themselves, will of course merit and receive severe punishment-Peter says, "Bringing swift destruction on themselves." If the denial of Christ is due to blindness, ignorance, or lack of faith on the part of one who has never known by experience God's mercy through Christ, his only punishment or loss will be the lack of blessings that attend the Christian way of life until the time of the opening of all blind eyes and the unstopping of all deaf ears.

But if such a denial of the Lord comes from one who was "once enlightened, and had tasted the heavenly Gift, and become partaker of the holy spirit, having tasted the good Word of God and the powers of the coming Age," it would mean eternal destruction; for having fallen away, it is impossible to renew such an one to reformation, and in their contempt they recrucify the Son of God. - Heb. 6:4-6.

There would also be a difference in accountability between a so-called Christian 'who flatly denied the necessity for a ransom, and one who unwittingly nullified its importance by subscribing to teachings that would more or less destroy or limit its significance.

As has been very clearly pointed out in *Studies in the Scriptures*, the touchstone by which we may test nearly all teachings that are presented to us as truth, is their attitude toward Jesus Christ and his ransom sacrifice.

## TEACHINGS THAT NULLIFY THE RANSOM

If a teaching represents Jesus as being other than a perfect man at the time he offered himself unto God in full consecration to do the divine will, it nullifies the ransom; for "he gave himself an *antilutron* [corresponding price]." (1 Tim. 2:6.) The denial of our Lord's virgin birth in the claim that he was just a child of Adam, rather than a seed direct from God nullifies the ransom. A corresponding price must needs be a perfect man, not one tainted by sin.

If it is claimed that he was God incarnate and only seemed to die, it is a nullification of the ransom. If the efficacy of his blood to atone for the forfeited life of Adam and (through Adam) all of mankind is denied, such a denial would nullify the ransom. If a teaching denies that as a man Jesus was the perfect counterpart of Adam, and in dying for Adam sacrificed his own right to life on the human plane, it nullifies the ransom. A denial that Christ bought the race of mankind (including Adam) and that he intends in his own time and way to release each and every one from the condemnation received through Adam that all may be given a full, fair opportunity for salvation, is a denial of the ransom. "Jesus Christ, by the grace of God, tasted death for every man." (Heb. 2:9.) A denial of the actuality of death in which the being ceases to exist, is a denial of the necessity for a ransom. The doctrines of the trinity, eternal torment, and the immortality of the soul, all serve to nullify the ransom.

These are some of the well known teachings that are calculated to mislead the Lord's people with regard to the basic fundamental of our salvation. No doubt many of the true saints of the past have believed some of these errors, not realizing that they were subversive of the true facts; but believing -fully that Christ died for them, and having hearts that were sincere in their loyalty to God, they were enabled by his grace and spirit to make their calling and election sure.

We should be truly thankful for the light that has been given us in the harvest time of this Age, in which the philosophy of the atonement, and the ransom that makes atonement possible, has been clearly revealed. Without this light, we also might be led astray by some one of the no-ransom theories that have deceived many thousands of well-intentioned people. May God help us to hold fast and not repudiate his grace through Christ.

- J. T. Read.



## Wise Counsel From a Faithful Pastor

*"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.*

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 4:4-6, 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 Tim. 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 lost-buried 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 attempting to make a creed just large enough for its prime movers." -*Reprints R1572*.

One very subtle device of these latter days is to *profess* that a large measure of liberty may properly enough be enjoyed by those members of an ecclesia who are not elders, but that such liberty must be denied those members who are elders. This leaven has permeated many Classes of Bible Students in recent years. For this reason we reprint again a paragraph from the "Wise Counsel" of February 1955. Therein it was noted that not only the place of the true Bible Student, but that of the true *teacher* is clearly indicated:

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

- P. L. Read

## Annual Report of Directors

*"Fervent in spirit; serving the Lord." - Rom. 12:11.*

The Institute's ministry is conducted with the Apostolic injunction ever in mind: "Whatsoever ye do, do it *heartily*, as to the Lord, and not unto men" (*Col. 3:23*). To him the Board you elected last year has already rendered its account, and now reports in detail to you. (Financial Statements for our last Fiscal Year, which ended April 30, 1968, are published on page 95 of this issue.)

### THE HERALD

Probably the most prominent branch of the Institute's ministry is the publication, for now half a century, of its bimonthly magazine-"The Herald of Christ's Kingdom." Our subscription list, during the Fiscal Year under review, again increased, totaling 12,070 at April 30, 1968, compared with 7,846 at the beginning of the year, a net increase for the twelve-month period of 4,224. This circulation, the largest in the Institute's history, resulted chiefly from a publicity campaign initiated a few years ago. Thousands of requests were received for the booklets advertised, and sample copies of *The Herald* being also supplied, the interest of many inquirers has extended to annual subscriptions and requests for our other literature. In view of the greatly enlarged circle of readers, the format of *The Herald* has undergone some changes, chiefly in the inclusion of more articles pertaining to the basic teachings regarding the Divine Plan of the Ages while not neglecting those of a devotional and hortatory nature. Moreover, our printers have used an improved type face which has met with general approval.

Our list of readers in other countries' has also expanded, a recent count indicating *The Herald* now reaches sixty-one countries. It has been especially encouraging to receive testimonials from distant lands, and to mark the hunger for the light of God's Word. Who but the Lord can measure the spiritual benefits resulting from this expansion of *The Herald's* testimony?

We remind all who would like to call *The Herald* to the attention of others that our offer of a free sixmonths' trial subscription is still open. We would also remind brethren, willing and able to contribute to its pages, that our Editors are glad to receive articles, preferably seven to ten pages in length. These should be typed, double spaced, on only one side of 8½" x 11" paper. Especially welcome are articles on seasonal subjects.

### THE PILGRIM MINISTRY

The Pilgrim service has continued to prove spiritually profitable during the past year. Perhaps this has been especially true in the case of isolated brethren. Our four full-time Pilgrims, Brothers F. A. Essler, A. L. Muir, J. T. Read, and P. E. Thomson, have made extended trips throughout Canada and the United States. In addition, Brothers Muir, Iannaccone and P. L. Read have had the privilege of fellowship in the British Isles this summer. We are indebted to all these brethren for their services, and are grateful to the Lord for the favorable reports of their ministries.

All are reminded that these and other brethren are available for the conduct of funerals; - capable of declaring clearly, considerately, and courageously a message of comfort based on our resurrection hopes.

## HELPS TO BIBLE STUDY

We continue to receive inquiries from new readers as to the availability of residence courses in Bible Study. Hitherto our Institute has not offered these; instead, we have suggested to each inquirer to consider, before other methods are adopted, an intensive personal study of the Bible itself. To assist in such study we offer a number of helps. Foremost among these we rank the *Divine Plan of the Ages* as unexcelled in the presentation of the basic teachings of the Bible. This able work furnishes satisfactory proof that the Bible is a revelation from God, disclosing that his plan is the selection of the Church (the "joint-heirs with Christ") during this Gospel Age now nearly ended, and then the use of the Church to bless Israel, and through Israel the remainder of mankind during the next Age -- the Millennium.

Brother Streeter's expository volumes on the Daniel and Revelation prophecies continue in steady demand. At present our stock of the Daniel Volume and Volume I of Revelation is exhausted. However, Volume II of the Revelation is still in supply.

A select variety of other helpful works as well as Bible translations, concordances, etc., are also made conveniently available to *Herald* readers.

## PUBLIC WITNESS

The passage of time only increases our belief that "the present mission of the Church is to be God's witness to the world." The fact that all the evidences about us indicate that we stand at the "door" of God's Kingdom, intensifies the conviction that in every possible way we should each bear testimony to the amazing grace of God both toward the Church and to the world of mankind. The increasing and appreciative mail requests for our literature strengthens this conviction.

Twenty-four free booklets explanatory of a wide variety of Biblical subjects have been distributed worldwide as a public witness. One of these, titled "Israel and the Middle East," publicly advertised in view of recent events, has proven especially apropos for witness. We invite all to share in this distribution and thus to "let their light shine" to the blessing of their fellowmen.

## CORRESPONDENCE

Correspondence supplements the other branches of our ministry. We welcome the increasing volume of letters received as they provide a personal touch with our brethren. Such fellowship through the mails is mutually profitable and often serves as a guide in the preparation of the contents of *The Herald*. Our one regret is the inability of our limited office staff to give as extended and prompt replies as we could wish. May we express to our many friends at this time our deep appreciation for their messages of encouragement and cheer. The assurance that we are being constantly remembered at the throne of heavenly grace is most strengthening to our faith and heartening to our spirit. On our part, we continue to esteem it a sacred privilege to minister a word of spiritual uplift to beloved ones walking with us in this "Way."

## MEMBERSHIP

For the benefit of new *Herald* readers we would explain that membership in the Pastoral Bible Institute has always 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."

Despite the loss of some members due to death, our membership list continues to increase, and it is gratifying to note that during the year just ended, seventeen more members have joined our number. To them, on behalf of the Directors and of the entire membership, we extend a hearty welcome in the name of the Lord. May our association be mutually profitable, and may the continued favor of the Lord abide with us in our cooperation to the extension of the ministry.

As for our beloved members who finished their course during the past year, we rejoice in the glorious hope that our separation is but temporary and will eventuate in a blessed and eternal laboring together in God's work beyond the "Veil."

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

## **The Annual Meeting**

The fiftieth Annual Meeting of the members of the Pastoral Bible Institute, Inc., was held on Saturday, September 28, 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 September 23, 1967.

The annual report of the Directors, for the fiscal year ended April 30, 1968, was then presented. This, including the Treasurer's Financial Statements, is published on page 9395.

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 Alfred Casell and Alex Gonczewski 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 J. B. Webster.

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, P. E. Thomson, Editorial Committee.

**FINANCIAL STATEMENTS**  
**FISCAL YEAR ENDED APRIL 30, 1968**

**(1) Balance Sheet as of April 30, 1968**

**Assets**

Cash in Bank		\$ 677.42
Accounts Receivable		276.03
Prepaid Expense		300.63
Inventory of Books, etc.:		
Pocket Edition-Divine Plan	(81) \$ 81.00	
Revelation Exposition-Vol. 2	(233) 349.50	
Miscellaneous Items	<u>438.10</u>	
Total Inventory		<u>868.60</u>
Total Assets		\$2,122.68
Liabilities		<u>None .</u>
Net Worth (as per Analysis below)		\$2,122.68

**(2) Statement of Income and Expense and Analysis of Net Worth**  
**Fiscal Year Ended April 30, 1968**

**Income**

Contributions		\$25,845.60
Herald Subscriptions		12,070.00
Legacies		<u>5,697.56</u>
Total Income		\$43,613.16

**Operating Expense**

Pilgrim Expense	\$11,196.25	
Herald Expense Including Printing, Mailing and Clerical	23,583.52	
Free Literature	9,493.66	
Administrative and Office Expense	<u>1,874.86</u>	
Total Operating Expense		<u>46,148.29</u>
Net Expense for Fiscal Year Ended April 30, 1968		\$ 2,535.13
Net Worth, May 1, 1967		<u>4,657.81</u>
Net Worth, April 30, 1968 (as per Balance Sheet above)		\$ 2,122.68

## Entered Into Rest

Anna Balcer, South Bend, Ind.  
Julius Brzazgacz, South Bend, Ind.  
Lawrence Corti, San Rafael, Cal.  
Glenn L. Hart, Centuria, Wis.  
Elsye Johnson, Colon, Mich.  
Roy E. Mitchell, Hampton, N.J.  
Bert F. Rose, Detroit, Mich.  
Josephine Rykala, Chicago, Ill.  
Dolly J. Warren, Rich Hill, Mo.  
Margaret Zahnow, Warren, Ohio

## THE BEAUTY OF JESUS IN ME

My life touched yours for a very brief space,  
And what, oh what did you see?  
A hurried, a worried, an anxious face?  
Or the beauty of Jesus in me?

Was I steeped so deep in the ways of the world  
That you couldn't detect one thing  
That would set me apart and show that my heart  
Belonged to the Heavenly King?

Did I carry no banner for Jesus my Lord?  
Not one thing at all that could show  
Whose side I am on in the glorious fight?  
I am His! But you wouldn't know.

Forgive me! and if we should e'er meet again  
Upon earth, oh I pray you will see  
No mark of this world, but His banner unfurled,  
And the beauty of Jesus in me!

- *Alice Hansche Mortenson*