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Pentecost

"And when the day of Pentecost was fully come then were all with one accord in one place"-Acts 2:1

THE ORIGINAL national festivals established by the Mosaic law were three in number "Three times in the year all thy males shall appear before the Lord thy God in the place which He shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee." (Deut. 16:16, 17.) The same three festivals are elsewhere prescribed. (See Exod. 23:14-17; 34:18, 22, 23; Lev. 23.)

The second of these great national festivals was that known to us by the name of the feast of Pentecost. In the law of Moses it is called "the feast of the harvest, the first-fruits of thy labors"; also "the **feast of weeks**"; that is, the feast celebrated the day after the completion of seven weeks from the second day of the Passover, when the sheaf of the first-fruits of the harvest was presented before the Lord (Lev. 23:15): in other words, the feast occurring fifty days after the second day of the Passover. Hence its later Hebrew name, day of **fifty**, which becomes in Greek, day of the **Pentecost** (Greek, "**pentekoste**," fifty). - See Exod. 23:16; Lev. 23:15-21; Num. 28:26-31; Deut. 16:9-12.

The day of Pentecost was properly the celebration of the close of the harvest of wheat and barley. As a sheaf of the ripening harvest had been presented at the sanctuary on the second day of the Passover, as an acknowledgment that it was God's gift, and as such belonged to Him, so now two wave-loaves of fine flour, made from the gathered harvest and baked with leaven, were presented before Jehovah. This was the distinguishing rite of the feast. The loaves were made with leaven because they were not intended for the altar, but were a thanksgiving offering for God's bounty in furnishing food for His people. At the same time the priests were commanded to offer seven lambs of the first year, one bullock, and two rams, as a burnt-offering, with the customary meat and drink offerings also one kid of the goats for a sin-offering, and two lambs of the first year as a peace-offering. On the same day was a holy convocation, and all servile labor was forbidden. It was a joyous festival to the Lord, every one being enjoined to bring with him a free-will offering, according as God had blessed him, and to eat it at the sanctuary with his children, his servants, the Levite, the stranger, the fatherless, and the widow.

The Jews also called it "the feast of the joy of the law," as occurring, according to their tradition, on the very day when the law was given from Mount Sinai, the fiftieth of the Exodus, from the night of the first Passover. It must be acknowledged, however, that this cannot be clearly made out from the sacred record, nor is there any reference to such coincidence in the Old Testament. God, however, honored the day in a preeminent manner by choosing it as the time for the gift of the holy spirit, and thus for the inauguration of the Christian dispensation. The Jewish tradition, nevertheless, does beautifully cause the feast of Pentecost to associate the old dispensation of the law with the new dispensation of the Gospel; the organization of the Old Testament church under Moses with a partial ministry of the spirit, with its reorganization under the apostles with the fulness of the holy spirit.

Waiting for the Promise

It was on this day that we find the disciples, in the words of our text, gathered "with one accord in one place," and thus included probably not only the apostles but also the one hundred and twenty mentioned in Acts 1:15. Ten days before, the apostles had witnessed the ascension of Him whom they loved. During the forty days since His resurrection, through His various manifestations, they had gradually realized His change from human to the divine nature. He was raised from the dead a life-giving spirit-being (1 Cor. 15:45) and was no longer a man, of the earth, earthy. He was no longer human in any sense or degree, but the full implications of His change were as yet unperceived by the disciples, as we note from their question recorded in Acts 1:6. True, He had already breathed on them, saying, "Receive ye the holy spirit." (John 20:22.) We may not speak with certainty as to the meaning of this, but the relationship was incomplete according to the plan and purpose of God, for He soon "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me." (Acts 1:4; Luke 24:49.) The "promise of the Father" was of the spirit, but evidently concerning that yet unexperienced ministry of the spirit coming "upon" them for power. With this parting instruction, the Son of God was received from their sight, nevermore to be seen until that happy day, "face-to-face in all His glory." For ten days they had "continued with one accord in prayer and supplication," awaiting they knew not what.

The Spirit's Descent

While thus gathered, having given themselves entirely to devotion, "suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the holy spirit, and began to speak with other tongues, as the spirit gave them utterance." (Acts 2:2-4).

It burst upon them at once. Though they were waiting for the descent of the spirit, yet it is not probable that they expected it in this manner. As this was an important event, and one on which the welfare of the Church depended, it was proper that the gift of the holy spirit should take place in some **striking** manner, one which even their physical senses, such as sight or hearing, could attest so as to convince their own minds that the promise was fulfilled, and so as deeply to impress others with the greatness and importance of the event. The sound appeared to rush down from the sky. It was fitted, therefore, to attract their attention no less from the direction from which it came than on account of its suddenness and violence. Wind in the sacred Scriptures is often put as an emblem of a divine influence. It is invisible, yet mighty. In this place the sound as -of a gale was emblematic of the mighty power of the spirit, and of the great effects which its coming would accomplish among men. It does not appear that there was any actual wind; all

might have been still; but the sudden sound was **like** such a sweeping tempest. It was the **sound**, and not the **wind**, that filled the house. And it is this which makes the miracle really far more striking than the common supposition makes it to have been. A tempest might have been terrific. A mighty wind might have alarmed them. But there would have been nothing unusual or remarkable in it. Such things often occurred; and the thoughts would have been directed, of course, to the storm as an ordinary, though perhaps alarming occurrence. But when all was still, when there was no storm, no wind, no rain, no thunder, such a rushing sound must have arrested their attention, and directed all minds to so unusual and unaccountable an occurrence.

Possibly the "cloven tongues like as of fire" were first seen by them in the room before they rested on the heads of the disciples. Perhaps the fire appeared at first as scintillations of flame, of slender and pointed appearance, moving irregularly around the room until it became fixed on their heads. The word "tongue" occurs often in the Scriptures to denote the member which is the instrument of taste and speech, and also to denote language or speech itself. The common opinion is that these tongues, or flames, were, each -one of them, split, or forked, or cloven. But this is not the sense of the expression. It means that they were separated or divided one from another; not one great flame, but broken up, or cloven into many parts; and probably moving without order in the room. In the Syriac it is: "And there appeared unto them tongues which divided themselves, like fire, and sat upon each of them." The old Ethiopic version reads it: "And fire, as it were, appeared to them, and sat on them." The fire, in the form of a gentle flame, rested upon the head of each one. This evinced that the prodigy was directed to **them**, and was a very significant emblem of the promised descent of the holy spirit. After the rushing sound, and the appearance of the flames, they could not doubt that here was some remarkable interposition of God. The appearance of fire, or flame, has always been regarded as a most striking emblem of the Divinity, and was thus used on several occasions, as recorded in the Old Testament. And now to the disciples, the tongues would be emblematic of: first, God's presence and power; and second, of the diversity of languages which they were about to be able to speak.

"They Were Filled with the Holy Spirit"

To be filled with any thing is a phrase denoting that all the faculties are pervaded by it, engaged in it, or under its influence. Acts 3:10, "were filled with wonder and amazement"; Acts 5:17, "filled with indignation"; Acts 13:45, "filled with envy"; verse 52, "filled with joy and the holy spirit." The disciples were entirely under the sacred influence of the power of God, which revealed itself in the miraculous ability to speak languages which they had not before learned. No such outpouring of the divine spirit had ever occurred before as respects the children of Ad-am. Indeed, no such new "begetting on God's part was possible until first the sin-offering had been made and accepted. The phenomenon itself witnessed the acceptance of the merit of the great antitypical High Priest, who ten days before had ascended into the antitypical Most Holy. (See Heb. 9:24.) It is probable that this great work is referred to in Revelation 8:1-5.

Various Manifestations of the Spirit

God's holy spirit had indeed been manifested in various ways previously, but all of them differed from this manifestation. For instance, it was the holy power of God which moved upon the waters in connection with the world's creation. (Gen. 1:2.) Again, as the Apostle Peter declares, "holy men of old spoke and wrote as they were moved by the holy spirit"; mechanically. (2 Pet. 1:21.) He further explains that what they spoke and wrote they did not comprehend, because their utterances and writings were not for themselves but for us of the Gospel Age. We are, therefore, to recognize the fact that the spirit-dispensation had its beginning in Jesus, when He was thirty years of age; but so far as others were concerned, its beginning was in the sanctified ones at

Pentecost, as recorded in this lesson. Neither are we to think that this Pentecostal outpouring requires a repetition, for the holy spirit thus once poured upon the Church was to abide, to continue, with the Church, not to be withdrawn and poured out afresh repeatedly. A collective anointing was here indicated, and its authority extends to the last called one of this Gospel Age even "like precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments." - Psa. 133:2.

It was appropriate, that the giving of the holy spirit should be with a certain outward demonstration and manifestation; not merely to impress and convince the apostles and the early Church, but also for the benefit of those who should subsequently come into relationship with the Church. Faith must have a ground to rest upon, an assurance that there was at the beginning such a direct recognition of the Savior's sacrifice and of the divine acceptance of the consecrated ones who trusted in Him. The reality and certainty of this miracle of tongues is strongly attested by the early triumphs of the Gospel. That the Gospel was early spread over all the world, and that, too, by the apostles of Jesus Christ, by men of Galilee, is the clear testimony of history. They preached it in Arabia, Greece, Syria, Asia, Persia, Africa, and Rome. Yet how could this have been affected without a miraculous power of speaking the languages used in all those places? It requires the toil of many years to speak in foreign languages; and the recorded success of the Gospel is one of the most striking attestations to the fact of the miracle that could be conceived.

Under the influence of this remarkable power from God, we find Peter, who in fear had denied his Master, now powerfully moved, in the very city of Christ's crucifixion and in the presence of his enemies, to boldly proclaim the Word of truth. Here it was that he used one of the two "keys" entrusted to him (the second at Cornelius' conversion, three and one-half years later, the first of Gentile believers) and moved thousands to acknowledge Christ. And ever since, from its "birthday" at Pentecost, the true Church has continued to manifest God's power and glory. Some have concluded that there were times when the holy spirit was not in the world at all, but this was because they were looking for it in a wrong direction or under wrong conditions. At times the nominal church of outward professors has been so overgrown with the "tare" element that the true "wheat" could not readily be "discerned, yet we are confident that the Lord never left Himself without a witness, and that even in the darkest hour of the Dark Ages there were some of God's true people in the world; some representatives of the body of Christ; some, therefore, possessing the holy spirit; some who therefore constituted the salt of the earth and the lights of the world, even though the darkness was great around them and its influence so powerful that no record of the true Church is to be found, but only the records of the apostasy.

Fruits Superior to Gifts

The fact that the holy spirit upon the disciples was accompanied by miraculous manifestations or gifts, tongues, etc., does not imply any greater favor of God toward the primitive Church, which had those gifts, than toward the Lord's people of a later day, after those gifts had ceased; for, as the apostle points out, it was possible for some to have those gifts without having much of the real spirit of the Lord. He says, "Though I speak with the tongues 'of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal. Though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am **nothing.**" (1 Cor. 13:1, 2.) We are, therefore, to esteem love for the Lord and for the brethren and for the neighbor-active love, which does, as well as wishes and says-to be the best evidence of an acceptable condition with the Lord, the best evidence of a filling with **His holy spirit**, a far better evidence than the possession, of the "gifts" described. Far greater, far more precious gifts of the spirit, then, are the gifts which the spirit develops in us -- the fruits of the spirit -- joy, peace, faith, love, etc.

Jesus has ascended to His Father, but this other "paraklete" (comforter) has come to dwell in His people forever. The holy spirit's work is threefold. First, with reference to Christ's immediate disciples, it was the **revealer-Jesus** had instructed and opened truth to their minds, but their minds were weak, their memories treacherous. The holy spirit comes to bring to mind Jesus' works, to strengthen memory, to fill them with the, truth thus spoken in all its vividness and power, and open the true meaning of what was obscure and dark. Nor is this all. There were many things Jesus had for them, which they could not bear, were not able to receive, before His departure. These the spirit should make known to them; these things to come it should unfold to them. This promise is the foundation on which; the, whole New Testament rests as the inspired truth of God. They spoke, they wrote the things pertaining to Christ and His Kingdom, as they were moved by the holy spirit.

The second office is that of the **convictor and** regenerator. It is to convince the world of sin, of righteousness, of judgment; and as it convinces and convicts, it is to renew and lead them to Jesus. On the day of Pentecost this power was demonstrated; thousands were pricked in their hearts: thousands believed in Jesus. Ever since, its presence has been revealed in conviction and conversion. Religion advances; Jesus is received; the Gospel is victorious only as the holy spirit brings the truth home to the hearts of men. And this tremendous power will be recognized in the glorious time near at hand when God shall pour out His spirit upon all flesh, in the times of restitution long promised.

The third office is that of **quickener, guide, and comforter**. To the soul penitent and believing, this blessed spirit comes and quickens it to see and feel the fulness, and richness, and power of the truth as it is in Jesus; stimulates it to sacrifice and labor; excites to prayer; strengthens against temptation; supports and comforts amid trial, sorrow, and death. Jesus sends this divine spirit, in fulfillment of His promise to work in His Church and thus completes the cycle of redemption.

"Our blest Redeemer, ere He breathed
His tender last farewell,
A Guide, a Comforter bequeathed
With us to dwell.

"And every virtue we possess,
And every victory won,
And every thought of holiness
Are' His alone."

- W. J. Siekman

"Even at the Doors"

"What will be the sign of thy presence, and of the consummation of the age?" - Matthew 24:3 (Diaglott).

"When ye shall see all these things, know that he is near." - Matthew 24:33 (margin).

TWO brief articles introducing this discussion have already appeared in this journal. (See the January-February and March-April issues.) In both we sought to make it clear that the views expressed in this series, while representing our deep conviction, were not presented in any spirit of dogmatism or strife toward those of our brethren who might hold differing views. On the contrary the right of such to hold and teach the same was freely conceded.

SIGNS AT HIS FIRST ADVENT

We next inquire: What occasioned this question on the part of the disciples? Why did they seek a sign in connection with his return? To us it seems that they recognized a possibility that *he might be present without their knowing it*. This had been the case with many at his first advent -- had been true, even, of themselves, and was still true of the great majority of their own nation, the leaders of which were at the very time plotting his destruction. They themselves had had doubts and fears as to his Messiahship for a long time. In fact, when at length Peter progressed to the point where he was able to confess: "Thou art the Christ [the Messiah], the Son of the Living God," it was not without divine aid. "Flesh and blood," exclaimed our Lord, "hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:16, 17).

At his first advent our Lord gave many signs in evidence of his Messiahship. St. John records seven of them in his Gospel. First, the water turned into wine (John 2:1-11); second, the nobleman's son healed (John 4:46-54); third, the man with infirmity thirty-eight years healed (John 5:1-9); fourth, feeding of the five thousand (John 6:1-14); fifth, walking on the water (6:15-21); sixth, blind man given sight (John 9:1-7); seventh, Lazarus raised from the dead (John 11:1-46). We pause a moment here to consider how eloquently these signs revealed the presence not only of the Man Jesus, but of the Messiah, the Sent of God.

WATER TURNED INTO WINE

In the turning of water into wine may first be seen the change which comes into the heart and life of a believer during this Gospel Age, when, having heard the story of the Savior's love, and realized what a restoration to human life-rights and privileges this means to him, he consecrates all these and gladly yields himself to do the Father's will -- to walk in the footsteps of Jesus even unto the end. What a transformation takes place in that one's life as the Father honors him with the spirit of sonship! Then, too, what gladness of heart such will experience when at the commencement of Messiah's reign the marriage of the Lamb takes place, and we with our Lord partake of that which the fruit of the vine, the wine, typifies -- the Kingdom joys and honors. And what new life will be imparted to this world as it partakes of the rich fruitage of love which the true vine, and its true branches, our Lord Jesus and his faithful Church have borne!

"This beginning of miracles [this first of the signs] did Jesus in Cana of Galilee, and *manifested forth* [thereby] his glory; and his disciples believed on him" (John 2:11). Yes, Jesus, Master, Lord, this sign alone convinces us; this sign which caused some to hate thee, which caused some to despise and reject thee, causes us, thy true disciples to exclaim, with heartfelt devotion and joy:

My Lord and my God! It satisfies our heads and rejoices our hearts, as we recognize it, not only as a miracle, but as one worthy of our great Messiah, a sign revealing to us ahead of time, thy glory.

THE LIVING BREAD FROM HEAVEN

And so with the rest of these deeds having significance, these *signs* that were written that we may believe (John 20:30, 31). The healing of the nobleman's son, the cure of the impotent man at the pool of Bethesda, what were these mighty works but illustrations of the gracious work of restoration which Messiah will undertake in that glad Millennial day? Was it only to appease the hunger of the moment that he caused five thousand to sit down and be fed from five barley loaves and two small fishes? Ah! no, in this as in all of them he displays his glory, he discloses his identity, he shows himself to be the great Messiah, who is the Bread, the Living Bread come down from heaven, and mankind shall yet with joy appropriate the rights to human life which he so graciously surrendered, that they might live forever.

THE LIGHT OF THE WORLD

How sublime the evidence he presents that he is the light of the world. How little need there is to argue *that* point in the presence of the blind man who received his sight. How plainly does this point to the glorious day fast approaching when Messiah will open the eyes not of one blind man but of all; when he will restore the sight of those who are blind not only physically but mentally, yes, and morally too; when he will open the eyes of their understanding, and enlighten their minds with respect to the Father; when he will be their guiding light indeed.

WALKING ON THE WATER

Again, the circumstances in connection with our Lord's walking on the water bear unmistakable testimony to his Messiahship. The disciples were in a boat on the sea. A storm came up, and on account of the strong wind the boat was being tossed about with the waves. Night came on and it grew very dark when in the fourth watch of the night, *just before the dawn*, Jesus came to them, walking on the water. "Ah!" muses John, as from more than forty miracles he selects those seven which, in his judgment, will best serve as signs of Jesus' Messiahship, "I must not leave that one out." And how glad we are that he did not, for is it not a very remarkable picture of the way in which our Lord was to return? Has not the Church been tossed about pretty much all down through the Gospel Age? Is not the darkness growing more intense? Is not the night fast closing in upon us, that dark night when no man can work? (John 9:4). Do not the sea and the waves roar and foam? Are not the restless, turbulent, masses of society dashing up against the firmly entrenched powers that be, and are not men's hearts failing them for fear? (Luke 21:25, 26). And just as to his disciples in the boat Jesus came in a manner quite unexpected, walking on the water, so he was to return and to make his presence known to the Watchers in the end of this Age (Luke 21:26, 27). And is it not a joyous thought to remember that just as the waves subsided and the wind, and they soon reached their haven, so he will subdue all things unto himself shortly, and we, if faithful, shall reign with him a thousand years.

RAISING OF LAZARUS

And, beloved reader, you who have stood in silence by the cold and silent form of one you have loved, and watched the body lowered beneath the sod-have come away with your heart all crushed and broken-is there any significance to you in that mighty work which Jesus wrought when he awakened Lazarus from the sleep of death?

Ah! how eloquently this sign speaks to us. It speaks of that still mightier work the Father wrought when he raised up Jesus from the dead. It points unerringly to the time now near, when Messiah, the Living One, the One who was dead, and who is now alive forevermore, shall speak with authority, and all that are in the graves shall come forth, and they that hear and obey his precepts shall live (John 5:28, 29).

Examination of these signs discloses the fact that while each had its own particular lesson to impart, they unite in teaching one special lesson, namely, that Jesus is the Messiah. Yet just as many today, even amongst believers, may read of them without seeing their Messianic significance, so when they were being performed many saw the mighty works but saw in them no sign of his Messiahship. Even the disciples had been slow to believe (Luke 24:25). *Would they experience difficulty in recognizing him at his second advent? Some such thoughts as these, it seems to us, must have been uppermost in their minds causing them to put the questions: "What will be the sign of thy presence?"* (Matt. 24:3).

(Continued in next issue)

- P. L. Read

Notes on Chronology

To the day of his death (October 31, 1916) Pastor Russell believed and taught that October 1914 marked the close of the Times of the Gentiles, and that the period of our Lord's second advent began forty years before. However, as he himself stated, "There is enough uncertainty about the matter of chronology to make it a matter of faith rather than of positive knowledge" (*Reprints* R5336).

Because of this measure of uncertainty, when, in 1912, he listed various items of his faith, and unqualifiedly affirmed them, in some instances challenging statements to the contrary as unscriptural, he was careful to state his belief as to the date of our Lord's return in much more guarded phrase: "We do not affirm, dogmatically, that he came in 1874, but we say that to us it is the evident teaching of the Scriptures" (*Reprints* R4956).

Would that some of his over-zealous followers could learn from his wise and faithful example here! Moreover, in the Foreword to S.S., Vol. II, written October 1, 1916, still more light was beginning to break through, as his keen, spiritual mind pondered the unfolding scene: "We could not, of course, know in 1889, whether the date 1914, so clearly marked in the Bible as the end of the Gentile lease of power or permission to rule the world, would mean that they would be fully out of power at that time, or whether, their lease expiring, their eviction would begin. The latter we perceive to be the Lord's program; and promptly in August 1914, the Gentile kingdoms referred to in the prophecy began the present great struggle, which, according to the Bible, will culminate in the complete overthrow of all human government, opening the way for the full establishment of the Kingdom of God's dear Son."

Subsequent to writing *The Time Is at Hand*, the author was led to see that the harvest of the Gospel Age extended beyond forty years and that there is no way of determining its exact length. Under the caption "Our Mistake Respecting the Harvest," he wrote (September 1, 1916): "We imagined that the harvest work of gathering the Church would be accomplished before the end of the Gentile Times; but nothing in the Bible so said. Our thought was purely an inference, and now we see that it was an unjustified one" (*Reprints* R5950).

- *Herald*, December 1956

A Legend of Service

"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." - Isaiah 6:8.

It pleased the Lord of Angels (praise his name!),
To hear one day, report from those who came
With pitying sorrow, or exultant joy,
To tell of earthly tasks in his employ;
For some were sorry when they saw how slow
The streams of heavenly love on earth did flow;
And some were glad because their eyes had seen
Along its banks, fresh flowers and living green.
So, at a certain hour before the throne
The youngest angel, Asmiel, stood alone;
Nor glad, nor sad, but full of earnest thought,
And thus his tidings to the Master brought:
"Lord, in the City Lupon I have found
Three servants of thy holy name renowned
Above their fellows: one is very wise,
With thoughts that ever range above the skies;
And one is gifted with the golden speech
That makes men glad to hear when he will teach;
And one, with no rare gift or grace endued,
Has won the people's love by doing good.
With three such saints Lupon is trebly blessed;
But, Lord, I fain would know which loves thee best."

Then spake the Lord of Angels, to whose look
The hearts of all are like an open book;
"In every soul, the secret thought I read,
And well I know who loves me best indeed,
But every life has pages vacant still
Whereon a man may write the thing he will;
Therefore, I read in silence day by day
And wait for hearts untaught to learn my way.
But thou shalt go to Lupon, to the three
Who serve me there, and take this word from me:
Tell each of them his Master bids him go
Alone to Spiran's huts across the snow;
There he shall find a certain task for me,
But what, I do not tell to them nor thee,
Give thou the message, make my word the test,
And crown for me the one who answers best."

Silent the angel stood with folded hands
To take the imprint of his Lord's commands;
Then drew one breath, obedient and elate,
And passed the selfsame hour through Lupon's gate.
First to the temple door he made his way,
And there, because it was a holy day,
He saw the folk by thousands thronging, stirred
By ardent thirst, to hear the preacher's word.
Then, while the echoes murmured Bernol's name,
Through aisles that hushed behind him, Bernol came;
Strung to the keenest pitch of conscious might,
With lips prepared and firm, and eyes alight,
One moment at the pulpit's steps he knelt
In silent prayer and on his shoulder felt
The angel's hand: "The Master bids thee go
Alone to Spiran's huts across the snow,
To serve him there." Then Bernol's hidden face
Went white as death, and for about the space
Of ten slow heartbeats there was no reply
Till Bernol looked around and whispered, "*Why?*"
But answer to his question came there none.
The angel sighed, and with a sigh was gone.

Within the humble home, where Malvin spent
His studious years, on holy things intent,
Sweet stillness reigned, and there the angel found
The saintly sage immersed in thought profound,
Weaving with patient toil and willing care
A web of wisdom, wonderful and fair;
A beauteous robe for truth's fair bridal meet,
And needing but one thread to be complete.
Then Asmiel touched his hand and broke the thread
Of finespun thought, and very gently said,
"The One of whom thou thinkest bids thee go
Alone to Spiran's huts, across the snow,
To serve him there." With sorrow and surprise
Malvin looked up, reluctance in his eyes.
The broken thread, the strangeness of the call,
The perilous passage through the mountain wall,
The solitary journey and the length
Of way unknown, too great for his frail strength,
Appalled him; with doubtful brow
He scanned the doubtful task, and muttered, "*How?*"
But Asmiel answered, as he turned to go,
With cold disheartened voice, "I do not know."

Now as he went, with fading hope, to seek
The third and last to whom God bade him speak,
Scarce twenty steps away whom should he meet
But Fermor, hurrying cheerfully down the street,
With ready step that faced his work like play,
And joyed to find it greater every day;
Then Asmiel stopped him with uplifted hand,
And gave without delay, his Lord's command:
"Him whom thou servest here, would have thee go
Alone to Spiran's huts across the snow
To serve him there." Ere Asmiel breathed again,
The eager answer leaped to meet him, "*When?*"
The angel's face with inward joy grew bright,
And all his figure glowed with heavenly light;
He took the golden circlet from his brow
And gave the crown to Fermor, answering, "Now,
For thou hast met the Master's hidden test,
And I have found the man who loves him best.
Not thine, nor mine, to question or reply
When he commands, answering, how? or why?
He knows the cause; his ways are wise and just;
Who serves the King must serve with perfect trust!"

Life's Empty Victories

The following article was written, just prior to his death, by a regular contributor to a secular newspaper, namely "The Minneapolis Tribune" (December 19, 1932). It is commended to the thoughtful consideration of our readers as full of heavenly counsel.

AS A MAN grows older, yet has not reached extreme old age, when, presumably, all his past is mellowed and softened in the pleasant, tranquil light of sunset and both mistakes and right acts are equally overspread by the thought that nothing has mattered much, since the whole thing will be soon over; when he arrives at the stage in life's journey where he reviews the past, not alone for the gentle pleasure of reminiscence, but also to seek guidance for his remaining future, and while he still imagines that it is possible for him to mold his character into the secret ideal which he has all along vainly struggled to perfect, there comes, at least to the man of the average temperament, in this pause of review, this moment of rest before he completes his destiny, the thought of how much happier, and better and altogether pleasanter his life might have been had he avoided as he might easily have done, certain complications and conflicts which, at the time, seemed to him mightily important.

When they occurred, he was absolutely certain that the triumph of his opinion was a matter of tremendous consequence; it was essential that he should override the opposition and impress upon his opponent the pre-eminent truth and right of his position; and so he went at him, hard and strong, and in the heat of the controversy, which ripened into a feud and perhaps ended in the permanent estrangement of one who might once have been counted a friend, he said or did things which were hard and bitter, and better left unsaid or undone.

Perhaps he gained his point; beat down his antagonist and sent him, humbled and mortified, from the contest, to nurse his grievance ever after, and nourish to the end of his days a smouldering hate of the man who got the better of him; or worse, to cherish the feeling that he had been hardly used.

Strange it should be that, in his later years, the outcome does not seem to have been of very great consequence. What remains permanently is the memory of the incident, and a regret that it should have occurred.

Looking back, he realizes the exact moment when he might have refrained from pressing his man to the limit, have perhaps sufficiently satisfied his self-respect and vindicated the justness of his contention without sacrificing a possible friend. Probably it would puzzle him now to state exactly what it was all about then, this famous victory, but he remembers it was a great fight and he was in it and he is sorry.

Not sorry that he stood up stoutly in defense of his positive convictions; no man ever regrets that, but sorry that he should have esteemed it necessary to go to such lengths in pursuit of his ends that it put reconciliation and ultimate restoration of friendship beyond the bounds of the possible. He remembers these incidents with a vague discomfort. No matter which of the two was in the wrong, he holds himself responsible for the outcome.

Did he convince the other of his error? Scarcely. "He that complies against his will is of his own opinion still." Did the encounter seriously contribute to the upbuilding of his own character? Hardly, unless it was desirable to encourage in himself the love of fighting for the fight's sake. His later calm and deliberate conviction is that it was not worth while, and he grudges the vitality

and energy he put into it, which might well have been conserved to later, more mature and far better use.

The thing the man remembers at this particular point in his life with the most satisfaction is not such a fruitless contest, but rather the time when, by conceding a point, by some exercise of forbearance in pressing an advantage, he made a friend of his opponent, although they differed irreconcilably. Touching these other encounters, which at the moment it seemed so necessary to win, but which in the end were so barren of real gain, he says, somewhat sorely, "Let them be forgotten and forgiven."

He recalls with secret gratification not his paltry and vainglorious victories, but his flabby and perhaps sentimental concessions: the small foolish, kindly things that he did, rare enough, he admits, but fruitful in pleasing memories. For, after all, we are men tarred with the same stick; more or less good, bad or indifferent, as the case may be, yet all capable of doing something kind for each other. He draws from his past the lesson of tolerance, for the future that is left to him, and resolves, perhaps vainly, but at least, for the moment, sincerely, that henceforth, while he may never falter in defense of a principle, he will try hard to so moderate his attacks upon the other man as to leave no sting past healing.

The assets he counts up with the most satisfaction are the friends he finds about him. What they may expect of him is the animus of his future. He will endeavor to be true to them and to his own convictions, but he will avoid the useless multiplication of enemies. This is his hope, as he takes stock of what lies before him.

Perhaps the writer could offer no suggestion to his readers, touching the form which good resolves, customary at this season of the year, should take, that would be better for ourselves and for the world we live in, than that we will lead kindlier lives; that we will be less sure and less harsh in our judgments; that we will refrain as far as in us lies from giving the other man "a piece of our minds;" that we will leave room for him to be convinced of his error, if he be wrong and we right, not through the might of our pounding, but rather through the gradual change in his own convictions; that we will finally try to, proceed on the way that we esteem the right and only one with less friction, believing that which is true and right will prevail anyhow, and the surer and swifter if it be not enforced by contention.

In a word, to resolve to make friends, not at the sacrifice of conviction or principle, but by conceding to others the simple right of learning the truth in their own time and in their own way, helped perhaps by our, of course, pre-eminently wise suggestion and example, if truly they be such, but at least not hindered by our overemphatic dictum. . .

Doctrines More or Less Important

THERE are certain features of the doctrine of Christ which are fundamental and indispensable, and without which none would be recognized of the Lord as one of his followers. There are other features which would seem to be useful, helpful, blessed, but not fundamental -- not essential to membership in the Body of Christ. The fundamentals have been enjoyed by good, saintly ones from the day of Pentecost until now.

We, the same class now, have the same fundamentals, and are permitted to have other privileges, truths, "meat in due season," for our strengthening. These latter are not necessarily essential to our membership in the Body of Christ; otherwise our forefathers who did not have them would not have been members of Christ, and there would have been no Christ Body for centuries.

The fundamental theory of the Atonement is as follows:

- (1) All men -- all of Adam's children -- are sinners.
- (2) None can be reconciled to God without a Redeemer's sacrifice.
- (3) Jesus came into the world to be that sacrifice -- and later to apply that ransom -- price for the sins of the world.
- (4) On the basis of faith in the Redeemer's work, the believer may consecrate himself to the divine service, in acceptance of the divine invitation, "Present your bodies a living sacrifice."
- (5) So doing, the believer may -- up to the time of the completion of the elect number -- exercise full assurance of faith that his sacrifice will be accepted of the Father; and that he will receive a share of the anointing of the holy spirit -- the begetting.
- (6) Such as meet these conditions are to be accepted as brethren in the highest sense of the term. This much would seem to have been always necessary, and more than this we believe is not necessary today. But if by reason of our favorable day we have more knowledge, we may also have corresponding trials, which our greater knowledge will offset.

Our advice to the Lord's dear people everywhere is that they put no yoke upon each other, beyond the fundamentals specified above -- that otherwise they stand free, and leave each other free, and fellowship and agree as much as they can with each other.

If there be a disposition to crowd each other on more than this basic faith, and if it be considered necessary to separate in order to aid the progress of either of the parties, then doubtless rather than a continual contention a separation would be the wise course.

We are not criticizing the views of any one. Each has a perfect right to hold whatever he believes the Bible to teach, and our views are doubtless well known to all of our readers. Briefly stated, *they* are as follows:

- (1) That the one that sinned was Adam, and that he and all his posterity were involved.
- (2) That a Redeemer was necessary, that Jesus became that Redeemer, and "gave himself a ransom for all."

(3) That God has invited some of the redeemed sinners -- not to be the ransom -- price, nor to redeem anybody else, but -- to be associates of the Redeemer, members of his Body, his Bride.

(4) The terms and conditions upon which these may have fellowship are that Jesus as the great Advocate shall accept them as his members -- their flesh as his flesh -- and that he shall impute to them the share of his merit which would be coming to them as members of the Adamic race. Then they are legally justified from all the shortcomings, weaknesses, and imperfections inherited by them; and their own wills and all their remaining powers and talents being consecrated, their sacrifice may be acceptable to God -- as part of the sin -- offering by the great High Priest.

(5) Sharing thus in the Redeemer's death, these are privileged to share in his life, by the first resurrection. The Redeemer does not now make application of his merit to the world, aside from the newly -- accepted and added -- members. He will carry out the -- divine program, and sacrifice all his -- members before presenting, at the end of the Age, the merit of his sacrifice on behalf of the sins of the whole world, and will thereby seal the New Covenant for them.

In our judgment many err in attaching too much value to the Church's sacrifice; whereas other dear brethren err, we think, in that they do not see any value in the Church's sacrifice, nor that she is permitted a share in the Master's sacrificings at all. To us it seems like the swing of the pendulum from one extreme to the other; whereas our view lies in the center, as we have stated the matter.

If after fully considering these matters, a class finds that it cannot agree, and would make better progress as two classes, we would concur in that conclusion as a wise one, as much as we would deplore the necessity of a division. Such a separation would not necessarily alienate either class from the Lord's people, nor from the Society, because both acknowledge Jesus as their Redeemer, and both acknowledge that his blood is primarily efficacious.

-- *Reprints, p. R5284*

Unity or Uniformity? Which?

AS WE watch with keen interest the developments in the ecclesiastical heavens, and note the fine Scriptural sentiments sometimes expressed, shall we not do well to examine our own hearts that no sectarian prejudices may hold sway there. Because iniquity abounds, the love of many is waxing cold, and today many are beginning to feel that if it is impossible for men to be united in the fellowship and service of Christ, then Christianity is either an idle dream, beautiful but impossible, or an empty fairy tale. Nevertheless, notwithstanding the scoffs and jeers of the world, and the bickering and wrangling of worldly-minded Christians; in spite of the irritation outside the Church, and the agitation within, all truly consecrated followers of Jesus long for a larger fellowship. When that longing becomes a determination, when the wish becomes a will, where there is a will there will be provided a way to overcome the lethargy that is upon us, to overcome the, sectarian vanity from which perhaps none of us is entirely free.

When the Gospel first began to be preached by our Lord and his Apostles, what a oneness was manifest in the Church, as 'the little band of followers sought to walk in the footsteps of the Master! They were only a humble folk, without wealth, or scholarly attainment, or social standing, but they seemed to catch the spirit of the Master, and after Pentecost such a spirit of joy and love and faith and hope possessed them, and such a fervor of missionary zeal, such a oneness of heart and action, that it seemed almost as if the prayer of Jesus would find speedy fulfillment, and that the whole world would soon believe on him. (John 17:21.) In the early centuries the Gospel message seemed to spread like fire. In the language of the Revelator: "It went forth conquering and to conquer." (Rev. 6:1.) * Just to read the story of those early days is enough to make the heart beat faster. Well might the powers that were in those days be astonished as they witnessed the power of the Gospel in the lives of those who received it, giving to believers such a vision of our glorious hope as enabled them to stand undaunted in the face of cruel deaths, to meet the furious hate of their persecutors undismayed; nay more, to meet that hate with a gentleness, a love, a compassion, which only close followers of Christ can display.

* See Vol. 1, pages 305-309, "The Revelation of Jesus Christ." (Published by our Institute.)

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

Yet through all the centuries, amid wrangling bigots and proud tyrants, the true faith was kept alive. Though the Church as a whole was not Christian, became indeed anti-Christian, some few were found at all times who had not defiled their garments. These have been the salt of the earth, the light of the world. As another has said: "If one seeks the Apostolic succession, here it is, unbroken and uninterrupted, a shining tradition of vision and service. It is in their gentle lives, silhouetted against dark backgrounds, that we trace the history of the hidden Church, the 'little flock.'" Though not inspired as were the Apostles, they were entrusted by God and by Jesus with the Gospel, and they guarded it, dear brethren, for us. They kept watch over it as of a sacred treasure, as keepers of a holy fire, which must never be stamped out. They yielded their lives to the sweet, mellowing influence of the holy spirit of love and truth, though it meant for them

certain privation, loss and hardship beyond our experience, enjoying withal a fellowship of spirit which not even the curse of sectarianism could destroy. And if these, with their feeble light, were enabled to preserve a fellowship of spirit even in the midst of sectarian bondage and in the darkness of the Dark Ages, will not the Lord expect at least as much from us as we face the issues which confront us today?

For ourself, we are more interested in unity of Christian spirit, and in fidelity to Christ in thought and deed, than we are in unity of name, creed, or organization. Jesus said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. We are more concerned about attaining that sort of unity in the Christian family than about any other person's definitions, or -efforts, to limit the Church by any name or professed unity of his own.

Christian unity is a spiritual fact. (Eph. 4:3.) Christian uniformity will never come, and would not be a good thing if it did. There was unity without uniformity in the early Church. The message of the Church is more important than its machinery.

- *P. L. Read.*

The Question Box

The Gospel According to John

Preliminary Remarks

During the past six months our local Bible Class (here in St. Louis) has been engaged in a study of *The Gospel According to John*. Amongst the questions thus far considered some, we thought, might be of general interest. Two of these were submitted in our last issue. Two more are submitted below.

Question No. 3:

John 1:17 reads: "The law was given by Moses, but grace and truth came by Jesus Christ."

What is the meaning of the word "truth" in this text?

Answer:

Whereas "truth" is often contrasted with "falsehood," such could not be the intention here, as the law is holy, just, and good (Rom. 7:12).

That John is drawing a contrast between the code on Sinai and the gospel which came by our Lord Jesus seems clear. But the "law" was itself "truth." Moreover, in types and symbols, it was not less certainly "grace." Evidently then, the contrast must lie not between "falsehood" and "truth," but between "symbol" and "reality." Indeed, Moffatt actually employs the word "reality" instead of "truth" in his translation: "Grace and reality are ours through Jesus Christ." So also in 2 Pet. 1:14: "We have seen his glory ... full of grace and reality."

However, a still finer shade of meaning becomes apparent when we learn that the Apostle is really employing a figure of speech rarely, if ever, used in English, although its meaning may be verified in Webster and in other English dictionaries. It is known as "hendiadys" (from the Greek *hen dia dyoin* signifying one by means of two). It is the expression of *one* idea by the use of *two* nouns joined by the conjunction "and," one of which, generally the latter, is to be understood as an adjective qualifying the other.

Instances of the use of this figure of speech may be seen in a number of Scriptures. For example, in Acts 1:25 when Peter, addressing the brethren on the occasion of their choice of Matthias to serve in the place of Judas, speaks of "ministry and apostleship," he means "apostolic ministry."

Again, in Acts 14:13 when Luke tells us that the priest of Jupiter, intending to offer sacrifice to Paul and Barnabas brought "oxen and garlands," he means "garlanded oxen"; that is, oxen made ready for sacrifice, having on the wreaths which were always put round their heads on such occasions.

Paul's "hope and resurrection of the dead" (Acts 23:6) means "the resurrection hope of the dead" or, which is the same thing, "the hope of the resurrection of the dead."

The expression: "through his philosophy and vain deceit" (Col. 2:8) means "through his vain, deceitful philosophy," for the Apostle does not for one moment admit that the dangerous views against which he is warning the brethren have anything of true philosophy in them.

"The power and coming* of our Lord Jesus Christ" (2 Peter 1:16) means "the powerful coming* of our Lord Jesus Christ." Here is an instance in which the first noun (instead of the second) becomes the adjective -- a doubly emphatic form.

*Greek, parousia, presence.

Returning now to our text, James Neil, an able scholar of other days, suggests (as opposed to symbol) the adjective "unveiled," making the phrase read: "grace unveiled." And surely it is a true representation of the matter that whereas grace came in symbols and types by Moses, real grace or *grace unveiled* came to us through Jesus Christ.

A comparable figure of speech in which *three* nouns are employed (instead of *one* noun qualified by *two* adjectives) is that of hendiatis. It may be seen in the well-known words of Jesus: "I am the way, the truth, and the life" (John 14:6). Here Jesus is not speaking about his being "the truth," or "the life," but is replying to the question put by Thomas: "How can we know *the way*?" Under the figure of speech termed hendiatis, the last two nouns are to be understood as adjectives qualifying the first noun. Thus understood, the phrase reads: "I am the true and living way." To make this meaning unmistakable our Lord immediately adds: "No man cometh unto the Father but by me."

Question No. 4:

John 7:52 reads: "Search, and look: for out of Galilee ariseth no prophet."

Will you please discuss this verse? Were the chief priests and the Pharisees right when they told Nicodemus that out of Galilee ariseth no prophet?

Answer:

The context shows that Jesus was being condemned without a hearing. In verse 32 we read that the Pharisees and chief priests had sent certain officers to arrest him. It seems that these officers had happened to come at a time when Jesus was speaking to the people. His words, as they listened, had been so persuasive, had contained so much evidence of truth, so much proof that he was from God, that the officers had been impressed and awed by him and did not dart' to take him a prisoner. They returned without him, saying (verse 46), "Never man spake like this man."

Instead of questioning the officers to ascertain what they had heard, whether they had been convinced that Jesus was the Messiah, and, if so, on what evidence, the Pharisees ridiculed the idea, saying, "Are ye also deceived?" At this point Nicodemus, who was one of them, reminded them that the law in which they boasted, but in which, alas, they did not delight, gave every man the right to a fair and impartial trial (Ex. 23:1, 2; Lev. 19:15, 16). His words were: "Doth our law judge any man, before it hear him, and know what he doeth?" In verse 52 we read their reply: "Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet."

If Nicodemus had followed their advice and had searched sufficiently, he would have found the chief priests and Pharisees in error. On this point we will content ourselves with quoting the Diaglott footnote to John 7:52, which reads:

"This conclusion [that out of Galilee ariseth no prophet . . . was incorrect. Jonah was of Gathheper, in Galilee; see 2 Kings 14:25, compared with Joshua 19:13. Nahum was a Galilean, for he was of the tribe of Simeon, and some suppose Malachi was of the same place."

However, while they were wrong in saying that *no prophet* was of Galilean origin, they would have been correct had they limited their contention to the statement that *the Messiah* was not to come from that province. This point had been made already, by some of the multitude, in their discussions concerning our Lord. Their opinions are recorded a few verses earlier. We quote from John 7:40-42:

"Many of the people, therefore, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?"

The Scripture had, indeed, so declared. We quote:

Psa. 132:11 - "The Lord hath sworn in truth unto *David*; He will not turn from it; Of the fruit of *thy* body will I set upon thy throne."

Jer. 23:5, 6 - "Behold, the days come, saith the Lord, that I will raise unto *David* a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called: The Lord our Righteousness."

Micah 5:2 - "But thou, *Bethlehem* Ephratah, though thou be little among the thousands of Judah, yet out of *thee* shall he come . . . that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

These Scriptures, however, while making it clear that the Messiah was to be a descendant of David, and was to be born at Bethlehem, in Judea, contained nothing to conflict with the thought that the Messiah, having been born of David's line, at Bethlehem, could be removed therefrom to spend his early years elsewhere. Nor do they offer the slightest suggestion that Messiah's *ministry* must begin at Bethlehem, or for that matter at Jerusalem, or at any other city of Judea. Had they been in the proper attitude of heart the members of the Sanhedrin would have examined the evidences. So doing they would have found that Jesus was a descendant of David and that he had been born in David's city, Bethlehem, even though it was also true that he had been brought up in Nazareth of Galilee. Moreover, by searching, they would have found a certain passage in Isaiah respecting Galilee, which found a striking fulfillment in the ministry of our Lord. It is found in Isaiah 9:2. There we read:

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

Who were the people referred to by Isaiah as those who "walked in darkness"? The previous verse supplies the answer to this question. They were the people of Galilee.

Isaiah, in the closing verses of chapter 8 and the first verse of chapter 9 had been predicting, first a time of trouble and then a time of joy, for Israel. The pathway of trouble would be where no light would dawn; where they would suffer hunger, not only bodily hunger, but deep craving of heart for help that fails them and for relief which never comes. Their sufferings, he tells them, in 8:21, would be so great that they would curse both their earthly and their heavenly king. Later, however, all this gloom would be dispelled; the anguish of the nation would be removed.

Where did Israel experience the distress and darkness here predicted? Isaiah tells us, in considerable detail, in Isa. 9:1. First he mentions the land of Zebulun and Naphtali; then he continues his description of the region to which his prophecy refers by saying it was "by way of the sea, beyond Jordan, Galilee of the nations." Let us read his account, beginning with Isa. 8:21 and ending with Isa. 9:1, using the American Revised Version, margin:

"And they shall pass through it, sore distressed and hungry; and it shall come to pass that, when they shall be hungry, they shall fret themselves, and curse their king and their God, and turn their faces upward: and they shall look unto the earth, and, behold, distress and darkness, the gloom of anguish; and into thick darkness they shall be driven away.

"But there shall be no gloom to her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali; but in the latter time hath he made it glorious, by the way of the sea, beyond the Jordan, Galilee of the nations." The word "Galilee" means a "ring" or a "circle," and since in Isaiah's day the land was encircled by Gentiles, it was well named the Ring of the Gentiles, or the Galilee of the nations. Moreover, with many Gentiles dwelling also in their midst, and cut off, by this circle of Gentiles, from Judea, the great religious center of their day, the people of Galilee were, as Brother Russell has observed in Reprints, R4557, "in greater darkness than their brethren, in the very shadow of the death-darkness that was upon the Gentiles."

The people of Galilee, then, were the ones to whom Isaiah referred as those "who walked in darkness." Did the time ever come when these people saw a great light? Let an inspired writer supply the answer. We turn to Matt. 4:12-26:

"Now when he [Jesus] heard that John was delivered up, he withdrew into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: that it might be fulfilled which was spoken through Isaiah the Prophet, saying, 'The land of Zebulun and the land of Naphtali, Toward the sea, beyond Jordan, Galilee of the Gentiles, The people that sat in darkness Saw a great light; And to them that sat in the region and shadow of death, To them did light spring up. "

But while Isaiah's prophecy found its *first* fulfillment in the earthly ministry of our Lord, in a larger sense it has yet to be fulfilled. While the light did, indeed, shine brightly, at our Lord's first advent, the darkness comprehended it not. Only a few—just one here, one there—appreciated the light then or since. As a nation Israel rejected the Messiah. Blindness has continued upon her to this very day, and will continue "until the fullness of the Gentiles be come in" (until the full number has been selected out of every kindred, tribe and nation, to complete the Gospel-Age Church). Then, the people "who walked in darkness," that is to say, the whole world of mankind, both Jew and Gentile, shall see "the Sun of Righteousness arise with healing in his beams" (Mal. 4:2, margin). Already: "We begin to see the dawning

Of that bright Millennial day;
Soon the shadows, weary shadows,
Shall forever pass away."

- P. L. Read

The Pilgrim Ministry

As we enter the fifty-third 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. At this time of the 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. It is helpful, too, if we are informed in advance of the probable number of discourses desired.

During the past few years there have been a number of additions to our "Herald" subscription list, and 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.

Notice of Annual Meeting

All should be aware of the fact that the affairs of our Institute are in the hands of seven brethren who are elected from its membership to serve for a period of one year or until their successors are elected.

Our Annual Meeting this year is scheduled to be held (D.V.) Saturday, September 19, at 10:00 a.m., in the Y.W.C.A., North Carolina and Pacific Avenues, Atlantic City, New Jersey 08401.

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."

As stated in its charter, the purpose for which the Institute was formed is "the dissemination of Bible truths in various languages by means of the publication of tracts, pamphlets, papers, and other religious documents, and by the use of all other lawful means which its Board of Directors, duly constituted, shall deem expedient for the furtherance of the purposes stated."

The membership fee is five dollars (\$5.00) which should accompany the application. If an applicant lacks the membership fee, but is otherwise acceptable, the fee will be paid out of a special fund provided for that purpose.

In order to participate in the election of directors at the next annual meeting, anyone, not already a member, who desires to apply for membership should do so promptly as, according to our bylaws, "the registration of such membership must be made twenty days prior to the election."

Members of the Pastoral Bible Institute are hereby reminded of the privilege which is theirs of nominating in the pages of this journal the brethren they wish to elect as directors for the fiscal year 1970-71.

The brethren whose term of service will expire are: F. A. Essler, J. C. Jordan, A. L. Muir, J. T. Read, P. L. Read, W. J. Siekman, and J. B. Webster.

The brethren named above are pleased to report that a spirit of Christian love and harmony exists in their midst; and they have every reason to believe that the Lord has seen fit to bless their association in this ministry. They realize, however, that those carrying on any work may fail to see opportunities for improvement and expansion apparent to others not charged with such responsibilities, and that for this reason changes in office sometimes have beneficial effects. They therefore urge upon all the members of our Institute that they make this a special occasion for prayer, that our Father's will may be expressed in the vote of the members. If after prayerful meditation any are led of the Lord to nominate brethren, and will forward the names and addresses of such brethren so as to reach this office on or before August 10, 1970, such names will be published in the September-October issue of the "Herald," that all members may have an opportunity of voting for them.

Our Correspondence

It goes without saying that the letters we receive from the friends throughout the year are warmly appreciated. They have "oft refreshed" us (2 Tim. 1:16); sometimes providing just "the word in season" for our spiritual sustenance (Prov. 15:23).

Would that we might find it possible to reply to each letter, but this we cannot do. May we ask each and everyone of you to please accept this little line as our word of grateful thanks. And, in the words of the great Apostle, may we commend you (as we commend ourselves) to God, and to the word of his grace, which is able to build us up, and to give us an inheritance among all them which are sanctified (Acts 20:32).

"The grace of our Lord Jesus Christ be with you all. Amen" (2 Thess. 3: 18).

Entered Into Rest

Emil Binda, Los Angeles, Cal.
Emma Comer, Plainheld, N. J.
John W. Davis, McLeansboro, Ill.
J. Frank Fletcher, Fayetteville, N. J.
John Gonczewski, W. Suffield, Conn.
Julian T. Gray, Claremont, Cal.
Anna M. Holmes, Harrison, N. Y.
Cyril A. Kuhn, Midland, Ohio
Carl Mann, Germany
Agatha I. Modlin, Monterey, Cal.
Percy Morrell, Burnaby, B. C.
Maurine Samuelson, Elgin, Ill.
Katie Schroeder, Chicago, Ill.
Louise Stiles, Sun City, Ariz.
Marie Thompson, Wautoma, Wis.
Jean B. Toye, White Rock, B. C.
Florian Trzyna, Chicago, Ill.
Emma E. Williams, El Cerrito, Cal.
Mark E. Woodley, Chicago, Ill.
Charlotte C. Young, St. Louis, Mo.