

# THE HERALD OF CHRIST'S KINGDOM

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## A "Faithful Saying" for the Christmas Season

*"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." - 1 Timothy 1:15.*

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

In our meditations, however, while we invariably derive much spiritual profit as in spirit we accompany the shepherds to Bethlehem (Luke 2:15), it is not because we dwell only or mainly on our Lord's birth, or on any of the circumstances attending it, but rather because we endeavor, under the guidance of the Spirit, to penetrate to its inner significance -to the *mind* of Christ Jesus, rather than to his *birth*, to the motives which prompted him to lay aside the glory which he had with the Father before the world was (John 17:5), to the purpose for which he emptied himself of that glory and took on him the form of a servant. For the mind of Christ must certainly be much more to us than any event in his history, however great. *That* may be the glory of an age: but *this* is for all time, for all eternity. And we know of no passage of Scripture which throws a clearer, stronger, light on the mind of Christ, on the inward significance, on the motive and purpose, whether of the Advent or of the Atonement, than the "faithful saying" we have quoted at the head of this article. And how suitable a "saying" it is for the Christmas season, for it exactly expresses the purpose of our Lord's advent -- the salvation of our lost and dying race.

**OUR LORD'S PREEXISTENCE IMPLIED**

That "Christ Jesus came into the world to save sinners" is still one of the grandest sayings in the world, for all so simple as it sounds; and there must in very deed have been a divine grace and inspiration on the lips which first uttered it. It is only by a sustained effort of imagination that we can in any measure conceive what it was to those on whose waiting and prepared ears it originally fell. But even to us, whose ears are dulled by long use of the words, they grow impressive as we ponder them, taking on added meaning. Is there nothing strange, nothing startling, in the phrase, "Christ Jesus came -- Christ Jesus *advented* -- into the world"? That could be said of none but him. For it implies that his coming, his advent, was a conscious and voluntary act, a self-determining effort of his will. It implies his preexistence on some other plane; it implies that he did not begin to be when he came into this world; nor come, as we come, apart from his own knowledge and choice. Nothing less than the great secret of godliness is in these words, or in the New Testament use of them; the change of nature from spirit to human of the mighty Logos, who at all times was so completely one with the Father, in aim, in thought, in purpose, that when he was here he could truthfully say, "He that hath seen me hath seen the Father," and of whom an Apostle could write he was "God manifest in flesh" (John 14:9; 1 Tim. 3:16).

No doubt this saying won wide acceptance in the Church, and was commended as a faithful saying by St. Paul, partly because it contained the confession that Christ Jesus had come in flesh; for thus it met and satisfied the test by which the Apostles had demanded that all spiritual utterances should be tried. Yet surely it was not this alone, nor this mainly, which commended it to the general heart. Even *we* value the doctrine of the prehuman existence of Christ, and of his virgin birth, mainly because, holding those truths, we can see and believe that he possessed the ability to become our Savior if he would; mainly because, his willingness being also abundantly attested, we can and do rejoice in him as our Savior indeed. And therefore we may well believe that the early Church loved and adopted this prophetic saying, not so much for its opening as for its closing words. That "Christ Jesus *came into the world*" was much; but that he "came into the world *to save sinners*" -- *this* was the pathetic surprise, *this* the mystery of grace, which broke men down into tears of penitence and love and rapture, before which Jew and Gentile fell on their faces and worshiped him.

### HE CAME TO SAVE

That Jehovah would eventually, "in due time," send a Mighty One into the world to bless, to reward his loyal and obedient servants, was no more than a pious *Hebrew* would have expected of him. The great promise to Abraham that in his seed should all the families of the earth be blessed - a promise reiterated and amplified by all the Prophets who followed -- assured him of this. That a god, a mighty one, should come into the world to aid and protect those who were specially devoted to his service, or even to gratify his own lust and caprice, was what any *Greek* would be prepared to expect; for had not his ears buzzed with such fables ever since he had seen the stately forms of his gods towering, in their white marble loveliness, above the altars in street and temple, or listened to the wandering rhapsodists reciting the Homeric strains? But that God in Christ, should come down into the world not to indulge his preferences and lusts, not to aid and protect his devotees, not even to succor and reward the righteous men who walked in all his ordinances and commandments blameless, but to *save sinners*, to bless his enemies, to redeem those whom the pious Jew denounced as "this people that is accursed," and the cultivated Greek scorned as "the foolish and wretched herd, debarred from wisdom" -- O, this was a marvel beyond all marvels; it was a truth, if indeed it could be true, to break and win all hearts, and to revolutionize the whole structure of human life and thought!

In the early Church, too, not many wise, not many "righteous," were called. It was the foolish and the wicked, the peasant and the slave, sinners of the Jews and sinners of the Gentiles, to whom,

for the most part, the Gospel was preached, or preached with vital and saving effect. And what a Gospel it must have been to *them*, shut out as they had been from all self-respect and hope; held incapable of wisdom or of goodness, banned and scorned from the cradle to the grave! What a Gospel to learn that the very Son of God had pitied them whom no man pitied, loved them whom all men hated and despised; that he had emptied himself of his glory, and come down into their low and sorrowful conditions, not to judge and condemn them, but to save them from their sins, infirmities, sorrows, to give them wisdom, to make them righteous, and to restore them to self-respect, to kindle in their hearts the cleansing and illuminating fires of an eternal hope! In a Church composed of men who had been lost but were found, who had been dead in trespasses and sins, but were now alive unto righteousness, and who felt that they owed this wondrous change and transformation, this new life, to Christ alone, is it any marvel that the saying, "Christ Jesus came into the world to save sinners," was held to be a faithful saying, and worthy of all acceptance; a saying more precious than all the sentences of the wise or all the ethical maxims of the good; a saying which set itself to the music of the joy it inspired, and which deserved to be had in everlasting remembrance?

### **"THE CHIEF OF SINNERS -- WE"**

Nay, though it be so simple and familiar, is it not most precious even to us, full of a divine consolation, an unfailling spring of hope? Which of us has not sinned, try ourselves by what standard we will? Which of us, despite our penitence and faith, does not at this moment sorrowfully confess that he is still a sinner, most unworthy of the mercy of God? If any man think otherwise, what need we further proof that he is the most hopeless of sinners? If any man think otherwise, let him listen to one, even St. Paul, whom even he will confess to possess a better title to saintship than himself. Even in St. Paul's writings there is no more humbling and pathetic stroke than the words he appends to this "faithful saying." Although for more than twenty years he had endured the loss of all things for Christ's sake; although he had been, and knew that he had been, more abundant both in labor and in suffering than any other of the Apostles, he cannot say, "Christ Jesus came into the world to save sinners," without adding, "of whom I am chief"! Nay, without going on to explain that he, the chief of sinners, has obtained mercy, not for his own sake, not simply that *he* might be recovered to life and hope, but also that in him, as the greatest of transgressors, "Christ Jesus might show forth the whole of his longsuffering as a pattern for those who should afterward believe on him unto life eternal"! And if such a one as Paul-the apostle, the prisoner, the martyr-held himself to be "chief of sinners," which of us must not account himself more sinful than he, and less worthy of eternal life?

### **SALVATION FROM DEATH**

But what is the extent of the salvation which our Lord came to achieve, and how far has his mission been successful? Ah! it is in the answer to these questions that we see the superiority of the Gospel over all the various plans and devices of men for the uplift of our race. Not that we would be understood as speaking against any of these. No doubt many, if not all of them, are laudable, at least in their intention. But they are lacking both in scope and power. Their scope is limited to the present life. And even within this limit they are powerless to accomplish much. None of them even pretend to point out a way whereby we may escape death, or for those of our race who have already entered the grave, a way whereby they may be awakened from the sleep of death; while even if they could do this, they would be powerless to strengthen anyone to walk in that way. And what end do such plans serve but to blind men's eyes to the truth that they are dead, and that their only true hope lies in the wisdom, power, and grace of that God who raiseth the dead?

Man's first need is not moral philosophy (which may indeed have its place and value afterwards) but a pathway out of the realm of death, and power to enable him to walk in that pathway. And the salvation Jesus came to effect includes both. He is the "Way" out of death. He is also the "Life" which enables those who lay hold of his salvation to walk in that way. Many are the plans for human uplift, but there was only One who ever made or could make, in sincerity, an offer of eternal life. None other has ever truthfully said, "I am the resurrection and the life; he that believeth on me, though he were dead yet shall he live." But, praise be to God, these wondrous words of life *did* flow from his lips, although they could be said truthfully even by him only in contemplation of the sacrifice of his life which he was about to make.

## **SALVATION FROM THE POWER OF SIN**

Commencing then, with salvation from the depths, even from death itself, Christ Jesus proceeds to save "to the uttermost." A work of transformation is begun in us. This work is accomplished by a further appeal to our hearts, for while it by no means ignores the intellect, the Gospel of God in Christ Jesus makes its chief appeal, with all the attraction of a personal love, to the heart -- the center of the will and affections (Prov. 4:23).

It is the heart and not the brain,  
That to the highest doth attain.

Not content with explaining to a man what it is right to do, our Lord undertakes to make him disposed to do it. This he accomplishes by revealing to his wondering eyes all the beauty of his own loveliness. As the Apostle declares: "We all with unveiled face, beholding as in a mirror the glory of the Lord, are changed into the same image." The poet has well expressed the heart sentiment of those to whom the Lord is thus gracious, in those well-known lines

Show me Thy face -- one transient gleam  
Of loveliness divine,  
And I shall never think or dream  
Of other love than Thine;  
All other lights will darken quite,  
All lower glories wane,  
The beautiful of earth will scarce  
Seem beautiful again.

That, at least, is the first result in those who "behold" him. But we have this treasure in an earthen vessel, and it is not long before we learn from experience the truth of the Apostle's words: "The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17). "Here," as Brother Russell has observed, "is the great and continual battle, for although the new will asserts itself and puts the body under and compels its subjection to the new mind, nevertheless, the mortal body, not being actually dead, is continually coming in contact with the world and the Adversary and is continually being stimulated by these and reinvigorated with earthly cares, ambitions, methods, strivings, conflicts, and insubordination to the new will. No saint is without experiences of this kind -- fightings without and within."

## **"MY PEACE I GIVE UNTO YOU"**

But while our transformation is not instantaneous, but gradual, and progresses more or less rapidly, depending upon the degree of our consecration, and steadfastness in "beholding" him, it is nevertheless sure, in all whose hearts are right. Little by little, as our gaze is fixed upon him, the old traits and dispositions which are unlike him are replaced by his own characteristics. Thus the Living Word (Christ Jesus), operating through the written Word and the holy spirit, becomes the Regulator and Transformer of the minds of those who diligently seek him. Under his powerful influence confusion of thought, perplexities, sinful propensities, self-occupation (a sure breeder of unhappiness and discontent), morbid tendencies, craving for excitement and sensation, evil imaginations, appetites, tastes, inclinations, and desires, and every high thing that exalteth itself against the knowledge of God (as he may be known in the person of his Son) -- all these are displaced; and a new mind substituted. We come to possess "the mind of Christ." His serene

tranquility and repose of mind are actually reproduced in those whom first he redeemed by his precious blood.

This is peace on earth, amongst men of good will, indeed! Alas, those who share this peace, "My peace," are few in number -- in all but a "little flock." Yet faith's vision looks beyond the present tumult and strife with its intermittent "Peace, peace, when there is no peace," to the time now near at hand, when the Master shall speak with authority, rebuking the fierce and angry passions of men as he did the winds and the waves of yore, and bring in everlasting righteousness and peace. In that day the "government shall be, upon his shoulder: and his Name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. And of the increase of his government and peace there shall be no end" (Isa. 9:6, 7).

*Among the many helps we have consulted in the preparation of this article, we desire to make special acknowledgment of our indebtedness to our late Pastor C. T. Russell, Samuel Cox, and H. C. G. Moule, from all of whose expositions we have drawn liberally.*

- P. L. Read

## What Seek Ye?

What seek ye? Earth's glory, or favor, or pleasure,  
The things which attract by their glitter and show,  
The worldling's power, his ease or his treasure,  
Which the god of this world can most fully bestow  
The many are seeking the things which will perish,  
And few care for those which will not pass away.  
My brother, let me earnestly ask you the question --  
What *is your* ambition, what seek ye today?

What seek ye? The Savior is beckoning onward,  
He offers a kingdom, a crown, and a throne,  
But the way to attain them lies often through sorrow,  
While the cross and the path to be trod are his own.  
Are you willing to follow wherever he leadeth?  
Do you seek but the things which his favor can give?  
If so, you will find at the end of the journey  
That by dying to self, you most truly do live.

## A Thanksgiving Catechism

"O give thanks unto the Lord; for he is good; for his mercy endureth forever." - Psalm 136:1.

WILLIAM Shakespeare, that understanding and eloquent spokesman for fallen man, has this to say of mercy:

The quality of mercy is not strained;  
It droppeth, as the gentle rain from heaven  
Upon the place beneath, it is twice blessed;  
It blesseth him that gives, and him that takes:  
'Tis mightiest in the mightiest; it becomes  
The throned monarch better than his crown;  
His sceptre shows the force of temporal power,  
The attribute to awe and majesty,  
Wherein doth sit the dread and fear of kings;  
But mercy is above this sceptred sway;  
It is enthroned in the heart of kings,  
It is an attribute to God Himself;  
And earthly power doth then show likest God's  
When mercy seasons justice.

Psalm 136 is a hymn of thanksgiving for mercy. The refrain of every one of the twenty-six verses is in the words of our text: "O give thanks unto the *Lord*; for he is good; for his mercy endureth forever."

In the Revised Version "mercy" is rendered "loving-kindness," a more awkward but perhaps a more definitive word. Yet it must be admitted that the mercy which mitigates the punishment of the guilty, or pardons the weak but repentant sinner, is the highest manifestation of kindness.

Every right thinking member of the race of Adam is conscious of his own imperfection and guilt before his Creator, and of his consequent need of mercy.

### **'TIS MIGHTIEST IN THE MIGHTIEST**

Mercy is the attribute of heaven. The greatest single act of God's mercy was the provision of a propitiation, a corresponding price, "for the sins of the whole world." "Thanks be unto God for his unspeakable Gift."

But mercy does not end with this supreme manifestation. Even those of whom it is written: "But ye are washed, but ye are sanctified, but ye are justified" -even those who have accepted Jesus Christ as Savior and Lord, and have covenanted to walk in his footsteps-these still require mercy of their judge.

To be sure their case has been transferred to Christ; the Father has quashed the indictment against them, the "corruption of blood" consequent upon the "attainder" of their father Adam for high treason against his Lord; he "*will not* impute iniquity" to them. They now "stand before the judgment seat of *Christ*" (2 Cor. 5:10).

## IT IS REQUIRED IN STEWARDS THAT THEY BE FOUND FAITHFUL

Upon what basis are they now judged? *As stewards and ambassadors of Christ*. As his representatives before the angels, the brethren, and the world. They are judged as candidates for joint-heirship with Jesus Christ in the Kingdom -- this word means the *Royalty* -- not on the basis of those unwilling sins of *commission* which are of the flesh that is "disowned and reckoned dead," and which are all covered by the Blood-the red robe of their Sponsor's righteousness. Rather, they are judged for their fitness for future office on the basis of their sins of *omission* -- *the* things they should do and do not; even as it is written: "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

Equipped for their high ambassadorial office with power of the holy spirit; with angel guardians and friends; with constant guidance of a living Word, "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works"; it would indeed appear that each one of this favored company should be able to "keep the faith," to "fight the good fight," to "finish the course" with the joy of accomplishment and success. But how many can plead before their Judge, that they have done these things, as did Paul by inspiration, speaking not his own judgment but his judge's -- to assure the humble minded of the possibility of such a verdict.

Can *any* appear before that Bar of Justice and plead: "I have this day faithfully and wholly presented thee to all observers. I have not been guilty in any degree of unfaithfulness. There has been no variance, no weakness, no hesitancy in my course this day. The motions of sin in my flesh have been put to death. And as I have received mercy, so have I shown mercy to all who have trespassed against me." Can *any* so plead? Verily, Nay! "Where is boasting then? *It is excluded*" (Rom. 3:27).

## THE BOASTERS

Only "the workers of iniquity *boast themselves*" (Ps. 94:4). Only such will have the effrontery to plead before him: "Have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" The verdict against these boasters is already entered: "I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23). "I never knew you" in the intimate sense, as my prospective Bride -- certainly he did not mean "I never knew *about* you." The boasters' statements are not contradicted. They *had* "worked," and many, including themselves, had honestly thought their works "Christian" and "wonderful." But "All the workers of iniquity *boast themselves!*"

On the contrary, the daily and final justification (constituting righteous) of the 144,000 is and will be in response to their throwing themselves upon the mercy of the Court. Their plea will ever be: "O righteous judge, thy merit and thy mercy must still make up my imperfection. I am unworthy."

## WILL ALL BE JUSTIFIED?

Will this plea *always* avail? Will *all* who offer it be approved as members of the Bride of Christ - the 144,000 of the Little Flock upon whom it is the Father's great *pleasure* to bestow the *Royalty*?

If we accept as accurate the oft repeated refrain of Psalm 136 -- "His mercy endureth *forever*" -- *it* would appear that the answer should be yes. But there is no word in the Hebrew that has the



precise significance of the English word "forever." The Hebrew word so rendered here is "olam," literally meaning an invisible and indefinite *end*. The end is far off, but it is there. "Behold the goodness and the severity of God." "He will not always [to the end] chide [mercifully contend, rebuke, plead, chasten - Heb. 12:5-11]: *neither will* he keep [guard, restrain, reserve - Jer. 3:5] his anger forever [olam]" (Psalm 103:9).

There is a limit to his long patience and mercy. With many, the final plea for mercy will result in commutation of sentence -- the deserved extreme penalty of death -- to loss of Kingdom honors, as it is written: "he shall suffer loss: but he himself shall be saved" (1 Cor. 3:15).

### WHAT IS OUR OWN STATUS?

"Examine yourselves," urges the Apostle, "whether ye be in the faith." He is referring to this very issue, for he continues: "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates [literally, rejected]" -unless you have passed the limit and have been disapproved for the Body-the Royalty (2 Cor. 13:5).

Upon what lines shall we proceed with this most important self-examination? Shall it be as to doctrinal conformity? Or as to "great and wonderful works"? Or for emotional exaltation? No, we will not be so foolish! We have a law Book to guide us, wherein we find written: "*This* is the will of God, even your sanctification"-that is, *setting apart* for a holy purpose (1 Thess. 4:3). "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son" (Rom. 8:29).

What, then, is the nature of the evidence that must be brought out, to show that we are not rejected? The cross-examination to which we subject ourselves should be upon these lines, our answers "Yes" or "No"; remembering that "the thoughts and intents of our hearts" are being judged, and that they are "naked and open before him with whom we have to do" (Heb. 4:12, 13). And so we ask ourselves:

Am I still "seeking *first* the Kingdom of God and his righteousness"?

Do I still clearly see and embrace the opportunity of *sacrificing* with my Lord?

Am I really *suffering* with him?

Do I love *all* the brethren?

Do I perceive and act upon the beauty and privilege of "laying down my life" for the brethren -- particularly the often discredited ones who need me most?

Can I claim mercy because I am consistently merciful?

Am I "*diligent* in business, *fervent* in spirit, serving the Lord"?

Am I an "overcomer," to some extent at least, in my own rebellious domain, my fleshly body?  
Am I "bringing it into subjection"?

## RELEVANT AND PROPER QUESTIONS

This may seem a drastic examination; but does not the evidence toward which these questions are directed vitally concern the "reasonable service" incumbent upon a consecrated Christian, covenanted to follow in the footsteps of his Lord?

If I can answer "Yes" to these questions - even with some hesitancy and uncertainty and tears - is it not evidence that my Head is still dealing with me as a prospective member of his Body: and is not this conclusion the greatest reason for thanksgiving, that I could possibly have-not alone on an appointed day, but every day?

Shall I not then read the Psalms of Thanksgiving and find every refrain therein has an echo from the depths of my being:

Give thanks unto the Lord, O my soul; for he is good; for his mercy still endureth toward *me*, and will endure until the end he has appointed. Then, whatever his verdict, *it shall be well with my soul.*

- H. E. Hollister (1941)

## Oh, For a Deeper Love

I love Thee, Lord; yet 'tis no love of mine  
That goeth forth to that great heart of Thine;  
'Tis Thine own love which Thou hast given me  
Returning back, O loving Lord, to Thee.

The earth absorbs the soft, refreshing rain,  
And sends it back in flowers and fruits again;  
So I receive Thy love so rich and free,  
And send it back in joy and praise to Thee.

The moon receives the sun's bright, golden light,  
And gives it forth to cheer the darksome night;  
So I receive the rays of love Divine,  
And with them cheer this weary world of Thine.

'Tis by Thy love that I can love and bless  
The foes who seek to blast my happiness;  
Can e'en rejoice, when bearing wrong and shame  
Thou deem'st me meet to suffer for Thy Name.

Naught but Thy love can satisfy my heart,  
Constrain my will from self and sin to part;  
In love so great Thou givest Thyself to me,  
For Thou art love -- to all eternity.

Oh! help me, Lord, to take, by grace Divine,  
Yet more and more of that great Love of Thine;  
That day by day my heart may give to Thee  
A deeper love and growing constantly.

## "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).

IN our September-October issue we grouped the "signs and groanings promised to precede a second birth" under five main captions, and briefly considered the first of these, namely, Gentile Times. Here we discuss the second, or signs in the ecclesiastical heavens.

### 2. ECCLESIASTICAL HEAVENS

One of the signs for which the disciples were to be on the watch, as indicating the nearness of his return, is stated by our Lord in Luke 21:26, as follows: "The powers of heaven shall be shaken." What do these words mean and, furthermore, has this sign been seen yet?

We answer: In our view the main reference is to the symbolic heavens - the ecclesiastical heavens -- the powers of spiritual control, to which also St. Peter referred (2 Pet. 3:12, 13).\* Has the shaking taken place? We think so -- we think the shaking has been in progress for years and will continue *until* only those things which cannot be shaken remain (Heb. 12:26-29). Let us compare Scripture with Scripture and prophecy with history and see if these things be so.

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\*For an interesting discussion of a possible literal fulfillment see *Scripture Studies, Vol. IV*, pages D583-D590.

We turn first to the Book of Revelation, that wonderful prophecy sent and signified (told in signs and symbols) by our risen Lord, some sixty years after his ascension. Its theme, as we understand it, while largely future from the date John received the vision, was not a revelation of remote events in which the Church, from the days of the Apostles until now, has had no practical interest, but of events which, nineteen hundred years ago, were, as to the *commencement* of their fulfillment, near at hand. It was of "things which must shortly come to pass." The *commencement* of their fulfillment was *then*, in the first century of the Gospel Age. The time was then "at hand" (Rev. 1:1; Rev. 1:3; Rev. 22:6).

In this Book two of the Bible's seven key prophecies are given. One of the two is that of the Seven Candlesticks (ch. 1). The other is given in chapter 17, and is the interpretation of the Woman, Babylon the Great, and of the seven-headed, ten-horned Beast that carried her.

The Candlesticks are interpreted by our Lord himself and declared to be the seven Churches (Rev. 1:20). Doubtless the vision was intended to show the wise and loving watch-care which he himself would exercise over the one true Church throughout the seven successive periods of its history, from the days of the Apostles until now.

Contrasted with the history of the true Church is the history of the false. In the seventeenth and following chapters both are doubly symbolized, as women and as cities. The Harlot City is arrayed in purple and scarlet color, decked with gold and precious stones and pearls; while the Bride, the New Jerusalem, is arrayed in fine linen, clean and white, which is the righteousness of the saints, and has the glory of God. The one is the associate of the Beast, the other of the Lamb. The one is drunken with the blood of saints and with the blood of the martyrs of Jesus; the other consists of saints and includes many of the martyrs. The one is punished with temporal and eternal judgments; the other is rewarded with everlasting honor and felicity.

## THE POWER OF ANTICHRIST SHAKEN

Daniel, centuries before, in his vision of Gentile dominion symbolized by four wild beasts, had drawn attention to a little horn on the head of the fourth beast -- a horn before whom three of the previous ten horns were plucked up by the roots; a horn, moreover, which had eyes like the eyes of a man and a mouth speaking great things (Dan. 7:8); a power, apparently, which should arise from within the very Church itself and, while retaining the name of Christ, become a mighty anti-Christian system and, succeeding the Pagan Caesars, rule over all the nations of the world. This apostate church system, which from the Book of Revelation we note is destined to be destroyed at the end of the Age (Rev. 18:8), when the marriage of the true Church is consummated (Rev. 19:7), is shown by Daniel also to meet its destruction then (Dan. 7:11, 26). St. Paul likewise joins in this prediction (2 Thess. 2:9, 10).

Turning to the pages of history, what do we find? The very thing predicted *has occurred*. Gross corruption, worldly ambition, and carnal strife did rapidly develop in the Church after Christianity was embraced by Constantine. A ruling ecclesiastical system did arise at Rome on the fall of the old Roman Empire in the fifth and sixth centuries. This system, the great Papal dynasty, corrupted the Gospel, opposed the truth, and wore out the saints, as had been predicted (Dan. 7:25). At long last came the Reformation, liberating many members of the true Church. (Incidentally, millions of others, including great numbers of the irreligious element of mankind, at that time began to throw off the Roman yoke.) This departure from Rome has" continued since then, and in recent times has been accelerated. How little *power and* influence does this system possess in Europe today, compared with its former might!

And what of the United States? Here, too, within the Roman Catholic Church, rebellion is fierce, with priests abandoning their calling, nuns fleeing their convents, and bewildered laymen forming free-lance religious movements. The power of this part of the Ecclesiastical Heavens has been shaken indeed.

As we ponder these things, the question must naturally arise: What next? If the great apostasy has thus arisen, as was predicted, and if, after reaching the zenith of its power, it has been on the decline since the Reformation, what is the next thing in order? According to our understanding of the matter there is but one more thing to occur. The apostasy of this false religious system has run its course. Its complete destruction is due. According to the prediction in Daniel, "They shall take away his dominion, to consume and to destroy it *unto the end*." From St. Paul we learn that the Lord Jesus will paralyze the Lawless one "with the forthshining of his presence" (2 Thess. 2:9, 10, *Rotherham*). Effects are produced only by causes. They do not "just happen." We can see the paralyzing effect. Our conviction is strong that the cause which produced it was none other than the one predicted -- the forthshining of our Lord's presence. What other cause would have been adequate? Could anything less than the "spirit of his mouth" and the "forthshining of his presence" have done it?

## MOTHER OF HARLOTS

Moreover, if we turn from Papacy, the Antichrist, to the Church over which Antichrist ruled so long, we reach the same conclusions. That Church, to our understanding, is represented in the Book of Revelation as a Woman riding the Beast (Rev. 17); that is to say, an ecclesiastical system is identified with the state power of Rome, influencing and guiding the tenfold commonwealth of nations on the one hand and, from another point of view, being upheld by it (Rev. 17:12-14, 17).

But in "the time of the end" the ten kingdoms rebel against their would-be guide, throw off her yoke, hate her, spoil her, and consume her (Rev. 17:16).

Again we turn to history to learn from its pages what, if any part, of this prediction has been fulfilled. Here we find that the kingdoms of Europe that arose on the fall of the old Roman Empire, voluntarily lent their support and gave their allegiance to the Church of Rome for about a thousand years - a false millennium, if you please. But history also records how, as the result of her gross corruptions these self-same kingdoms came to loathe, despise, and reject her teachings, her government, and her guidance; how, for the past more than four hundred years they have thrown off her control, denied her claims for support, and forsaken her company. Reviewing carefully the history of Roman Catholicism, as foretold by inspired writers, we inquire: "What next?" The answer comes again, as clearly as before -- only her final fall under divine judgment; that final fall of Babylon which immediately precedes the marriage of the Lamb (Rev. 18:8; 19:7).

### **DAUGHTERS OF THE MOTHER**

In the foregoing we have identified the "Mother of Harlots" as the Roman Catholic Church in its various aspects. Most Protestant commentators do likewise. However, they fail to see, what to us is all too apparent, that this symbol includes also the Protestant Church systems *and all who partake of the sectarian spirit*. In this connection the following comment from the pen of Pastor Russell is most instructive:

"Names were formerly given as expressions of character or work.... The name Babylon, applied by the Spirit to the Church of Rome expresses her character, for Babylon means mixture -- confusion. This union of the Woman (church) with the Beast (empire) constitutes the spiritual harlotry of which she is guilty.

"But the name (Babylon) applies to her entire family; her daughters inherit both her nature and name, for she is a 'mother of harlots' and her works they do."

Elsewhere he wrote: "All fallen sects, from which the inward spirit of vital religion has departed (or is departing) bear upon their foreheads the likeness or semblance of the 'Mother of Harlots' and of all abominations."

Perhaps as good a word as any to describe the critical unease pervading the Protestant Churches in America today is the word "rebellion." This is particularly true of youth. Part of this rebellion is against church bureaucracy expressed through endless committees, commissions, and councils which appear to youth to have little to do with the Christian faith they would like to see practiced.

Another reason for their rebellion is Vietnam. Among young adults the tragedy of the futile war has been heightened by the seeming identification of Christian churches with the "establishment" that maintains it.

Other reasons that youth gives for its rebellion against the inherited church traditions include their conviction that the church is outdated, and that it is not relevant in today's world.

Again in the colleges and universities the "God is dead" controversy has shaken the theological student world.

Not the least disturbing element in American churches today has been the advent of Black Power with its demands for the Christian Churches of America to make reparations of \$500 million due to the role of the Christian and Jewish religions in exploiting the black people in this country.

Have the powers of the Protestant part of the ecclesiastical heavens been shaken? To us it seems so. In the Reformation days the central theme was the Gospel -faith in the redemption accomplished by our Lord. With little or no understanding of the philosophy underlying it, the faithful few nevertheless trusted for salvation in the ransom sacrifice of Christ-they realized their need of a Savior, of one who would save them from sin and death, not merely their need of a teacher or noble example. However, in our time, the day of Protestantism's decline, not only has the Gospel sunlight become largely darkened, and the moon (the Mosaic foreshadowings of the Gospel) become turned into blood (the typical sacrifices of Israel being considered a form of barbarism), not only have the true stars (the Apostles) withdrawn their shining (their teachings being no longer held as authoritative), but the man-ordained luminaries of the present ecclesiastical heavens have been shaken from the spiritual leadership formerly claimed, to the level of earthly moralists (Matt. 24:29; Isa. 13:1-10; Joel 2:10). They have not repudiated the blasphemous doctrines of "hell," "non-elect infants," etc., but they are no longer able to preach them if they would, for their congregations today are, for the most part, too enlightened to listen to such monstrous absurdities. The necessity is thus laid upon them to find another Gospel (?). However, they are without knowledge of God's true Plan for the future of our race. Consequently they turn to the Gospel (?) of "good works," "moral uplift," anti-slum endeavors, Christian-citizenship movements, etc. We have no quarrel with such attempts to ameliorate the condition of our race. Quite to the contrary. We have every sympathy with them and, in compliance with the Apostolic admonition to do good unto all men as we have opportunity (Gal. 6:10), are pleased to cooperate with them in all reasonable ways, as we are able. But such Gospels (?) have hope for this life only. They are poor substitutes for the "everlasting Gospel" of "life everlasting" to be enjoyed by the faithful in "the everlasting Kingdom of our Lord and Savior, Jesus Christ" (Rev. 14:6; 1 Tim. 1:16; 2 Pet. 1:11). Indeed, if offered as "substitutes," they are harmful; *thus* offered they are anti-Christian. By descending thus to this lower level of teaching, do not these Protestant luminaries themselves furnish the evidence that they have been shaken from their former exalted position as "stars" in the ecclesiastical heaven? And if so, are we not right in recognizing this as one of the signs predicted?

### **WHAT SHOULD BE OUR ATTITUDE?**

Before closing this, the sixth installment in the series, there is a most important observation we should not fail to make. While, in the foregoing paragraphs, we have interpreted the "Mother of Harlots" symbol as finding its fulfillment in the Catholic and Protestant Ecclesiastical systems, we are not to be understood as speaking anything whatever against godly Christians within these systems, now or throughout their history. Even at this late date there are doubtless still some consecrated children of God in their midst. Our remarks have to do solely with the church systems themselves, not with the individuals of which they are composed. In all the various church associations of Christendom today there are doubtless some dear people whose hearts are very much in advance of their heads, and who, up to the light they possess, are seeking to do the will of God. Some have raised the question: Is it possible that any of the "little flock" could today make their "calling and election" sure, while continuing their membership in the various church systems, such as Catholic, Baptist, Lutheran, etc.? Our reply has been that this is a question which it is not for us to answer. It is a matter for the individual's own conscience. As the Apostle exhorts: "Let every man be fully persuaded in his own mind" (Rom. 14:5). It would be a violation of our own conscience for us to hold membership in any of the church systems, but we would not presume to judge others. To his own Master each must stand or fall. In due time the Lord will

render a decision in every case and his judgment will be unerring. He would have us, we think, very lenient in our attitude towards any with whom we may come in touch, who, though continuing membership in a church system, manifest a Christian spirit, and who are disposed to fellowship with us to any extent. As systems, all denominations have been cast off, we think; the individuals within the systems, however, are considered apart from the denomination concerned, and only the Lord can read the heart. A great deal will depend, in each case, upon the degree of light possessed. We, ourselves, have been highly favored; *it is for us to be on guard lest the spirit of sectarianism creep upon us unawares*. We counsel all to stand free, not only from, church systems, but from all parties, sects, and creeds of men -- from all "confessions of faith," as Pastor Russell once put it. As for others, if in the Lord's providence it seems best to him to permit some to complete their calling and election without leaving Babylon, or without entirely abandoning all creeds of men or confessions of faith, that would be our will for *them*. Generally, however, we would expect, at this late hour in the Gospel Age, that not many who, failing to perceive Babylon's true condition or for other reasons, remain in her will be amongst those who one day will hear the Master's "Well done."

*(Continued in next issue)*

- P. L. Read

## **God's Method With Men**

We may be very confident that we hold the truth; but the surest way to deny its power is to be bitter and unloving toward those who differ with us. Let us remember that Truth is Christ, and Christ is Truth; and that Christ is [the revelation of] God, and God is Love; therefore Truth is Love, and Love is Truth. In proportion as you may hold the Truth, you will become loving toward those who differ with you. All the wrangling, ostensibly for the sake of Truth, which split and divided certain sections of the Church, until men scarcely know where they stand, is evidence that Truth has never been properly understood by them. Truth should not be stored as a commodity or as something of which to boast. While we feel that the teaching of the Word of God is very clear, let us remember that we are only scholars spelling out the alphabet in the school of Jesus Christ. We may rest assured that, in the day when we have full knowledge granted unto us, we shall discover that the men of whom we were the most afraid, have held Truth which we, perchance, have never known. Our duty toward our brother and his toward us, if we be loyal to Christ, is that we love each other still, though we may not agree in all our views.

- *Selected.*

## The Prayer of Faith Shall Save

WHILE READING the *Diaglott* it was noticed that the word translated "sick" in James 5:14 was *astheneo*, a word derived from *a-sthenes*, meaning without strength (*a*, without; *sthenos*, strength). From this is derived *asthenia*, a word much used in medicine. From my knowledge of medicine I knew that a person might be asthenic without being diseased or sick, so I looked up the word rendered sick in the 15th verse, and this I found to be *kamno*, a word which occurs only three times, and means, "to labor, suffer from fatigue." The two other passages are Hebrews 12:3 and Revelation 2:3, which Young's translation renders as follows: "For consider him who endured such gainsaying from the sinners to himself, that ye may not be wearied [*kamno*] in your souls-being faint" (Heb. 12:3). "And thou didst bear and hast endurance and because of my name hast toiled and not been weary [*kamno*]" (Rev. 2:3). These passages would indicate that it was the weary and weak in faith who was told to call for the elders and not the one suffering from disease. There are other words which mean sick, such as *nosos*, meaning sickness, unsoundness, disease; *echo kakos*, meaning to be ill.

These two words are never used to denote moral or spiritual sickness, while *asthenos* in its various forms is so used, and while it is frequently rendered sick in the common version, it is never rendered sick in Young's translation, and the Revised Version has the number of times reduced.

There are three words rendered "healed," viz., (1) *therapeuo*, meaning to attend to, heal, cure; *sozo*, to make sound or whole; *iaomai*, meaning to heal. This last word is the one used by James, and has also the significance of saved, as the following passage (Matt. 13:15) will show: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal [*iaomai*] them." (See also Acts 28:27, 28.) Luke 4:18: "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal [*iaomai*] the broken-hearted, to preach deliverance to the captives, recovering of sight to the blind, to set at liberty them that are bruised." John 12:40: "He has blinded their eyes and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal [*iaomai*] them." Acts 10:38: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing [*iaomai*] all that were oppressed of the devil." 1 Pet. 2:24: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed [*iaomai*]."

These passages can be applied only in a moral or spiritual sense, while *therapeuo* is never applied in such a sense but always relates to a cure of a physical disease.

As examples of the use of *astheneo*, note the following: Matt. 8:17: "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities [*astheneia*], and bare our sicknesses [*nosos*]." Matt. 26:41: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak [*astheneia*]." Rom. 4:19: "And being not weak [*astheneo*] in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb." Rom. 5:6: "For when we were yet without strength [*asthenes*], in due time Christ died for the ungodly." Rom. 6:19: "I speak after the manner of men, because of the infirmity [*astheneia*] of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members



servants to righteousness unto holiness." Rom. 8:3: "For what the law could not do in that it was weak [*astheneo*] through the flesh, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." Rom. 8:26: "Likewise the Spirit also helpeth our infirmities [*astheneia*]: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. 14:1, 2: "Him that is weak [*astheneo*] in faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak [*astheneo*], eateth herbs." 1 Cor. 8:11, 12: "And through thy knowledge shall the weak [*astheneo*] brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak [*asthenes*] conscience, ye sin against Christ." Heb. 4:15: "For we have not an high priest which cannot be touched with a feeling of our infirmities [*asthenia*]; but was in all points tempted like as we are, yet without sin."

*Nosos* is the word most commonly used to denote sickness or disease and occurs in the same verse in contrast to *astheneia*, viz., Matt. 8:17: "That it might be fulfilled which was spoken by Esaias, the prophet, saying, Himself took our infirmities [*astheneia*], and bare our sicknesses [*nosos*]."

From the foregoing it is concluded that James referred to Christians who had become weak in faith, or to use a common expression, had "backslidden." This is indicated in verse 16, the word "faults" being translated from *paraptoma*, meaning a falling away.

The following is a more literal translation of James 5:14-16: *'Is any weak among you, let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the wearied one. And the Lord shall raise him up, and though he have committed sins they shall be forgiven him. Confess your fallings away one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.'*

- J. E. Taylor, M.D. (1907)

R4100

## PASTOR RUSSELL'S OUT-OF-PRINT WRITINGS

As most of our readers know, during the past four or five years, a group of Chicago brethren undertook the republishing of some of Pastor Russell's writings. As the several works became available, we purchased small stocks of each, which we are now pleased to offer to our readers, at cost, on a "first come, first-served" basis, as follows:

- (1) Watch Tower Reprints \$48.00 per set (Set of seven volumes)
- (2) Bible Students Manual \$4.00 each (sometimes called Berean Comments)
- (3) What Pastor Russell Said \$3.50 each (Popularly known as The Question Book)
- (4) What Pastor Russell Taught \$2.75 each  
(On the Covenants, Mediator, Ransom, Sin-offering, Atonement)
- (5) Pastor Russell's Sermons \$3.50 each

## LITTLE FOXES AND LITTLE LAMBS

By Martin C. Mitchell

A humorous, yet thought-provoking, illustrated book of clever poetry., The first poems call attention to the "little foxes" in people's lives-common faults and failures such as lying, evil-speaking, pride, laziness, anger.. Next, attention is given to the "little lambs," such as truth, humility, patience, courtesy. The book will appeal to everyone from 7 to 70. Youngsters; will enjoy coloring the pictures that go with the poems. The illustrations are by Vida E. Ott. Paperback, 63 pages. Price, formerly 950; now 2 copies for \$1.00.

## CHRISTMAS

I heard the bells of Christmas ring,  
"No-el, No-el, No-el,"  
The choirs then began to sing,  
"No-el, No-el, No-el,"  
And o'er the air the grand old hymns  
Came to my room -- and then  
My thoughts harked back where once I stood  
In far-off Bethlehem.

And, standing on the hillside there  
The Shepherd's field lay green  
Before me in Judea's sun,  
All rugged land between.  
And, in my fancy, as I stood  
I heard the angels sing,  
And watched the fleecy, sleepy flocks  
Follow their shepherds in:

[No better right had kings than they,  
Symbols of God's own Son --  
A Lamb slain e'er the world was made  
For man by sin undone.]

And then a Cross before my eyes  
Stood outlined on a hill,  
A broken Heart before me cried,  
A suffering form was still.

The heavy darkness gathered round,  
An earthquake shook the ground,  
"Tis finished" --Yea, upon that Cross  
Man's substitute is found.

Two thousand years I saw roll on,  
Sad is the story told

Of pestilence and storm and flood  
And war from greed of gold.  
The son of widowed mother feels  
No hand upon his head,  
His funeral cortege moves along  
To burial of the dead.

Jairus' daughters slumber on  
No voice to bid them rise,  
A world in travail moans her pain  
No help comes from the skies.

And now as Christmas bells ring out  
"No-el, No-el, No-el,"  
The bitterest hours of that race  
Are here for Israel.  
And blue stars on our banners  
Change to gold of heart-break when  
A message comes from out the din  
Of battle -- and 'tis then  
That anguished hearts look upward  
"Lord, must these things always be?  
The promise of Thy coming?  
When, O, Lord, to set us free?"

To the Holy Book I turned then,  
Saw upon the Gospel page  
That all things had been as promised  
Down the Jewish-Gospel Age;  
That a King *shall* reign in justice,  
Man, delivered from the fall  
Will with one consent then serve Him,  
King of kings, and Lord of all!

Yes, the great Time-clock is striking,  
Never have its notes been wrong,  
Ushering out life's night of weeping,  
Bringing in earth's morning song.  
Christians, *watch* - the Bridegroom cometh  
Satan's power no more shall sway  
Quarreling factions, warring nations,  
It is coming, that glad day  
When the Bride, joined to her Bridegroom  
Sees his glory, shares his throne --  
When all in their graves shall hear him,  
"Lazarus, come forth, O come."  
Where, cold grave, is then thy victory?  
Where, O death, shall be thy sting?  
Let the Christmas bells ring loudly  
Welcome to earth's coming King!

- *Grace M. Harris*

## Annual Report of Directors

*"The eternal God is thy refuge, and underneath are the everlasting arms." - Deuteronomy 33:27.*

The words of our text are the words wherewith Moses, the man of God, blessed the children of Israel just before his death. However, in an important sense, *they constitute God's message*, not only to Israel then, but *to all mankind* today.

*"Underneath are the everlasting arms"-this* was the title of the message that Brother G. B. Chapman brought to us at the London convention last year, a message we were privileged to publish, in condensed form, in the January issue of *The Herald*.

The eternal God has long been our refuge, and through the years we have known experimentally, the strong support of his everlasting arms. And our confidence is that thus it will prove to be in the days ahead, however many, or however few, they may be.

### THE HERALD

Encouraging reports reach us that our journal continues to be used of the Lord for the spiritual comfort and strength of many.

During the past year we were again encouraged by the results of a small publicity campaign commenced a few years ago. At April 30, the close of our fiscal year, our list had a total of 11,443 subscribers. To us, who have long recognized that ours is *"the day of small things"* mentioned by the prophet (Zech. 4:10), a day which, by the grace of God, we have not despised, this continued interest in our "Pastoral" ministry comes as an added challenge. In what further privileges of service, we wonder, may the Lord permit us to engage?

In foreign lands, while our list has never been large, it is a pleasure to report that we now have subscribers in 77 countries.

May the Lord continue to enable our editors to furnish "meat in due season" for such widely scattered readers in these troublous times.

### THE PILGRIM MINISTRY

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

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

Besides the brethren above mentioned, a number of others have served on weekends. Additionally, our Institute is often called upon to send brethren to conduct funerals. This is especially true of our Brother W. J. Siekman. Only the bereaved know what it means to have a consecrated brother, possessed of the necessary ability, declare clearly, considerately, and courageously, our resurrection hopes. Letters in our files tell of the strength and spiritual uplift their services have brought.

### **BROTHER P. E. THOMSON**

We ought not to close this section of our report without reminding you of the notice given in previous issues of *The Herald* regarding our former full-time Pilgrim Brother P. E. Thomson. We quote:

Uncle Paul, as Brother Thomson is affectionately known to many of our subscribers (and to their children and grandchildren) has asked us to let you know that owing to infirmities usually associated with advancing years (he is now 91) he is no longer able to handle correspondence. However, he will be very glad to hear from any of the brethren. For the present we suggest that you address him c/o Pastoral Bible Institute, Inc., P. O. Box 15031 -- Chouteau Station, St. Louis, Mo. 63110.

### **HELPS TO BIBLE STUDY**

Occasionally new subscribers write us for particulars as to any courses of Bible study offered by our Institute. After informing them that we do not offer any residence courses, we invariably counsel all such inquirers that, before they consider any other method of study, they read and study the Bible itself. Foremost among the helps to its study we continue to rank *The Divine Plan of the Ages*.

As our older readers know; this able work furnishes satisfactory proof that the Bible is a revelation from God; that it discloses what God's plan for mankind is; and shows it to be in full harmony with the principles of wisdom, justice, and love.

In brief, it shows that God's plan is to select and save the Church during the Gospel Age, the Age now nearly ended, and then to use the Church to bless Israel, and through Israel the remainder of mankind, during the next Age -- the Millennium.

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

## **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-two 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.

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

## **CORRESPONDENCE**

Supplementing the various branches of the ministry, mentioned in the foregoing, is correspondence. The nature of the correspondence varies. Some are brief words of appreciation, in connection with the transmission of orders for literature, *Herald* subscriptions, etc. Some request further explanation of a difficult passage of Scripture, or ask questions in regard to one or another feature of the ministry. Others, again, are of general fellowship, sometimes relating to Christian experiences of both joy and sorrow, others asking for counsel in connection with some deep perplexity or crucial trial.

These messages are all most welcome, even though we are not always able to give as extended or as prompt replies as we could wish. Moreover, such fellowship through the mails is mutually profitable, and often serves as a guide to our Editorial Committee in the preparation of articles for publication in the *Herald* dealing with the questions, problems, and issues which are evidently uppermost in the minds of the brethren who write.

## **MEMBERSHIP**

Membership in the Pastoral Bible Institute is, and always has been, open to any consecrated brother or sister who "is in full harmony with the purpose, spirit, and policy of the Institute," and who intends to support it "in all reasonable ways as he or she shall deem to be the Lord's will."

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, more members have joined our number. To these, 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 fifty-second Annual Meeting of the members of the Pastoral Bible Institute, Inc., was held on Saturday, September 19, at 10:00 a.m. in the Y.W.C.A., North Carolina & Pacific Avenues, Atlantic City, New Jersey.

After the customary devotions, Brother J. C. Jordan was elected chairman of the meeting, and Brother W. J. Siekman, secretary.

Next followed the reading and approval of the minutes of the previous meeting, held September 20, 1969.

The annual report of the Directors, for the fiscal year ended April 30, 1970, was then presented. This, including the Treasurer's Financial Statements, is published on pages 93-95.

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 David Donnarummo

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; J. B. Webster, 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, 1970**

**(1) Balance Sheet as of April 30, 1970**

**Assets**

Cash in Bank		\$ 2,703.43
Accounts Receivable		123.88
Prepaid Expense		583.15
Inventory of Books, etc.:		
Pocket Edition-Divine Plan	(1,656)	\$1,656.00
Revelation Exposition-Vol. 2	(194)	291.50
Miscellaneous Items		<u>876.63</u>
Total Inventory		<u>2,823.63</u>
Total Assets		\$6,234.09
Liabilities		<u>None .</u>
Net Worth (as per Analysis below)		\$6,234.09

**(2) Statement of Income and Expense and Analysis of Net Worth**  
**Fiscal Year Ended April 30, 1970**

**Income**

Contributions		\$31,547.54
Herald Subscriptions		11,443.00
Legacies		<u>3,518.82</u>
Total Income		\$46,509.36

**Operating Expense**

Pilgrim Expense	\$10,663.43	
Herald Expense Including Printing, Mailing and Clerical	23,819.95	
Free Literature	11,876.36	
Administrative and Office Expense	<u>2,575.46</u>	
Total Operating Expense		<u>48,935.20</u>
Net Expense for Fiscal Year Ended April 30, 1970		\$ 2,425.84
Net Worth, May 1, 1969		<u>8,659.93</u>
Net Worth, April 30, 1970 (as per Balance Sheet above)		\$ 8,234.09



## ENTERED INTO REST

Thomas G. Bonvisuto, W. Hollywood, Fla.  
Laurence H. Bunker, England  
Margaret E. Garnow, Dayton, Ohio  
Bessie V. Hause, Dayton, Ohio  
Sis. J. Humphrey, England  
Gertrude Hurd, Clinton, Conn.  
Katherine Kazmierski, Suffield, Conn.  
Dora Kissick, Weatherford, Tex.  
Ruby E. Kuntz, Affton, Mo.  
Robert B. McCaw, Walnut Creek, Cal.  
Annie Moffat, Montreal, Quebec  
Sis. A. V. Platt, England  
George H. Schnitzlein, Baltimore, Md.  
Sis. F. Shaw, England  
Bro G. Shawyer, England  
Mabel M Silvera, Menlo Park, Cal.  
Nola A. Smith, Yakima, Wash.  
Sis. A. Stacey, England  
Christina Stolze, Baltimore, Md  
Bro. W. J. D. Tucker, England