

# THE HERALD OF CHRIST'S KINGDOM

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## Christian Liberty

*"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." - Galatians 5:1.*

IN discussing this or any other subject dealing with divine truth, we should endeavor to be guided by the spirit of our Master, the spirit of kindness, the spirit of helpfulness, and so keep our minds and hearts void of antagonism, faultfinding, or judging in the sense of condemnation. As true Christians we must be motivated by the spirit of truth and righteousness; for it is only those who are led by God's holy spirit who can truly claim relationship with the Father as children, and so merit his approval as ministers to the flock.

The indications all about us make it evident that the saints of the Lord are being tested, more or less severely, along the lines, of tolerance, of Christian liberty, and of brotherly love; and it is also evident that this testing is permitted of the Lord that the approved may be manifested, regardless of how they view this or that matter, provided their views are not such as preclude sonship.

## DOCTRINAL DIFFERENCES

Doctrinal differences on subjects more or less hidden in types, shadows, and figurative language, and consequently more or less subject to imperfect human reasoning powers, are the basis offered by some for withholding full fellowship from others who, on the plainly stated fundamentals and essentials of Holy Writ, are in full agreement. In some instances also, brethren against whom there is no fault to find either in doctrine or spirituality, are denied the privilege of service to the friends because of their cooperation with other brethren who do not see eye to eye respecting some teachings considered by the majority as "present truth."

The question then arises, To what extent are we justified in hedging ourselves about with arbitrary rules which in their operation are intended to act as barriers to others of the Lord's people in the matter of service and whole-hearted fellowship?

In proposing a question of this kind we realize that it cannot be answered without due thought, because there are too many points that enter into the discussion; but if, as present conditions seem

to indicate, most of us may sooner or later be required to decide this matter for ourselves, we should be able to take our stand in full assurance of faith. To this end let us consider some of the things that have a bearing upon the issue, and so prepare ourselves for a better understanding and guidance by the Lord's holy spirit.

## **FUNDAMENTAL TRUTHS**

There are certain basic facts to which all true disciples of the Lord must agree, else they are not his disciples, and cannot be considered as brethren:

All must believe in God, the Creator and Ruler of heaven and earth, and must acknowledge his right and authority over their lives and possessions.

All must believe in the Bible as being the true Word of God, and must accept its teachings as being the only authoritative standard of belief and practice -- the last resort in every argument.

All must accept Jesus, the Savior of mankind, as being their personal Redeemer, from sin and its penalty, death; they must see in him the only one able to give unto God a ransom for Adam and his race; and they must recognize that in the resurrection of Christ dwells their only hope for life in a like resurrection from the dead.

All must have sufficient faith in God, in Christ, and in the Word of God, to cause them to make a full and unreserved consecration of themselves to do God's will and to follow in the footsteps of Christ Jesus their Lord.

All must realize their own fallen, sinful state, and must cooperate in the transformation of their own characters by seeking continually, through the infilling of God's holy spirit, to walk in accordance with the instructions given in his Word.

All must be loyal in their obedience to God's commands, and must continue faithful unto death.

Any true and enlightened child of God must assent whole-heartedly to these fundamental things of Christian belief and practice, and to the ramification of these as stated in plain and unmistakable language in the Scriptures.

In these things we may all see eye to eye; but when it comes to the interpretation of types and shadows, parables and dark sayings, figurative language and prophetic utterances, the Lord has left us room for the exercise of our sanctified reasoning powers, and so for differences of opinion. Manifestly, had God so desired, he could have made every statement of his Word so plain that it would not have been possible for differences of opinion to arise. He could have done this either by the way he worded the Scriptures, or by the illuminating power of his holy spirit. However, he did not choose to do this. On the contrary, he has arranged the matter in such a way as to call upon our reasoning powers and force us to search (by comparing Scripture with Scripture) in order to gain an understanding of the details of his great Plan of Salvation.

## **NO GAIN WITHOUT A STRUGGLE**

The Christian does not attain to the heavenly inheritance without a struggle. The butterfly that flits from flower to flower with such ease and grace, attained its development and beauty only because the larva stage of its existence had to struggle to break through the -cocoon. that enveloped it; and should any one, in mistaken kindness, assist the larva to gain its freedom by breaking the cocoon, he would forever deprive it of the very thing that eventually enables it to fly. In like manner also God permits us to struggle to overcome the difficulties he sees fit to leave surrounding us, for he knows that by the earnest endeavor to overcome these we will be made strong in character and in the will to do his will. Having predetermined that we should be free moral agents, God cannot force the issue in respect to our characters, and so is under the necessity

of bringing about our development by requiring of us a willing and persistent effort to break through the cocoons of our natural tendencies and environment that eventually we may wing our flight to realms above.

Sectarianism in the struggle of the Church toward perfection of character is brought to our attention in the picture given us by the Apostle Paul in his first letter to the Corinthian brethren where he speaks of wood, hay, and stubble in the building or superstructure we erect upon the foundation of our faith in Christ's sacrifice on our behalf.

In the first chapter, Paul chides them for their carnality and sectarianism; for some were claiming to be of Paul, some of Apollos, some of Cephas, and some of Christ; but Paul did not recognize any Paulite Christians. He denied having given any basis for such a thought. He declared that he preached nothing to them but Christ and him crucified. Then in the third chapter he points out that their sectarian spirit shows them to be mere babes, to whom he could feed only the milk of the Word. Then from the ninth verse on he says, "That as a master builder, he having laid the foundation of their faith in Christ and him crucified," they were to build the superstructures; but he says, "Let every man take heed how he builds thereon." Paul, all through these three chapters is combating their sectarian spirit, and in this third chapter warns them that such material entering into the construction of their building will cause its downfall.

Factions, in dealing with differences of belief in doctrine or practice, most always arise through ignoring the Lord's spirit and methods; and such factions always tend to hinder the character development of those who take an active part therein. Satan is always on hand to take advantage of differences between brethren and divert doctrinal controversies, which of themselves would not affect character one way or another, into contentions and divisions that do affect the character.

### **PERSONAL KNOWLEDGE**

In the 2 Peter 1:2-12, the Apostle intimates that the greater our knowledge concerning God, the more grace and peace we will have. What does he mean? Is he saying here that the more we know about the philosophy of the atonement and the details of the Plan of Salvation the more grace and peace we will have? There is class, of believers to whom such knowledge appeals and *who* may have their appreciation of God's wisdom increased thereby; but to other minds, the fact of the atonement and the evidence of God's love and mercy, as revealed in the gracious provision he has made for his children, are sufficient to acquaint them with God's character and to call forth their own love and appreciation in response. Such Christians may be compared to the man who, though he understands only in a general way the working and operation of an automobile, derives as much pleasure and benefit from its use as does the mechanic who is familiar with every detail of its construction. We can not all have the type of mind that will enable us to be "master workmen in the mechanical details, so to speak, of God's great Plan. Some have minds more adapted to thinking upon the spiritual qualities of character development, and no doubt are equally honored of the Lord in their ministry.

In the 13th chapter of 1 Corinthians Paul points to a number of things that we might possess and do, which of themselves are very desirable, but which, apart from love, have no value in making us acceptable unto God. The Apostle is not making light of faith or a comprehensive knowledge of salvation; nor of zeal manifested in the giving of one's time, possessions, and life in the service of God, -- but is simply calling to our attention the comparative worth of these and God-like love.

All down through this Gospel Age there have been Christians who have made their calling and election sure without understanding clearly many of the things relative to the sin-offering, the philosophy of the atonement, and other matters which we today look upon as present truth. Evidently then, these things are not indispensable to one's standing or acceptance with the Father, and perhaps we would more truly manifest God's spirit if we would show a more kindly tolerance of those who do not see eye to eye with us in things which, though to us they be present truth, are not indispensable to our character transformation.

### **MINOR FEATURES**

There can be no question as to the blessings received from the study of types and shadows that have been more or less hidden in God's Word until the time when he saw fit to reveal them largely through Brother Russell. Had these been essential to our salvation, however, they would have been stated in the same plain and unmistakable language that garbs those things that are essential, and would then constitute tests of sonship and fellowship; but that they are not was quite evident to Brother Russell, who under the heading, "Relationship to the Lord not necessarily dependent upon knowledge of every detail" says:

We wish to suggest here that none should feel unnecessarily annoyed if he is not able to understand all the items of the chronology or of the Tabernacle Shadows, or other *minor features*. Our relationship to the Lord is not necessarily dependent upon our knowledge of every detail. We are to remember that many of us were God's people before we understood *any of* these things, before we understood the philosophy of the Divine Plan. Hence we are to be trustful of the Lord and wait for the remainder, as he may open it to us. And we are to remember that the supreme test is loyalty to the Lord. This was the test upon our Lord Jesus: would he be loyal to the Father? And this is the test upon us. ' Will we be loyal to the Lord? *Whoever is thus loyal is an 'over comer.*' He will strive to be faithful under all conditions, and will trust even where he cannot trace the Lord's *providences.*" -- *Reprints*, p. R4746.

Brother Russell here calls the chronology and the Tabernacle Shadows "*minor*" features, things not to be considered as tests of one's standing with the Lord.

### **TEACHING QUALIFICATIONS OUTLINED**

What qualifications then are we to require as a basis for our judgment of those worthy ;to serve us?

Paul answers this question for us in his admonition to Timothy respecting the appointing of elders; he says (1 Tim. 3:1-7, Weymouth translation) "A minister [elder] must be a man *of irreproachable character*, true to *his* own wife, temperate, soberminded, well-behaved, hospitable to strangers, and with a gift for teaching; not a hard drinker nor given to blows; not selfish or quarrelsome or covetous; but ruling his own household wisely and well, with children kept under control with true dignity. (If a man does not know how to rule his own household, how shall he have the Church of God given into his care?) He ought not to be a new convert, for fear he should be blinded with pride and come under the same condemnation as the Devil. It is needful also that he bear a *good character* with people outside the Church, lest he fall into reproach or a snare of the Devil."

The Apostle places the emphasis here upon the character and behavior manifested in the Church, the family, and in the world, and then in addition thereto, he says they should have a "gift for (teaching." This statement does not relate to a profound understanding of the doctrines, but to just

what it says -- "a *gift*" for teaching; the ability to impart the knowledge possessed; the ability to set forth what the Scriptures say.

The gist of the matter then, as it seems to present itself through the various Scriptures set forth for our guidance, is that we should endeavor when choosing our elders or when inviting speakers and teachers to address us, to have such as are loyal to the Lord and to His Word of Truth -- men whose daily lives in their association with the brethren and those outside, give evidence of having partaken of the Lord's spirit in that they manifest the fruit and graces of that spirit. As regards the fundamentals of the Faith, they should be well grounded and positive; but as regards those portions of Scripture that are couched in a manner to call for an interpretation by the reader or teacher in order to be understood, our attitude should be such as would convey a kindly tolerance, granting Christian liberty of thought even though we do not agree as to the interpretation given. We should not have that narrow, sectarian attitude that denies a brother full fellowship and opportunity for service when the differences under dispute do not jeopardize belief in the foundation principles of our faith.

Let us continue to "stand fast," as the Apostle exhorts. "Where the Spirit of the Lord is there is liberty." - 2 Cor. 3:17.

- *J. T. Read.*

## **"Lord, Teach Us to Pray"**

*"After this manner therefore pray ye." - Matthew 6:9; Luke 11:1.*

IN OUR previous issue, after pausing to realize afresh the blessedness of the relationship we enjoy, as children of the Eternal God, whom our Lord Jesus himself taught his disciples to address as "Our Father," we considered briefly the first two petitions he suggested would be appropriate for them to present, namely, "Hallowed Be Thy Name," and "Thy Kingdom Come." Here we continue with the third, namely:

### **THY WILL BE DONE**

This petition, Thy will be done, is not given in St. Luke's account, but it expresses so admirably the state of things which will result from the establishment of the Kingdom of God over humanity, that there is no reason to doubt but that it is a genuine part of the prayer as Jesus uttered it. It is evident that the will of God referred to here, is His good pleasure, or what is sometimes spoken of as His preceptive will, as distinguished from His decretive will. We do not need to pray that His decrees shall come to pass; His decrees are already done on earth even as they are done in heaven, but His good pleasure is not.

We desire to call attention here to the fact that the words, "on earth as it is in heaven," belong to each of these first three petitions, and not exclusively to the third. To understand the full significance of this we should read the petitions thus: "Hallowed be Thy Name, on earth as it is in heaven; Thy Kingdom come on earth as it is in heaven; Thy will be done on earth as it is in heaven." Quite evidently, therefore, this is a prayer, the answer to which is to take place here on earth or not at all. And it is also evident that this prayer assumes that God's name is not hallowed on earth as it is in heaven; that God's Kingdom is not yet established on earth as it is in heaven; that His will is not yet done on earth as it is done in heaven.

No one who can pray this prayer, and put into these words the meaning Christ put into them, could suppose that it has had any real answer yet. Ask yourself the question: Are conditions now prevailing on this earth such that He is now satisfied with them, and regards them as the answer to, His prayer? Assuredly not! Ah! there is a day coming when all mankind will love God supremely; when each will love his neighbor as himself. Is this true today? Is every business transaction on earth conducted by the principles and in the spirit of Jesus? Happy would we be if we could say that even our own church business affairs were always so conducted! And what of other human relationships? Are they according to the heart and mind of Christ? Is it so between every husband and wife, parent and child, teacher and student, employer and employed, friend and friend?

Moreover, what of our literature and art? Has all the filth and rubbish been destroyed, so that now there remains not a book or magazine that Christ would be ashamed to have written? Are all the pictures in the art galleries of the world such as He would have been proud to paint, or glad to gaze upon? Ah! dear friends, do we not know that when God's name is hallowed on earth as it is in heaven, when His Kingdom has come on earth as it is in heaven; when His will is done on earth as it is in heaven, there will be a great change from present conditions. It will be a change almost as great (not quite, but almost), as when He shall change this body of our humiliation and fashion it like unto the body of His glory. Oh! what a change is coming to this earth of ours, when this prayer shall be fully answered! Then, every realm of human thought and activity, everything that touches the life of mankind on this earth, shall be so permeated, penetrated, controlled,

energized, uplifted, and transfigured by the Spirit of Christ, that the life of man on this earth will reflect the will of God as the unruffled lake reflects the face of the sun. This prayer is not yet obsolete, and will not cease to be appropriate, until as a matter of fact, as well as a matter of right, all things are put under Christ's feet, and when He Himself shall have delivered up the Kingdom to God, even the Father. After *this* manner, therefore, pray we: Our Father, who art in heaven, hallowed be Thy name. Thy Kingdom come, Thy will, be done -- on earth as it is in heaven; and Father, so far as lieth in us, we will see to it that it shall be done in us, if nowhere else. Father, we are not in ourselves sufficient for these things; but Thy grace is sufficient; Thy strength shall be made perfect in our weakness. And so we pray thus, in faith, believing.

### **HOW IS GOD'S WILL DONE IN HEAVEN?**

A story is told of a Sunday-School teacher who put this question to her class: How is the will of God done in heaven? The class had a week to prepare individual answers. At the appointed time they appeared with the following replies, each given by a different member of the class: God's will is done in heaven cheerfully; God's will is done in heaven completely; unitedly; lovingly; unweariedly; and, without asking questions. If this story be true, that class was being nurtured and brought up well in the faith and admonition of the Lord. And we, too, if we would ascertain most certainly how our Father's holy will may be done on earth, nay how it was, indeed, done on earth even as it is done in heaven, we have but to go to our own wise and patient Instructor, our Lord Jesus. We may learn of Him, the meek and lowly One. We know how patient He was. It was not easy for Him to live on this earth. Even His truest friends hurt His heart oftentimes by their dullness, or by their unbelief, or by their failure in friendship. But we know how sweetly He kept on His way of love with them. We know with what self forgetfulness He served others, going at last to a cross for them. We know how quietly He turned His face from His active ministry when the time came, and set His face to go to Jerusalem to die. Christ Himself is our great Teacher. Who but He can show us these things? In His own walk on earth He *has* shown us how God's will is done in heaven, and how we should try to do it on earth.

"My God, my Father, make me strong,  
When tasks of life seem hard and long,  
To greet them with this triumph song --  
Thy will be done.

The connection between the first three petitions (considered in our last issue), and the last three (which we now propose to consider), is obvious, and may be stated thus: We have declared our own veneration of Thy Name, and our desire that it should be everywhere honored; we have petitioned for Thy Kingdom to be established on earth, and Thy will to be done on earth even as it is done in heaven, and now, in order that we may ourselves take part in the Divine work for the advancement of which we have prayed, we would ask Thee to feed us, forgive us, and guide us.

### **"GIVE US THIS DAY OUR DAILY BREAD"**

In order to serve God it is first of all necessary that we live. Literal food for the body is certainly intended here, although this would not exclude the thought of spiritual nourishment also. But it is impossible for us to receive spiritual nourishment unless our physical necessities are supplied. Jesus and His Apostles, who did not possess a superabundance of this world's goods, knew this better perhaps than a good many theologians who have debated the matter since. No poor man will hesitate about the sense in which this petition is to be understood. While we hold no brief for that materialism which is so occupied with the body that it finds no time for the necessities of the spiritual life, we confess to an equal distrust of any teaching which attempts to be so concerned



with the spirit, that it ignores, and frequently dishonors, the body, and which interprets this text, and similar Scriptures, as having *exclusive* reference to spiritual food. The truth in this, as in so many other matters, lies, in our judgment, between these two extremes.

There is an instructive lesson on this point in the ministry of our Lord in His post resurrection ministry. It is recorded in the last chapter of John. Seven of His disciples had gone fishing, and though they had toiled all night, they had caught nothing. They were coming to shore with empty nets, when Jesus (although they did not know that it was Jesus), hailed them: "Children" (or Sirs), "have ye any meat?" Then when they told Him "No," He said unto them: "Cast the net on the right side of the ship and ye shall find." They did so, and "were not able to draw it for the multitude of fishes." Now when they reached the shore, what else did they find? "A fire of coals, with fish thereon, and bread," and One to whom all power had been given standing beside the fire.

Can we enter into that scene? He who had colic to reveal the Father to the hearts of men; He who had given His life for their sakes; He who had been raised from the dead to immortality, who was now indeed the Lord of life; who was shortly to ascend to the Father to take His place as Executor of Almighty God in the affairs of the universe, had occupied Himself in that early morning hour with preparing breakfast for seven hungry fishermen, and now He says to them: "Come and break your fast." Ah! surely in this, as in all else, He did but continue to "show us the Father." "Your heavenly Father knoweth what things ye have need of, before ye ask Him." Yes, He knows, and cares. "Cast, therefore all your care upon Him, for He careth for you." He does indeed care whether we eat or starve. The simple necessities of our every-day life are His concern as truly as anything else that contributes to our spiritual welfare, and help us to be what He would have us be.

This petition, moreover, takes cognizance of the fact that no matter how many second causes may intervene, our Father is the ultimate Cause. It is from Him that every good and perfect gift cometh down. What a delicate adjustment of all the elements of nature is necessary in order to make food a possibility! As an old writer has truthfully remarked: "When we witness the many dangers which threaten the springing and the rising grain; when we reckon .the opposing dangers of drought and moisture, of parching heat and pinching cold, the blights which may taint, the worm which may consume, and the other alarms which the husbandman feels and fears, we cannot but perceive that something more than the industry of man is required, and that it is with good reason we are taught to ask our daily bread of God." *As the poet has said:*

"Back of the loaf is the snowy flour,  
And back of the flour the mill;  
And back of the mill is the wheat and the shower,  
And the sun, and the Father's will."

### **DAILY BREAD**

The word translated "*daily*," "give us this day *our daily* bread," has occasioned extreme perplexity to expositors. Scholars tell us that it is a word peculiar to the New Testament, and peculiar also to the "Lord's Prayer." Origen, they tell us, who was one of the early Christian fathers, could not discover the least trace of it, either among classical writers, or in the common speech of the uneducated. The Diaglott renders it "necessary." "Give us this day our *necessary* food." The thought seems to be that we are not to pray, not to desire, superabundance. "Give me neither poverty nor wealth; feed me with food convenient for me." If superabundance comes, we are to be thankful for it and are to use it aright; we are to use the additional supply which comes

over and above our need, - as the almoners or stewards of our heavenly Father, dispensing His blessings to others. But we are not to pray for such excess; we are to pray for what is sufficient and needful.

### **THIS DAY**

Our prayer, furthermore, is to be for "*this*" day. "Give us *this day* our necessary food." We are to take no anxious thought for the morrow. . The temptation with many of us is to try to grasp too much of life at a time, but our Lord in every way seeks to discourage this. Of course, in this complicated civilization of ours, we must give a certain amount of thought for the morrow. God Himself takes thought for the morrow. It is because He has done so, that there will be any tomorrow at all for us. It is because of His forethought that we have the seasons in rotation, contributing to the growth of the grain which becomes our bread. No! it is not wrong to take thought for the morrow. But the danger lies in anxious thought. And there is more than danger in it. There is physical ill health in it; for it has been scientifically demonstrated that worry kills. But far more important than that, anxious thought is itself sin. It dishonors our Father by the distrust it manifests; it hinders our own spiritual growth, mars the beauty of character we should otherwise develop, and beclouds our witness for God to others. And we are to prove ourselves in *this* respect, as well as in all other respects, "more than conquerors through Him that loved us." As the poet has expressed the matter:

"One day at a time! That's all it can be;  
No faster than that is the hardest fate;  
And days have their limits, however we  
Begin them too early, and stretch them too late.

"One day at a time,  
Its a wholesome rhyme; --  
A good one to live by;  
A day at a time."

One other thought in connection with our daily food. The Apostle Paul has expressed it: "If any will not work, neither let him eat." The clear teaching of the Apostle here is that while it remains true that our bread is supplied by the grace and as the gift of God, it is to be enjoyed only when earned. A proper extension of the Lord's Prayer, therefore, would be to ask our Father's blessing on our efforts to provide things honest and decent in the sight of all men, and that toiling, as we must, to earn our bread, we may do so in only right ways that we may keep ourselves unspotted from the world.

*To be continued*

- P. L. Read.

# What Say the Scriptures?

## Basic Bible Studies No. 1 - Creation

*"He that built all things is God." - Hebrews 3:4.*

THE human brain craves understanding. Thinking man ponders the riddle of Existence, the meaning of Life and Death, and the destiny of the world. The Unknown is bewildering, repellent, terrifying. Man longs for an assurance of security. Is he but a creature of chance, or has Mind called him into being? Is he a forgotten castaway on a lonely island of the Universe, or a direct object of superior Love and Benevolence? Is purposeful Intelligence responsible for all about him? These questions of necessity make the ultimate objective in the accumulation of knowledge -- *God!*

To this supreme comprehension, two different paths lead. The first, revelation, is a direct road and independent of rational thought. It is the pathway of the Bible and happy is the man who walks in its light. To its wonderful teachings we shall recur in succeeding studies.

But in this article we will consider especially the second path which is the path of science. It is strictly rational, requiring for its method an analysis of the Universe as it is perceived and conceived by the human brain, independent of revelation. It is the chosen path of our age. Whether this method has brought modern man to belief in a Deity, is what we wish to ascertain.

History records the courageous few who burst through the restrictions of thought and braved the frowns of priestly castes to rely on reason alone in search of truth. Pythagorus, Aristotle, Archimedes, Bacon, Galileo, Newton, and others marked the course of intellectual ascent. The way was difficult and progress slow, but in the seventeenth century, a world reeking with the dogmas of an ancient past brought stirrings of the great religious Reformation, and Intellectualism came into its own. Scientific knowledge increased marvelously, and reaching to modern times affected profound changes in the life of men. Continued research has penetrated into innermost secrets of nature, uncovering incredible phenomena of such technical complexity that even an educated layman is taxed in his effort to comprehend. Scientists themselves are compelled to devote an entire lifetime to specialization in one small field of study. Great indeed have been the triumphs of the human intellect in resolving the wonders of creation, but, we ask, have they led into the presence of a Creator? We seek our answer in a consideration of three branches of knowledge -- Astronomy, Physics, and Biology.

### WHAT IS ASTRONOMY'S ANSWER?

Consider the pageant of the heavens. Modern Astronomy, with its huge telescopes and delicate instruments, has expanded man's horizon wonderfully. The earth, his home, is only a small planet within a solar system itself but an insignificant part of a galaxy of untold billions of stars. And in the regions beyond our "island universe" are millions upon millions of similar galaxies. The Psalmist rhapsodized over a display of 3,000 stars, the perceptive limit of the unaided eye. What if his mind had absorbed the facts known today? Our sun, one million times larger than the earth, is lavishly radiating its energy into space at the mass equivalent of 4,000,000 tons per *second!* Even at this prodigious rate its mass will not be reduced one percent in 150 billion years. The total energy in all the stars is beyond imagination. A further and perhaps supreme discovery is -- the orderliness of the Universe. It is the largest of all certainties. No clock has ever approached in

precision the motions of the heavenly bodies. They are systematic and invariable. Majestic order prevails universally.

Such are among the wonders the human intellect has sought out in Astronomy. Whence, we ask, this stupendous creation, and what its purpose, and whose this amazing scheme? Does not all this celestial phenomena betoken Intelligence? To these questions Rationalism answers: "All we know is that in obedience to the fundamental law of diminishing energy, the Universe is 'running down' and in the indeterminate future all activity will have ceased, total obscurity and absolute cold will reign, and the world will become dead." Thus Eddington, Jeans, Haldane, and others.

Recently, however, new voices have become articulate and new phenomena have been discovered. First, that the Universe is in a state of continuous expansion, and second and most remarkable, matter is being constantly created in space. This compensates for background material progressively being condensed into galaxies which at enormous speeds are moving beyond our observable sphere. The Universe is therefore not static but dynamic! This revolutionary concept which has been reduced to precise mathematical form, is causing a reversal in scientific thought. Without continuous creation the Universe must evolve toward a state in which all matter is condensed into dead stars. With continuous creation, the Universe has an infinite future in which all its large scale features will be preserved. The implication of these new discoveries is tremendous!

As we turn from these theories of men, memory recalls some words from another source of truth:

"O my God ... thy years are throughout all generations.  
Of old hast thou laid the foundations of the earth.  
And the heavens are the work of thy hands.  
They shall perish, but thou shalt endure:  
Yea, all of them shall wax old like a garment;  
As a vesture shalt thou change them,  
And they shall be changed:  
But thou art the same,  
And thy years shall have no end.

### **WHAT IS THE ANSWER OF PHYSICS?**

From Astronomy, which deals with the infinite, we turn to Physics, which deals with the infinitesimal, to consider its findings in the search for truth. The nuclear physicist is today the high priest of Science, for the determination of the inner structure of matter vitally affects all the branches of knowledge and reaches to the stars.

Twenty-three centuries ago Democritus theorized that everything was composed of atoms, or infinitely small elements, indestructible and indivisible, with powers of attraction and repulsion. Two thousand years later Sir Isaac Newton wrote: "It seems probable to me that God . . . formed matter in solid, massy, hard, impenetrable, movable particles . . . so very hard as never to wear or break to pieces; no ordinary power being able to divide what God himself made in the first creation." These beginnings of apprehension have culminated in our day in conception of astounding complexity. The modern theory of matter has resolved the atom into an infinitely smaller nucleus of electrons, protons, neutrons, positrons, mesons, and other entities, all in a state of tremendous activity and generating enormous electrical forces. For centuries science taught that neither matter nor energy could be created or destroyed. The two principles -- the conservation of mass and the conservation of energy -- reigned side by side until Einstein showed

that both are equivalent. Matter can be destroyed and converted into energy. Energy can be destroyed and matter created. Matter reduced to free electrons becomes a beam of light; conversely, the light beam can be converted into matter. (What a strange scientific undertone, is lent to the Scripture -- "God is Light"!)

The matter in a breath of air could power a large ship for several years if converted completely into energy. The energy of atomic fission has been dramatically revealed in the terrible atom bomb. These subatomic forces are the "building blocks" of the Universe. It is now realized that all phenomena we behold exist only on our scale of observation. A print under a microscope becomes a meaningless series of irregularly spaced dots. A razor's edge appears to us a solid line, while on the microscope scale the line is broken. On the chemical scale the line is subdivided into atoms of iron and carbon, which on the subatomic scale are resolved into electrons sweeping in orbits at *several thousand miles per second*. The infinitely small rivals in marvelousness the infinitely large!

But whither has a knowledge of this fascinating nuclear world led? Is there evidence here of superhuman Wisdom? Physics has yet no answer. It is too preoccupied with a strange situation which has arisen. For it has been found impossible to scientifically "predict" the behavior of these inner entities. They will not obey the laws of the larger world built up from them. And consequently Laplacian determinism (the dictum that a complete knowledge of elementary phenomena can determine the larger -- the foundation of the scientific method for centuries) has collapsed. Henceforth science must deal with "intangibilities," using the calculus of probabilities to weigh and analyze the basic constituents of the Universe. Expressions such as "scientific truth" can now be used only in a very limited and not literal sense. There is no scientific truth in the absolute sense. There are only certain groups of sensations which, in our experience, have always succeeded each other in the same order and which we assume will succeed each other in an identical fashion within a limited future. To this indeterminacy has physics led in the search for truth!

When Napoleon asked Laplace where in his monumental work, *Celestial Mechanics*, there was any reference to the Deity, the great protagonist of determinism is said to have replied, "Sire, I have no need of that hypothesis." On hearing Napoleon recount this story, the equally brilliant Lagrange remarked: "That, Sire, is a wonderful hypothesis."

### **WHAT ANSWERS BIOLOGY?**

Biology is the science of life, the study of the origin, development, and distribution of plants and animals. Modern Biology has abandoned the old theories of spontaneous generation, and of the separate creation of species. Among the now accepted principles are the cell theory, the belief that all vital processes are accompanied by chemical change, and third, the doctrine of evolution.

Aristotle has been called the father of the doctrine of evolution, but there were others who anticipated him. In his time, he listed five hundred species of mammals, birds, and fishes. He theorized that design was at the bottom of evolution -- and that only a divine plan could account for the gradual and orderly unfolding of the processes of nature. Modern Biology lists twenty-five thousand different kinds of backboned animals, and a quarter of a million backboneless animals, each itself and no other.

Is not this wonderful diversity of living things an evidence of creative Mind? Biology answers: "We have no need of a supernatural explanation. All life originated in a common ancestor and has evolved to its present form through mechanisms such as adaptation (Lamarck), natural selection (Darwin), and sudden mutations (Naudin-deVries). Evolution began with living matter without a cell structure and has culminated in Man, endowed with a conscience."

If we press the question as to the origin of this primal living matter, we are met with silence. Further, it is useless to draw attention to the thousand and one questions which this mechanistic theory of creation has not answered, or to the continual controversies among Biologists themselves. Creative evolution has become a dogma from which Biology will brook no deviation, remaining quite content with its materialist viewpoint.

There is however one voice, that of the late biophysicist, Lecomte du Nouy, to protest this doctrine of chance. In his remarkable book, *Human Destiny*, this first magnitude scientist presents incontrovertible evidence that pure chance could not possibly account for the origin of life. He therein demonstrates mathematically that the enormously complex constituents of matter absolutely preclude their accidental arrangement in higher forms. He further proves that the earth has not been in existence long enough to have allowed time for even one molecule to have been formed by the accidental shaking together in their proper order of the 2,000 atoms which compose it. Hundreds of millions of identical molecules would be necessary to build up one cell, not to mention the unimaginable complexity of higher forms of life. Du Nouy unhesitatingly states that these facts scientifically evidence the intervention of Mind in the formation of all creation; in other words -- God exists!

And yet, a summation of these schools of thought has been expressed more recently as follows: "What is the meaning and object of it all? This is the question that down the ages has puzzled all the Thinkers and all the Philosophers without any real satisfactory answer being found. And now it seems only Science is left to appeal to, and what Science says is that there is no indication whatsoever in the whole Cosmos that there is any discernible purpose at all."

### **"THE WORLD BY WISDOM KNEW NOT GOD"**

We have, as it were, walked through three great chambers in the magnificent temple Rationalism has built. Perhaps it is only imagination that there appear to be cracks in this edifice of human learning. But the incense of skepticism and materialism is stifling and our feet hurry through the court with its kneeling masses worshipping before the altar to Science. We would stand beneath the open vault of heaven and draw on our spiritual faculties as we seek the face of Him for whom our spirits yearn. For we have found that the path of unaided reason has not led to God; that human life is accounted without a cause and without a goal; that man is considered an irresponsible particle of matter engulfed in a maelstrom of purposeless forces, and our hearts *cry* out in protest. We would hear the voice of those illuminated by inspiration, for there is no hesitancy in their testimony. These are their words as recorded in the Bible:

David said: "The heavens proclaim God's splendor, the sky speaks of his handiwork; day after day takes up the tale, night after night makes him known; their speech has never a word, not a sound for the ear, and yet their message spreads the wide world over; their meaning carries to earth's end." "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy creatures."

Zophar said: "Can you discover the deep things of God? Can you reach the Almighty's range of wisdom? Its scope is vaster than the earth; wider than the sea. Higher it is than heaven -- how can you match it? Deeper than death -- how can you measure it?"

Solomon said: "When I gave my mind to the study of wisdom, to study all the busy life of the world, I found that man is unable to grasp the truth of all that God is doing in this world: he may

labor in his efforts to attain it, in a sleepless quest for it day and night, but he will never find it out; a wise man may think he is coming on the secret, but even he will never find it out."

Paul said: "Whatever is to be known of God is plain to men; God himself has made it plain -for ever since the world was created, his invisible nature, his everlasting power and divine being, have been quite perceptible in what he has made."

Concerning the philosophy of man, the great Apostle sums up in these direct and forceful words: "It is written, 'I will destroy the wisdom of the sages, I will confound the insight of the wise.' Sage, scribe, critic of this world, where are they all? Has not God stultified the wisdom of this world? For when the world with all its wisdom failed to know God in his wisdom, God resolved to save believers by the 'sheer folly' of the Christian message. Jews demand miracles and Greeks want wisdom, but our message is Christ the crucified -- a stumbling block to Jews, 'sheer folly' to Gentiles, but for those who are called, whether Jews or Greeks, a Christ who is the power of God and the wisdom of God."

"For the 'foolishness' of God is wiser than men,  
And the 'weakness' of God is stronger than men."

- *W. J. Siekman*

(The subject of the second article in this series will be: "The Bible a Divine Revelation.")

## The Question Box

*"Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." - Isaiah 52:8.*

### *Question:*

What is the meaning of the expression: "They shall see eye to eye," in Isaiah 52:8?

### *Preliminary Remarks:*

This scripture was considered in the January 1960 *Herald*. At that time, while we did make mention of Rotherham's "interesting footnote to Isaiah 52:8, that the phrase translated 'eye to eye' is, in Numbers 14:14, translated 'face to face'"; and while we also noted that the main theme of the Isaiah passage was that *the watchers would see the Lord returning to Zion*, we nevertheless dwelt, rather, on a subsidiary phase of the subject, namely, that the watchers were to see this *together*, and that, *therefore*, before they could do so, they would need to close the gaps in their ranks, in order for them to be able to see clearly (and to grasp fully the significance of) the long-predicted events of the Second Advent period, which would *then* be unfolding before their enlightened eyes.

This latter thought, while not *explicit* in the context, seemed (in 1960) and still seems (in 1973) to be *implied* there, in the word "together" and in the phrases associated with that word. However this is, admittedly, an interpretation (not a translation) and, as in the case of all our other presentations, is to be accepted or rejected by the reader in accordance with his or her own individual judgment.

Yesterday a copy of the May-June 1973 issue of the *Bible Study Monthly* reached my desk, and I was much interested in noting that its Editor, Brother A. O. Hudson, had included in its pages his own understanding of this important scripture. Believing that both articles will be helpful to our readers in their present-day studies, we submit them below.

*-P. L. Read*



*Answer (from January 1960 Herald)*

This Scripture is commonly understood to mean that "when the Lord shall bring again Zion," the "watchmen" will be in complete agreement upon all the various doctrines which have divided them throughout the centuries. Believing further that the time for the Lord to bring again Zion has come, many brethren are at a loss to understand why the predicted harmony of viewpoint fails to manifest itself.

It is still true that to him who today reads in the Book of the Prophet Isaiah, the paramount question is that propounded by Philip to the Ethiopian eunuch: "Understandest thou what thou readeest?" (Acts 8:30). Let us seek to understand Isaiah 52:8 *in relation to its context*.

The entire theme of Isaiah is that the present time of corruption and evil is to be purged by Divine judgment from which only a remnant will escape. Afterwards a Golden Age will be ushered in.

The earlier chapters of Isaiah are concerned with the corruption and evil and the prediction of judgments on both Israel and the nations. Then comes the magnificent prophecy concerning Zion redeemed. You will remember how it opens: "Comfort ye, comfort ye my people, saith your God." - Isa. 40:1.

Many of our readers will recall that this was the verse which Brother Russell chose as his text when invited to address a gathering of some 3,000 Hebrews in New York City, in 1910: "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished."

The Prophet, however, predicts, that when this message is first delivered, it will go unheeded. Jerusalem had been in captivity so long, that her watchmen found it well-nigh impossible to awake. Again and again, Jehovah calls to them to awake. "Hearken to me" (Isa. 51:1); "Attend to me" (Isa. 51:4); "Hearken to me" (Isa. 51:7); "I, even I, am he that comforteth you" (Isa. 51:12); "Awake, awake, stand up, O Jerusalem" (Isa. 51:17); "Awake, awake; put on thy strength, O Zion" (Isa. 52:1). But to all these entreaties of the Lord, Jerusalem fails to respond. She is sunk in the "Slough of Despond."

At last, however, the weary watchmen do awake, and catching sight of the messenger of the Lord, they join in an awakening chorus:

"How beautiful upon the mountains  
are the feet of him who brings good tidings,  
who publishes peace, who brings good tidings of good,  
who publishes salvation,  
who says to Zion, 'Your God reigns.'

"Hark, your watchmen lift up their voice,  
together they sing for joy;  
for eye to eye they see  
the return of the Lord to Zion." - Isaiah 52:7, 8, R.S.V.

What is the picture the Prophet presents here? Is it that of watchmen gathered in a group, all intently looking at the same segment of the landscape? If thus employed they would be affording but poor protection to the city. Nay! -being true watchmen, they will be *deployed so* as to completely encircle the city. Thus they will be alert to its danger from any quarter. And, *with no gaps in their ranks, and only so*, they will see "eye to eye." That is to say, each will carefully watch

that particular segment assigned to him; and where the vision of one watchman ends that of another will begin.

Rotherham observes in an interesting footnote to Isaiah 52:8 that the phrase translated "eye to eye" is, in Numbers 14:14, translated "face to face." Evidently the thought is that of clearness of vision. The watchmen see not dimly but clearly -- there is nothing to obstruct their view.

And what is it that *together they see, and see clearly?* It is the welcome sight: "The Lord is returning to Zion." On every side, from every quarter, North, South, East, and West, the evidence becomes clearer and clearer that their long captivity is about to end. "Thy God reigneth." God, who had never really relinquished his sovereignty, is about to exercise it in accomplishing their deliverance. No wonder they sing together for joy.

This prediction was partially fulfilled in the experience of Israel when, by the hand of Cyrus, God delivered them from Babylon. And it is to have a much grander fulfillment in the experience of Israel after Jacob's Trouble. But we are particularly interested in the application of this passage to spiritual Israel. Spiritual Israel has long been in captivity to antitypical Babylon. Now, at last, deliverance is at hand. The watchmen are awakened. As in the case of Israel of old, so now in ours, "Thy God reigneth" is proving to be the message of the hour. This message was a true message in their case, *before* deliverance was actually accomplished. And it is true today in our case *before* the reign begins. At the hand of the antitypical Cyrus, God "is taking a hand in the affairs of the world now as he did not do in times past" (*S. S. Vol. II*, 1916 Foreword, page 3). *Before* the stone becomes a mountain (*before* Jesus and his Church commence their reign see *Herald* for March 1954, page 44) the stone is to accomplish much, as Daniel long ago predicted would be the case (Dan. 2:44, 45). And the watchmen see this clearly-eye to eye, as the Prophet Isaiah in our text declares.

- P. L. Read

*Answer (from May-June 1973 Bible Study Monthly)*

The immediate setting of this text is the promised return from captivity to Babylon. There would be symbolic watchers on the walls of Jerusalem and symbolic heralds hastening over the mountains to announce to the watchers the coming of the returning hosts intent on rebuilding the Temple and city. The long night of captivity is past; the day of Divine favor is come. "*I am returned to Jerusalem with mercies. My house shall be built in it, and a line shall be stretched out upon Jerusalem*" (Zech. 1:16). Hence the stirring cry of the watchmen in the seventh verse. "*How beautiful upon the mountains are the feet of him that bringeth good tidings, that bringeth good tidings of good, that sayeth unto Zion 'Thy God reigneth.'*" - Isaiah 52:7.

Then come the words of our text. The rejoicing watchmen sing together because they see, *face to face*, the heralds of good tidings announcing the Lord returning to his sanctuary in Zion.

That is what this expression "eye to eye" means. "*Face to face.*" It only occurs in one other place in the Old Testament, in Numbers 14:14, where it is rendered "For thou, Lord, art '*face to face,*'" and the thought in Isaiah 52 is that the watchmen see clearly, face to face, the heralds of glad tidings announcing the imminent return of their God to his people.

Rotherham's rendering is *"Eye to eye shall they look upon Yahweh's return unto Zion,"* and he further remarks on the meaning as "Probably 'face to face with the event.'" Moffat has it: *"They see the Eternal face to face as He returns to Zion."* Margolis: *"They shall see, eye to eye, the Lord returning to Zion."* Ferrar Fenton: *"When clearly you see that the Lord comes to Zion."* The Septuagint confirms the thought by having *"Eyes shall look to eyes when the Lord shall have mercy upon Zion."*

Students know that this wonderful imagery was not intended solely for fulfillment in the days of Israel's return from captivity. Paul uses the seventh verse as applicable to the heralds of the Gospel, in Romans 10:15. Realizing that the return under Cyrus was but a picture, a type, of the greater release from captivity which should come to spiritual Israel at the close of the Gospel Age, and the joy which the imminent Advent of our Lord and Savior, Jesus, would inspire in the hearts of the Gospel Age "Watchers," we can discern a greater and more glorious application to these glowing words.

The "Watchers" on the walls of the Holy City of this Gospel Age have waited through a long and dreary time during which the people of God have been held captive by an oppressive system which has crushed the Truth to the ground. Only a few of the "poor" have remained to be "vine-dressers and husbandmen," but these have faithfully manned the walls watching for the promised "return." The night is far spent, the day is at hand, but as yet only the first gleams of dawn are perceptible.

Then come the heralds. Hasting over the mountains, pressing toward the Holy City, so long downtrodden and oppressed, they come with glorious news. The King is on his way. He is returning to Zion with favor. Enlightenment and prosperity are to come with him. The captive people are loosed -- even now they are on their way to commence the great work of rebuilding the Temple of God, and placing within it the golden vessels, the precious truths so long submerged under the defilements of a foreign power.

How eagerly the Watchers fasten their gaze upon the heralds. They haste -- therefore the news is good. Did they bring bad news, their pace would be slow. They each seek to outvie the others in order to reach the city first. How beautiful the sight, heralds upon the mountains proclaiming the coming King!

So they meet, face to face. No longer any doubt. The news runs round the city. Not all the watchers receive the news at once. Not all hear exactly the same story from the different heralds, all zealous to proclaim the essentials of their message. But one central truth stands out - the King is at hand! He may be upon the mountain approach; he may even be within the city, and making himself known to those who have perceived his entrance. There is no lack of love and zeal on the part of those who have not actually seen him enter the gate, if so, he really is now within the walls. All are united in the one joyous theme -- the time has come. *"I am returned to Jerusalem with mercies."*

That is the story of this closing period of the Gospel Age -- a period which is now well advanced. Is the King within the walls? Is he at the gates? Whether the one thing or the other, the important teaching of the text is that we are "face to face with the event." The Watchers and the Heralds have met, and their united testimony has been given to seekers after the Lord for three generations past. The Temple has been built; Divine Truth, things new and old, has been established in its rightful place. The work is not yet finished; the building must go on; the Temple must be adorned with yet purer and nobler vessels of truth and understanding, that the day may at

length come when the great outer doors will be flung open to all mankind and the invitation come to all men to enter and walk in its light.

The importance of a right understanding of this Scripture is great. It calls us to recognize the significance of the times in which we live; that the work begun in Christendom during the nineteenth century continues still in active preparation for the day when our Lord Jesus Christ shall be manifested in his glorious *apokalupsis* -- his revelation of himself to all men, in association with his glorified Church, for man's blessing and salvation. How beautiful upon the mountains ... the heralds ... proclaiming "Thy God reigneth" ... for the time of his Kingdom is come, and the day is not far hence when he shall "reign in Mount Zion, and before his ancients gloriously."

- A. O. Hudson

## Israel Today

UNDER the caption "Israel alive and well at 25," the *St. Louis Globe-Democrat* summarizes editorially its understanding of the history of Israel's first twenty-five years. We quote:

Twenty-five years ago, on May 14, 1948, the new Zionist state of Israel proclaimed its existence.... That nation's young history has been quite remarkable.

The modern state of Israel was born out of Palestine, which in 1948 was a British mandate torn by conflict between Jews, who wanted to establish a nationalist state, and Arabs. The area was the spiritual as well as physical homeland for Jews since the time of Abraham, about 1500 B.C. But it had also been the homeland of Arabs since the 7th century A.D., when Moslems seized Palestine from the Christian Byzantine empire.

The claims of those who lived in Palestine for 3,500 years and for 1,300 years were equally valid. Yet each side wanted hegemony. The United Nations recognized this in its Solomon-like decision of Nov. 29, 1947, calling for the partition of Palestine into two independent states, one Arab and one Jewish. However, bitter dissension within Palestine prevented implementation.

The UN had inherited the problem when the British were unable to bring about a partition and requested help. The modern impetus for a Jewish state had begun in 1897, when the new World Zionist Congress declared its aim "to create for Jewish people a home in Palestine." The British generally supported separate-but-equal states in the Balfour Declaration of 1917, but when they inherited the area from the old Ottoman Empire through World War I conquest, they were able to do little except to separate Trans-Jordan (now Jordan) from the Palestine mandate.

Tensions accelerated with the influx of Jews escaping Nazi persecution, and the Arabs and Zionists drifted further apart in their nationalistic demands. In this (vastly simplified) historical context, Israel proclaimed its independence.

Six Arab nations invaded Israel within hours of the proclamation, and were defeated, as they were in 1956 and 1967. Incredibly, Israel has survived. And prospered. From 650,000 people in 1948, it now has 3 million, including 400,000 non-Jews (mainly Arabs) and 2.6 million of the world's 14 million Jews. It controls another 1 million Arabs in the territory it has held since the Six-Day War in 1967.

Somehow Israel has managed to hold at bay Arab states whose populations outnumber Israel 42 times, while at the same time prosper internally. Public and private aid from the United States totalling \$9 billion since 1948 has helped, and socialist Israel has the world's highest taxes (62 percent on incomes over \$10,000). It spends 30 percent of its \$4.7 billion budget on defense, and another 20 percent on debt payment -- both of which are the highest per capita expenditures in the world.

Yet despite the devaluation of the Israeli pound from \$2.80 to 23 cents in the past 25 years, and an inflation rate of 13.5 percent last year (Plymouths cost \$19,000; a four-room apartment can cost \$96,000), Israel's gross national product has risen at an enviable 9 percent annually since 1950.

Besides strictly internal problems, Israel has to wrestle with such questions as its denial of meaningful political rights to its Arab citizens, its failure to come to terms with the Palestinian

refugee problem, its increasingly hard line toward restoration of conquered Arab land, and many others. There are many "pros" and "cons" to each.

The central point of Israel's quarter century celebration is that Israel is here to stay as an entity - but so are the Arab states. How to arrive at a peaceful coexistence, a problem that eluded the British a half-century ago and still baffles the world today, is a crisis that must be resolved before another quarter-century passes.

\* \* \* \* \*

Concerning Israel's next twenty-five years William L. Ryan, AP Special Correspondent remarks

But, as Israel begins its second quarter-century, the Middle East replaces Vietnam as the leading trouble area for U.S. policy. This means the superpowers must move with caution. In the heart of Israel lies the Vale of Megiddo, site of Armageddon... .

Today, as Israel celebrates her silver anniversary, probably out of prudence she is asking herself whether there will be a next time and, if so, when....

More is involved in the situation all the time. The Middle East possesses three quarters of the non-Communist world's known oil reserves. That is more important now than ever as the West looks forward nervously to crises in energy supplies.

The Arabs are keenly aware of the potential. Egypt's Sadat has referred many times lately to the power of oil as a bludgeon to punish those who support Israel, though both he and the bellicose Syrians are out of reach of the weapon. The Egyptians and Syrians can, however, threaten to stir up trouble for the princes and sheiks of the oil-producing countries in their own bailiwicks. Worried about such possibilities, the oil rulers subsidize Arab militancy to a certain extent and promise that if new hostilities break out, the oil flow to the West indeed will be stopped.

In such a case, the next world crisis over Israel and the Arabs could be more dangerous than any of its predecessors.

## **Annual Report of Directors**

*"Stand upright and hold your heads high, because your liberation is near." - Luke 21:28, N.E.B.*

Recognizing as we do the proximity of God's Kingdom and the fruition of our Heavenly Hope, with what clarion voice ring these encouraging words of our beloved Master as the Institute concludes its 55th year of ministry! For His words mean release -- the home-going of home-sick Sons! For the pure of heart grow weary of earth and turn with frequent wistfulness to the homestead of the saints; longing to spread their wings like a dove and be at rest. For "so shall we ever be with the Lord." Alleluia!

In such exaltation of spirit, assured of His ever presence and care, the seven members of the Board report on their stewardship the past year, rejoicing for the spirit of unity which has prevailed in their midst, and deeply grateful for the privilege of collaboration with the Lord.

### **THE INSTITUTE'S POLICY**

The Institute remains today what it was originally formed to be -- a group of brethren voluntarily associated for mutual comfort and assistance, "Endeavouring to keep the unity of the spirit in the bond of peace" (Eph. 4:3). In accordance with its charter, it continues "the dissemination of Bible truths by means of the publication of tracts, pamphlets, papers; and other lawful means which its Board of Directors, duly constituted, shall deem expedient for the furtherance of the purposes stated."

Not being a church organization, it does not exercise, nor ever has exercised, supervision over any Bible Class. Rather, it emphasizes the principles of liberty, fellowship, and unity of all consecrated believers in Christ, thus conforming, we believe, to the teaching of the Lord Jesus and his Apostles. It rejoices to be the servant of the Lord's brethren in every privilege granted it, however minor it may be.

### **THE HERALD**

Our bimonthly magazine -- "*The Herald of Christ's Kingdom*" -- continues to be the most prominent branch of the Institute's ministry. We are grateful for the reports which reach us of its spiritual value to many, even some in distant lands.

We desire to again urge upon all to take advantage of our offer to send a free six-months' subscription to any names supplied to the office. We believe from past experience that its "balanced" spiritual diet will prove a blessed means of witness to the many hungry souls in our day.

Many back issues of the *Herald* are still available at twenty copies for \$1.00.

### **THE PILGRIM MINISTRY**

This form of direct personal communication of the Lord's Word has always proven spiritually profitable, especially to isolated brethren. In this ministry the Institute has been active since its inception. From the Annual Reports of the past several years, however, it has become evident that such service has been much curtailed for several reasons. For one, because of the passing of many

brethren; ecclesias are now few and far between. For another, our two full-time Pilgrims, Brothers Fred A. Essler and John T. Read, because of health reasons, have found it necessary to restrict their services to local groups. With humble acceptance and submission to the Lord's will, the Institute continues these dear brethren in part time ministry, augmenting it with the services of Brothers Alex Gonczewski, James Jordan, Loyal Petran, Will Siekman, and James Webster.

We would remind all that these brethren are available, as circumstances permit, for the conducting of funeral services.

### **HELPS TO BIBLE STUDY**

Inquiries continue to be received regarding residence and correspondence courses in Bible Study, neither of which are offered by our Institute. Instead it recommends inquirers to consider, before other methods are adopted, an intensive personal study of the Bible itself. To assist in such study, we do offer a number of helps. Foremost among these we continue to rank the *Divine Plan of the Ages*, a volume unexcelled in the presentation of the Bible's basic teachings. Also, there is a supply of Volume II of Brother Streeter's expository treatise of the Book of Revelation. Volume I as well as his Daniel interpretation are out of print. Because they are still in demand, anyone willing to part with their copies is invited to write to the office, giving their selling price.

Other helpful works such as Bible translations, concordances, etc., are in limited supply for the benefit of *Herald* readers unable to procure them locally.

### **PUBLIC WITNESS**

For this service, the Institute has prepared twenty free booklets on a variety of Biblical subjects. These we consider ideal for witnessing to others and urge all interested in this ministry to take advantage of their availability. How blessed is the privilege of extending to anxious hearts all about us a testimony to the amazing grace of God in prospect for all mankind.

Our *Herald* also continues to be a useful means of public witnessing. Free copies will be sent to all names and addresses forwarded to the office.

### **CORRESPONDENCE**

Supplementing the various branches of the ministry already mentioned, is contact with individuals through the mails, especially with the isolated who have always been a matter of special concern to us. While letters generally deal with business matters, nevertheless each is an occasion for brief fellowship, and as such is treasured, and any privilege of counsel, appreciated. Encouraging messages have been received even from far off foreign lands. That we are being remembered at the throne of heavenly grace on behalf of the Institute's ministry is most heartening, and we are deeply grateful to our brethren.

### **MEMBERSHIP**

For the benefit of new *Herald* readers we would state that membership in the Pastoral Bible Institute is always 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." Membership Application Blanks are available from the office.



While some of our beloved members have finished their course this past year, we are glad to welcome seventeen new members. To these, on behalf of the Directors and of the entire membership, we extend a hearty welcome in the name of the Lord to a mutually profitable association in the Institute's ministry.

May the new year of activity, perhaps most momentous, spur us all to larger sacrifices and greater endeavors in behalf of Him who has so wonderfully blessed us with a knowledge of "Present Truth." May we each have a larger appreciation of our own responsibility as we strive to be faithful in serving the Master by ministering to his brethren, for "Precious in the sight of the Lord is the death of his saints."

Your brethren in the Master's service,  
Board of Directors  
*By: J. B. Webster, Chairman*

## **The Annual Meeting**

The fifty-fourth Annual Meeting of the members of the Pastoral Bible Institute, Inc., was held on Saturday, June 2, at 10:00 a.m. in the Christian Association Building, North Carolina and Pacific Avenues, Atlantic City, New Jersey.

After the customary devotions, Brother J. B. Webster 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 18, 1971.

The annual report of the Directors, for the fiscal year ended April 30, 1973, was then presented. This, including the Treasurer's Financial Statements, is published on pages 61-63.

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 Michael Koterba and Peter Pazucha were appointed to act as tellers. While they were counting the votes, the rest of the friends enjoyed a season of fellowship in praise and testimony. At the conclusion of the count, the names of the following brethren were announced as elected: F. A. Essler, A. Gonczewski, J. C. Jordan, J. T. Read, P. L. Read, W. J. Siekman, and J. B. Webster.

A devotional service concluded the meeting.

Following the Annual Meeting, the new Board met. Among other actions taken, they elected officers as follows: J. B. Webster, Chairman; A. Gonczewski, Vice-Chairman; P. L. Read, Secretary-Treasurer; W. J. Siekman, Assistant Secretary; J. C. Jordan, Assistant Treasurer; J. C. Jordan, L. Petran, P. L. Read, W. J. Siekman, J. B. Webster, Editorial Committee.

**FINANCIAL STATEMENTS**  
**FISCAL YEAR ENDED APRIL 30, 1973**

**(1) Balance Sheet as of April 30, 1973**

**Assets**

Cash in Bank		\$ 6,824.90
Accounts Receivable		110.77
Prepaid Expense		650.00
Inventory of Books, etc.:		
Pocket Edition-Divine Plan	(1,131)	\$1,131.00
Revelation Exposition-Vol. 2	(90)	135.00
Miscellaneous Items		<u>574.13</u>
Total Inventory		<u>1,840.13</u>
Total Assets		\$9,425.80
Liabilities		<u>None .</u>
Net Worth (as per Analysis below)		\$9,425.80

**(2) Statement of Income and Expense and Analysis of Net Worth**  
**Fiscal Year Ended April 30, 1973**

**Income**

Contributions		\$21,678.34
Herald Subscriptions		5,280.00
Legacies		<u>500.00</u>
Total Income		\$27,458.34

**Operating Expense**

Pilgrim Expense	\$ 5,880.00	
Herald Expense Including Printing, Mailing and Clerical	16,606.55	
Free Literature	1,588.43	
Administrative and Office Expense	<u>1,456.95</u>	
Total Operating Expense		<u>25,531.93</u>
Net Expense for Fiscal Year Ended April 30, 1973		\$ 1,926.41
Net Worth, May 1, 1972		<u>7,499.39</u>
Net Worth, April 30, 1973 (as per Balance Sheet above)		\$ 9,425.80

## **Entered Into Rest**

Phena Bowen, Avenal, Cal.  
Rutherford H. Chatters, Sr., New Orleans, La.  
Phoebe Cleveland, Stuart, Fla.  
Angelina Creanza, Springfield, Mass.  
Karl Glueck, W. New York, N.J.  
Harriet L. Klepinger, Peru, Ind.  
Bronislawa Kuropatwa, Chicago, Ill.  
Thomas R. Marland, Portland, Maine  
Helen R. Muir, Largo, Fla.  
Wm. A. Pendlebury, Hope, B.C.  
Helen Rycombel, Chicago, Ill.  
George Wherritt, Plover, Wis.