

THE HERALD OF CHRIST'S KINGDOM

VOL. LXII July / August, 1979 No. 4

The Four Freedoms

"If the Son shall make you free, ye shall be free indeed." - John 8:36.

FREE indeed! Jesus intimated that some who think they are free are really imprisoned, confined, restrained from liberty; and he implied that there are degrees in the attainment of the freedom which he had to offer. In fact, this freedom of Jesus, as it applies to his Church in the Gospel Age, may also be divided into four stages or degrees, to be attained before its beneficiaries finally become "free *indeed*."

THE FIRST FREEDOM

Paul, the great attorney of Christ, writing to the Ephesians, declares: " ... Ye were dead through your trespasses and sins, wherein ye once walked according to the course of this world, according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience. . . . Ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world" (Eph. 2:1, 2, 12). Truly a condition of condemnation, confinement, and misery.

Thus it is seen, from the standpoint of the truly free, that all men who have not known Jesus Christ as their Savior are "carnal, sold under sin"; clad in the "filthy rags" of their own righteousness; "captives" of death, "hid in prison houses" of disease, of poverty, mental and physical; preyed upon by "that corruption that is in the world through lust." Miserable prisoners in a filthy dungeon!

And as for *many* generations most men have been born in this dark and dismal dungeon, they do not realize their condition; and in all sincerity reply to Him who speaks to them of possible freedom as did the Jews of old: "We have never yet been in bondage to any man; how sayest thou, Ye shall be made free?"

Nevertheless, *some* of "the people that walked in darkness have seen a great light: they that dwelt in the earth, in the deep darkness of death, upon them bath the light shined" (Isaiah 9:2). A ray of sunshine has pierced into the dungeon.

"He is the true light that lighteth every man that cometh into the world," declared John the Baptist of Jesus. Those who have come to this Light, and have heard the proclamation of "release to the captives," and have qualified by faith for its benefits, feel that they have been made "free, indeed."

THE SECOND FREEDOM

But sooner or later, some of those who have been justified by faith, and so experienced the First Freedom of Jesus, realize that they are not yet entirely free. Though released from the dungeon, they are still confined to the house! Their condition is described by the Apostle in his letter to the Galatians. He has been writing mainly to Jewish Christians, but in the fourth chapter of the Epistle he seems to broaden his theme to embrace all those who show by their conduct that they are still laboring under a certain restraint. He writes: "I say that so long as the heir is a child, he differeth nothing from a slave, though he is lord of all; but is under guardians and stewards until the day appointed of the father. So we also, when we were children, were held in bondage under the rudiments of the world." To do justice to the Apostle's very idiomatic Greek, the word rendered "rudiments" might be more freely translated "goose-stepping." The Jewish converts were still ostentatiously and foolishly trying to keep in step with the Jewish law and traditions; the Gentile converts were still marching along to the "hep, hep" of their Gentile associates. The Apostle continues: "Howbeit, at that time, not knowing God [well], ye were in bondage to them that by nature are no gods: but now that ye have come to know God, or rather to be known by God, how turn ye back again to the weak and beggarly [cringing] 'goose-stepping,' whereunto ye desire to be in bondage over again?" This marching along with the world is not freedom for the Christian. It is bondage.

The Apostle James also has something to say of Christians who are still in bondage. "Whence wars and fighting among you?" he demands. "Come they not from your pleasures that war [with your consciences] in your members? . . . Ye adulteresses, know ye not that the friendship of the world is enmity with God?" This inward fighting is not freedom.

"Ye were called for freedom," continues Paul to the Galatians, "But ... the flesh lusteth against the spirit and the spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would:"

So both the world and the flesh crack the whip over us, and we continue on our "weak and beggarly" course until our partially freed spirits get tired of the miserable performance and we turn again unto Jesus to hear him say: "Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

The word "yoke" used by Jesus in this passage is not the same Greek word he used in the parable in which he referred to "five yoke of oxen." It is the word used in Acts 15:10: "A yoke upon the neck of the disciples"; in Galatians 5:1: "Be not entangled again with the yoke of bondage"; in 1 Timothy 6:1: "As many servants as are under the yoke of bondage"; and none of these suggest a partnership yoke. It carries the same thought as the "yoke" of Jeremiah 27:6, 11: "The nation that shall bring their neck under the yoke of the king of Babylon, and serve him.... " Jesus invites the justified believer to submit to him - to his rule. And he intimates: "Compared to the servitude you are under, my rule is freedom. For my yoke is easy, and my burden is light."

Some of the dungeon-freed earthlings accept this further freedom; and of them Paul writes to the Colossians (Col. 1:12, 13): "Giving thanks unto the Father, who made us meet to be partakers of the [present] inheritance of the saints in light [by releasing us from the dark dungeon of condemnation], and [further] translated us into the Kingdom [sovereignty] of the Son of his love." These have now been released from the house -- the house of Adam -- the house of human mindedness.

No longer citizens of the world, their "citizenship is in heaven"; while properly described as "aliens and strangers," they have been appointed "ambassadors for Christ," hence are assured extraterritorial privileges and protection in "this present evil world." "For the sceptre of wickedness shall not rest upon the lot of the righteous, that the righteous [be not forced to] put forth their hands unto iniquity." Thus the Psalmist explains the matter in the 125th Psalm; and he counsels those who have received the freedom of God's out-of-doors: "Forget thine own people and thy father's [Adam's] house" (Psalm 45:10).

Truly these doubly freed ones may say with the Psalmist (Psa. 18:17,19): "He delivered me from my strong enemy [death, the dungeon] ... He brought me forth also into a large place" -- out of the house, into the condition of the consecrated, the spirit-begotten.

A glorious freedom - but is their freedom yet complete?

THE THIRD FREEDOM

No! The Apostle writes in the seventh chapter of Romans a vivid description of a condition of mind experienced by every freedman who, released from the dungeon of the Adamic condemnation and from the house of human-mindedness, has received a new mind, "which after God hath been created in righteousness and holiness of truth." The Apostle reminds us that we are still obliged to carry around with us a "body of death" -- it is the only body "we," the New Creatures, have -- a body that in many of the laws of its being is contrary to the New Mind -- the will to serve God. "For I delight," says Paul, "in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members."

Thus even in the open air of God's outdoors the freedman finds that he is still infested with some of the crawling things of his former prison cell: the habits, desires, appetites, passions, entrenched in his fallen flesh -- reckoned dead, indeed, but still actually alive and in torment.

The Apostle is very sensitive to this condition. The "law" in his mind and the "law" in his members are "warring" against each other, and he feels himself a victim of this internal strife. He is "brought into captivity" - he uses a word meaning a prisoner of war, literally, "spear-hedged" -- and is pricked on every side by his tormentors as he seeks to escape. "O wretched [literally, trial-enduring] man that I am," he cries; "who shall deliver me out of this dead body? I thank God, through Jesus Christ, our Lord."

Eagerly we inquire: When, O Paul, shall this deliverance come? Is there some formula of immediate escape that you have discovered, and of which we also may avail ourselves? Answer, we pray; for we, too, long to be free indeed!

Not here does the Apostle directly answer this question; elsewhere he is explicit. "We wait for a Savior," he writes the Philippians, "who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory" -- his risen, spirit body. And to the Corinthians he writes: "We know that, if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens. For verily in this we groan, ... being burdened." Thus, to the Romans, the Philippians, the Corinthians, the Great Apostle writes the same message: "Indeed, we that are in this tabernacle do groan, being burdened; not that we would be unclothed, but that we would be clothed upon; that what is mortal may be swallowed up of life" (Rom. 7:22-25; Phil. 3:20, 21; 2 Cor. 5:1-4).

So those who may be said to have been successively released from the dungeon and the house, are still traveling and travailing in an alien country; they are still "groaning" and "seeking another country, even a better."

But meanwhile shall we be content with merely "groaning"? Is there nothing that we can do about the "body of humiliation" with which we are still hampered? Cannot we get rid of some, at least, of the dungeon soil and crawling things?

Yes, indeed! There is the cleansing by "washing of water by the Word" to be done, and we all find plenty of scrubbing needed in the corners! The Apostle's exhortation is: "Beloved, let us cleanse ourselves from all defilements of flesh and spirit, perfecting holiness in the fear of God." It is not difficult to define the defilements of the flesh, but what of the defilements of spirit which we must seek to wash away? What are they?

The English word "spirit" and the Greek word so rendered, both have the significance of unseen power or force, ("like the wind," as Jesus explained) whether personal or impersonal. The mind is the unseen power that controls the body; the motives and intentions, often deeply hidden and disguised even from our own consciousness, constitute the unseen power that dominates our minds. These motives and intentions are often tainted with "spiritual" pride, or ambition, or vainglory, or insincerity. These are defilements of the spirit.

In Hebrews 4:12 it is written: "The word of God is living, and active . . . and quick to discern the thoughts and intents of the heart." The Word both discerns and cleanses, even the defilements of the spirit. But the process must be continuous. The fleshly "tabernacle" is inherently weak, fundamentally unsound, persistently vicious. Its reactions powerfully influence the deepest functions of the mind. The Prophet Jeremiah realized this when he declared (Jer. 17:9): "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" Even our motives, at best, are obscure and mixed!

The gyves, the fetters, that bind the free spirit, must still be struck off by the Great Armorer, before the liberated prisoner is free indeed!

THE FOURTH FREEDOM

So one who has conceived a passionate desire for the ultimate and complete freedom of which Jesus spoke can never be satisfied as long as his thoughts and actions are in any degree "subjected to vanity," to that "corruption that is in the world through lust." This "corruption of blood" affects every man of Adam's condemned race. So long as the judicially justified freedman's thoughts or actions ever wander, even for a moment, from the objective of serving God to which he has pledged himself, he is to that extent "subject to vanity" and to the corruption of carnal desire or "lust," however innocent he may be of offense according to the standards of the present evil world. So he increasingly longs for that new sphere of life to which he has been invited by his Lord; but the desirability of the vast "change" which this involves is purely a matter of faith. For, if he is a realist, or if he has learned sufficient humility, he cannot feel that he is prepared, fitted, competent for the new status and environment to which he aspires. He cannot with confidence assure himself that mentally, morally, and physically he is ready to meet so profound and sweeping a change.

What *can* the seeker after the ultimate freedom of Jesus do to complete his preparation for the great Change -- a metamorphosis vastly greater than would be the instantaneous transformation of an ant into a man? As a matter of fact -- *nothing*, but trust. This the Apostles intimate. "Having done all [that you *can* do, or that is commanded], *stand*. God's spirit is working in the freedman candidate. The trials

and difficulties of his experience are producing qualities in him suitable to his future sphere. He has "need of patience, that having done the will of God, [he] may receive the promise" (Heb. 10:36). Yet patience is not a deliberate or voluntary acquisition. James says (James 1:3, 4) that "the trial of our faith" *produces* patience, and that it is our part to "let patience have her perfect [complete] work, that ye may be perfect [complete] and entire, lacking nothing." Does this mean perfection in the flesh, mental, moral, and physical? Ah, no! It means that Christ's freedman must have certain educational and preparatory experiences; and if he draw back, the process will not be complete, the education unfinished.

But since it is admitted that perfection in the flesh is not to be expected nor attainable, there yet remains a tremendous work to be accomplished to prepare the freedman for his ultimate destiny. This work requires the energies of the divine Creator himself. "Wherefore," says Peter, "let them also that suffer according to the will of God, commit their souls [beings, conscious existence] in well-doing, to a faithful *Creator*." This is the only place in the New Testament that God is called the "Creator." It is indeed a sovereign act of creation that is now to be accomplished.

In the fourth and fifth chapters of Peter's First Epistle, the fact, conditions, and certain details of this creative work are set forth. He says:

"Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you . . . but *inasmuch* as ye are partakers of [the] Christ's sufferings, rejoice; that at the revelation of his glory ye may rejoice with exceeding joy. . . And the God of all grace [giving], who hath called you unto his eternal glory in [the] Christ, after that ye have suffered a little while, *himself* to complete you, he will establish [adjust to surroundings, integrate], he will strengthen [mightily empower] you."

This, be it noted, is to take place "*after* that ye have suffered a little while"-- after the "light afflictions, which are but for a moment," are ended. This "establishing" and "strengthening" by our God himself, is just what, and *all* that is then needed. The work that we had begun, but never could finish to our satisfaction, is now to be completed, finished. Adjustments made easy for us, to our new and strange surroundings; integrated in the position to which we are assigned, so that we shall harmonize and cooperate with our surroundings as completely - aye, far more completely -than we did with our earthly circumstances; finally, empowered for all requirements -of space, time, wisdom, position.

Does this mean that the final and complete freedom will be miraculously given to those who truly suffer with Christ? Yes; such is the declaration of that Peter to whom were entrusted the keys of the Kingdom of Heaven. His was the commission to first declare the Sovereignty open to the Jews, which he discharged at Pentecost; and later to similarly open the door to the Gentiles, when he received Cornelius into the Church. It is particularly fitting, therefore, that he should be the one to conduct, in anticipation, both Jew and Gentile overcomer through that open Door to full entry in the miracle of the First Resurrection, into the Kingdom. So he adds a seal, as it were, to his declaration quoted above: "*This is the true grace [gift] of God. Stand ye fast therein.*"

- H. E. Hollister.

Ten Visions of Christ Triumphant

Vision 3-"I am with you"

The first part of this exposition showed chapter 12 of the Book of Revelation as picturing the birth of Jesus, the "Man-Child" who ascended into Heaven and the presence of the Father despite the enmity of the Devil, followed by the vision of chapters 4 and 5 in which the risen Christ opens the Book of the future and reveals what is to happen during the Age which interposes between his First and Second Advents. Now the story passes on to the third vision.

This third vision is of such surpassing interest and importance, that it is given the honor of first place in the Book of Revelation. From the 10th verse of chapter 1 to the end of chapter 3 the majestic picture unfolds, the picture of the spiritual presence of the Church's High Priest in the midst of the successive generations of his Church. "*Lo, I am with you always, even unto the end of the Age*" was his promise (Matt. 28:20). On the eve of his death He assured his disciples that his presence would be with them in the power and influence of the Holy Spirit (John 14:16-18 and John 16:7-16). "*I will not leave you orphans,*" he said; "*I will come to you.*" Here in Rev. 1 to 3 is the symbolic tableau depicting that coming and that presence. The wonderful manner in which so many different symbols are assembled together to inculcate the lesson of our Lord's constant watchcare over the members of his Church has been a comfort and strength to Christians in all ages.

The presentation here is one of Christ, resurrected and glorified but still bearing the indications of past humiliation and suffering, ministering to the needs of all those who in every century of this Age have become his faithful followers. Says John, alerted by the Divine Voice from heaven (ch. 1:10-11) "*I saw seven golden lamp stands and in the midst of the seven one like unto the Son of Man.*" John had known Jesus in the flesh as the Son of Man, and he also knew of the prophetic Son of Man seen by Daniel in the vision of the Last judgment, a majestic king coming in the clouds of heaven into the presence of God to receive his Kingdom. This was the same Son of Man, but the setting was different. This was not Jesus as the Man of Nazareth, neither was he the victorious king of Daniel. The Son of Man in the vision which appeared to John was arrayed as a priest, and He is shown in the act of ministering as a priest. That is evident, for He stands within a circle of lampstands, indicative of temple and tabernacle ritual, and only a priest could enter the sacred apartment in which the seven-branched lampstand gave its light, and only the priest might tend those lamps that they continue to give their light to all in that apartment -- and in Levitical ritual only the underpriests could enter that apartment and those under-priests are representative of the Church of this Age, no one else. So in this vision the resurrected Lord stands ready to minister Divine light and life, Divine favour and blessing, to those who are consecrated with him and to him in the service of God. When John saw that awesome yet radiantly splendid figure he knew that he was witnessing the fulfillment of words he had heard while Jesus was still with them; "*I will not leave you orphans. I will come to you.*"

But He was no priest of the Aaronic order. The garments in which He was arrayed were not those with which John was familiar in connection with Aaron, and the characteristics of glory, power and wisdom which are evident are not characteristic of the sacrificing and dying priesthood of Aaron. The writer to the Hebrews gives a clue to the understanding of this vision.

"They" (the Aaronic priests) "truly were many priests, because they were not suffered to continue by reason death." (Each priest died at length and had to be succeeded by another.) "But this man, because he continueth ever, hath an unchangeable priesthood" (Heb. 7:23,24). The priest we see in the first chapter of Revelation is one who continues to all eternity, the minister of a priesthood which will never pass away, unlike that of Aaron which did come to an end when the time for sacrifice and offering had ended. This priest is one like unto Melchisedek, the royal priest of the days of Abraham, a priest upon his throne, ruling and ministering Divine favour eternally. Because of that He is able to

minister in power to his faithful ones and execute judgment upon the unfaithful. Therefore this One who claims *"I am he that liveth, and was dead, and behold I am alive forevermore"* (Rev. 1:18) has the white hair of maturity, the flaming eyes of penetrating insight, the voice of many waters in its oversweeping gentleness reaching into the recesses of every heart. His feet, like brilliant molten metal in the furnace, are burning with zeal to set out on the great work amongst mankind for which He suffered and died. The two-edged sword issuing from his mouth is one of piercing truth, the truth of God, illuminating the minds of his own, and one of swift and unerring judgment upon his adversaries. His countenance, like unto the sun shining at meridian day, brings to mind the prediction of Malachi, who promised that the Sun of righteousness would arise with healing in his wings-the sunbeams of the rising sun (Mal. 4:2). The full glory of the Divine presence is now spiritually manifest to all whose minds are receptive to the influence of the Holy Spirit. All these things are characteristic of the present manifestation of our risen Lord to his Church.

This great High Priest is our shepherd. In all the affairs of daily life He is at our side, ministering and helping, sustaining and strengthening, exhorting and encouraging; and when it is necessary reproof and chastening. That is one of the great lessons of these celebrated messages to the seven churches in Asia. It is usually and rightfully held that this long passage in chaps 2 and 3 with its seven-fold exhortation is intended primarily to picture the condition of the Church in this world throughout the entire Christian Age, a compendium of seven successive periods of church history, each period manifesting its own particular characteristics, its own virtues and failings, and our Lord's particular commendation or reproof for each. But in a quite distinct and separate field of thought, it is undeniable that these messages also contain valuable instruction applicable to the believers in any and every generation from Pentecost onwards, to the end. All of these messages are for each and every one of us and contain valuable counsel and encouragement, coming to us as such from our Lord himself.

So John, listening to the majestic voice of his exalted visitant, represents the entire Church upon earth, of all generations, in communion with the One who had promised to be with us always to the end of the Age, receiving that spiritual guidance and instruction which only our risen Lord can give. This is the background of the vision and the messages to the seven churches are for our acceptance and our benefit.

The first message is that to the church at Ephesus, not much more than twenty years old when these words were uttered. *"Repent, and do the first works."* Repentance is the first stage in our progress towards God. It is a continuing demand too. We need first to repent and come to God in loyal submission, accepting Jesus the Saviour in our hearts and lives, being justified by faith in him and in his redemptive work. Only after this can we take the further step of consecration and dedication of life to God which alone can give us entry into the communion and community of the Church on earth. Appropriately enough, therefore, repentance is the first exhortation. But here in Revelation 2 the Ephesians were already disciples and had already passed that first stage. The repentance to which they were exhorted was a repentance for shortcomings and failures in their Christian lives. That is necessary for Christians of later times also. The fact that *"if any man sin, we have an Advocate with the Father, Jesus Christ the righteous"* (1 John 2:1), does not remove the necessity for sincere repentance for failings and shortcomings, once one's eyes have been opened to them. This Ephesian message is timely for all.

The second message is equally certainly the second step of the Christian life, that of consecration. This is where the outcome of a consecrated life maintained to the end is simply stated. *"He that overcometh shall not be hurt of the second death"* which, taken in conjunction with the Divine principle that death is the inevitable end of the irrevocably unregenerate, is just another way of saying that the overcomer will achieve immortality. The primary exhortation comes in Rom. 12:1-2; *'I beseech you therefore, brethren, that you present your bodies a living offering, your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind. ...'* This is the commencement of a Christian life which may involve hardship, persecution or suffering

according to the conjunction of outward circumstances in the individual case; but even if so, the message comes as it did to the early church at Smyrna; "*Fear none of those things which thou shalt suffer . . . Be thou faithful unto death, and I will give thee a crown of life*" (Rev. 2:10). That phrase has become a kind of watchword to Christians of every period in history; it stands as the epitome of the course and consequence of a consecrated life pursued consistently and unflinchingly to the end. This is an encouragement and a promise of the outcome of consecration faithfully maintained. As such, it is a message to all at any time in the Church's history.

Logically one would expect the third message, that to the Church at Pergamos, to dwell upon the conditions of the consecrated life, the process of sanctification. That word means "to make holy" and it implies the whole continuing process in life whereby the believer is being ' *made meet to be partakers of the inheritance of the saints in light*' (Col. 1:12). Turning aside from the rather theological tone of the expression and its supporting texts, sanctification really means being made like Christ and this is the purpose and aim of the Christian life. That implies a turning away from much of the aims and ideals and interests of this world in preference for the things of the Spirit, and this, it would seem, is where many in the Church at Pergamos had failed. They held the doctrine of Balaam, who minded earthly things, and were not completely separated and cleansed from those things of this world which are deleterious and antagonistic to Christian progress. So there was the call to repent of these things, and reform, or judgment-the twoedged sword-would come. But some there were who had held fast and not denied the name of Christ, and these were approved. It is a solemn thought that the preference for the things of this world over the things of God is a denial of Christ's name, but so it is. The one who takes to himself the name of Christ does so in full knowledge of the dictum "*as he is, so are we, in this world*" (1 John 4:17) and must needs pursue the same course and live the same life and be devoted to the same ends. Jesus was no ascetic, but he was completely and utterly devoted to the will of his Father. Whatsoever He did was done to the glory of God. Those who assume the name of Christ must lead the same life and manifest the same standards. This is the essence of the Christian calling.

The fourth message is a warning against false teachers. Thyatira was not and is not the only Church to suffer from that scourge. We suffer from it still in our own *days*. It has always been true that grievous wolves enter in among the Lord's sheep, not sparing the flock. The pity of it all is that the position is so often tolerated. They did in Thyatira. "*Thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants*" (Rev. 2:20). One would have thought that if the splendor of the vision of the Lord in the midst of the lampstands, ministering to his Church, was properly appreciated, false teachers would be quickly recognized and rejected. It is not so; perhaps it is because the spiritual things are seen dimly at best and the earthly and carnal things so much more plainly by contrast. It is always difficult to divorce Christian standards from everyday worldly ethics, as witness the problem so many sincere Christians have in accepting Jesus' exhortation to love one's enemies, or the enthusiasm with which a converted military officer or film star or noted athlete is hailed and prominently featured just because of the outward appeal of the military or the screen or sporting world fame. These things have to be faced as facts and we all do well to learn that erroneous doctrinal teaching is not the onl kind of false teaching in our mist and may not even be the most dangerous.

In the message to Sardis there is the pitiable spectacle of a Christian community which has so far lost its first love that it is spiritually dead. It still retains the name of Christian, but that is all of Christianity that it has left. There is little that even the Lord can do. He can only exhort to awakening, to repentance, to a revival of their early enthusiasm, to a fresh attempt to attain true unity with himself. The Lord does not seem very sanguine; "*if therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee*" (Rev. 3:3). That sounds suspiciously like the unhappy and hopeless situation of unheeding man in the days of the ending of the Age. *As it was in the days of Noah, they knew not, until the Flood came and took them all away, so shall it be in the days of the Son of Man*" (Matt. 24:37-39).

The same fault, the same ending. The message of Sardis is one that calls us to be watchful and hold fast that which we have. "I will come on thee as a thief," silently, unobtrusively, and yet surely and with a terrible finality. The same words are applied very definitely to the time of our Lord's Second Advent and come with redoubled force to those who believe they are living in that period; "ye know neither the day nor the hour -- therefore, be ye always ready. " The life of sanctification, of setting apart to the purposes of God, is one that demands continual watchfulness lest at any time the believer lets slip the things that he has seen and heard.

One of the most vital factors in Christian fellowship is stressed in the next message, that to Philadelphia. That factor is brotherly love. The word Philadelphia means "brotherly love" and it is significant that the Church in this city is the one to which the Lord gave his greatest commendation. Christians are members one of another, and all are members of Christ. *"Because thou hast kept the word of my patience, " He says, "I will also keep thee from the hour of temptation" (Rev. 3:10).* Is it because we learn well this lesson, our fellow-membership in the Divine family, that we are immune in the hour of trial? Not because God interposes in some miraculous manner, but simply because those who live their lives in the fellowship and love of their brethren, always ready to "lay down their lives for the brethren," have thereby developed a character and an outlook that is proof against the destroying influences of time, of disappointment, of disillusionment? *"We know that we have passed from death unto life, because we love the brethren" (1 John 3:14).* That is no empty phrase. Entrance into this family relationship in Christ infuses a vitality that has power to withstand much that would otherwise corrupt and destroy. The sure knowledge that we love the brethren and are loved by them yields a grace and strength which is of inestimable value in the life, leading to breadth of vision and a tolerance of the weaknesses of others, making each one more and more a child of the Father in heaven and more fitted for the Church's future work of service for all mankind.

So to the final word, that to Laodicea. As might be expected, this is a personal word to each one. Many have fallen by the wayside; their love has grown cold. Others are in that indeterminate position, neither hot nor cold. None of these are of any use to the Lord in the purpose He has for the Church. That august body must be composed of sincere, true-hearted ones who have remained faithful through all the vicissitudes of life and at life's end are found ready, "called, and chosen, and faithful." The rest He must reject; whatever station in the eternal state they may attain hereafter, they are manifestly unfitted for the high calling of the Christian church. But for those who have maintained their loyalty the position is vastly different. All the long progress from repentance through consecration and the sanctification of Christian life, all the experiences with false teachers and holding fast to the faith, leading up to the heights of brotherly love with those who are the true-hearted disciples of Jesus, bring us at the end to the position where we recognize the knocking of Jesus at the door of our hearts and with rejoicing we open the door and let him in. Like the two disciples on the way to Emmaus, we learn to walk with Jesus and then to sup with him. *"Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. "* (Rev. 3:20).

The climax of our understanding of this vision of the Son of Man 'in the midst of the lampstands is reached when we appreciate that in this age He is working within our hearts. He wants to come in, and make of each one of us a new creation, all glorious and perfect within, that He may at the end present us faultless before the glory of the Father's presence with exceeding Joy.

(To be continued.)

- A. O. Hudson

"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).

(THE HERALD OF CHRIST'S KINGDOM - March / April, 1970)

IN this article we continue the discussion commenced in our last issue. Christians of mature experience will not need to be reminded that divergent views on this subject ought certainly to be no occasion for strife or bitterness. Nor will they be amongst *them*, whatever the effect amongst others. Differences of opinion are unhappy only when they sharpen tempers and occasion ill will. Otherwise they may be profitable and result in a larger education for us in the school of Christ.

Last month we noted, first, the glorious *object* of our Lord's Second Advent -- that of blessing both Church and World -- that his return would be in fulfillment of a gracious promise, not of a dire threat.

We next observed that this view harmonized with that school of interpretation held by Premillennialists -- that Christ would come before, not after, the Millennium -- that he would come to introduce that glorious reign (Acts 3:21). We saw, too, that Premillennialists were themselves divided into two schools, one, the Futurist, believing that Antichrist is an individual yet to appear; the other, the Historical, understanding that Antichrist has already come in the bloody and blasphemous system of the Papacy, the complete destruction of which is predicted to occur during our Lord's second presence (Dan. 7:26; 2 Thess. 2:8).

MANNER AND TIME OF OUR LORD'S PAROUSIA

This school of Historical Premillennialists is divided once again into two schools of thought and interpretation, the main points of difference being as to the *manner* and *time* of our Lord's parousia. One school holds to the view that our Lord will be visibly present, and, consistently with that view, believes the event still future; the other viewpoint, and the one to which we subscribe, is that our Lord's second presence is an accomplished fact and that for some years past he has been invisibly present. If, while granting those of the opposite viewpoint fullest liberty of thought and utterance, we ourselves maintain a similar right and duty, it is not because we love them less. On the contrary, we regard many of them very highly, though differing in the conclusions they have reached. Both schools, without question, gladly confess the same Lord, and it certainly becomes us all, while rejoicing in the light we have, humbly to wait for greater light, assured that, in what one school would speak of as the foregleams of his approaching advent, but which we ourselves think would be better referred to as the shining of his presence, contradictory views will more and more vanish, till in our final gathering unto him, the "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" (Isa. 52:8).

TWO PROPOSITIONS DISTINGUISHED

Before we take up the study of the *manner* and *time* of our Lord's return, and even before we undertake the consideration of the *signs* which were foretold, it is of the highest importance that

we sharply distinguish two propositions which have been very close together in our past thinking, but which, in our opinion, should be considered separately. We refer to:

1. Signs of the Master's presence and of the consummation of the age.
2. Determination of the date of the glorification of the Church.

In expressing our opinion that these two propositions should be considered separately, let us not be misunderstood. It is not our thought that they are entirely unrelated to each other. On the contrary, we realize that the glorification of the Church could not take place without the return of the Master and the end of the Age. But the point we wish to make is that our inability to determine the date for the glorification of the Church does not necessarily prevent us from recognizing the signs of the Master's presence, nor does it prove that there are no signs awaiting our recognition. Whether there are or are not such signs, remains to be considered. But if it be conceded that our Lord is now a spirit-being, and therefore able to be invisibly present, should he so desire -- facts which we believe all our readers are satisfied are well established by the Scriptures, then it follows that the Master *might* be present, the end of the Age *might* have been reached, and these facts *might* be satisfactorily evidenced to us, even though the date for the glorification of the Church still remained among the "secret things" belonging unto the Lord (Deut. 29:29). To appreciate this point we have but to remember that the conviction that the Lord was present and that the consummation of the Age had been reached, rested upon several different, independent "signs," whereas the inference that 1914 would see the glorification of the Church was deduced solely from the parallels drawn between the Jewish and the Gospel Ages. That these two Ages do correspond in many respects there can be no question; but that the parallels drawn between them, especially their time features, were strained and forced, seems equally clear, and in respect to their harvests we have already noted, in our last issue, that before he left us, Brother Russell recognized this mistake and the consequent unjustified inference based on such mistake.

JEWISH AND CHRISTIAN PARALLELS

It is our thought that had our dear Pastor continued with us he would have given the subject the thorough reexamination it deserves, and that, in the light of the events which have since transpired, his keen spiritual mind would have seen the necessity of discarding still more of the "parallels" than those particular features to which, in the article cited (*Reprints* V 7, page - R5950), he referred. However, his brief remarks are quite sufficient for our purpose. They not only admit mistake, but what is of still greater value, they explain the nature of the mistake. It was not merely that we had been mistaken in the year in which the Church was to be glorified (1914). Had *that* been the extent of our mistake, he would, presumably, have been able, by a more accurate calculation, to tell us how many years we were in error, and just what the correct date would be. No! our mistake was of a different character than merely an error in arithmetic. It lay in supposing that the date of the Church's glorification could be ascertained at all by the "parallels" method. His actual words are: "We should not have looked for parallelisms between the starting of the Gospel Church and its experiences, and the starting in this harvest time of the heavenly Church and its experiences. These are no part to the parallel." Again, he said: "We imagined that the harvest work of gathering the Church would be accomplished before the end of the Gentile Times; but nothing in the Bible so said. Our thought was purely an inference, and now we see that it was an unjustified one." Yet again, he wrote: "The harvesting of the Jewish Age, gathering 'Israelites indeed' into the Gospel Church, did not close with A.D. 70, but progressed in various parts of the world thereafter. Quite a good many Jews, doubtless, profiting by their terrible experience, were all the better prepared to be gathered into the Gospel Garner after the

destruction of their national polity. Similarly, we may expect that quite a good many [Christians] will yet be gathered to the heavenly Garner, and we know of no time limit here."

We know of no time limit here, either. With Brother Russell we are quite satisfied that it was a mistake to try to arrive at such a "time limit" from the "parallels," and no other method has occurred to us, or been brought to our attention That the time will one day arrive when the last member of the Church will have been faithful *unto death* we are, of course, assured. And we have confidence, too, in his promise, that to those who are thus faithful, he will give the crown of life. In this confidence, and in the assurance that he is making all things work together for our good, and will under no circumstances permit us to be tempted above that we are able to bear, we rest (Rev. 2:10; Rom. 8:28,1 Cor. 10:13).

In the foregoing paragraphs we have endeavored to show:

1. That insofar as the glorification of the Church is concerned, not only is the date 1914 erroneous but also the true date is not to be ascertained from the "parallels" of the Jewish and Gospel Ages.
2. That up to the present time no other method of determining this event has occurred to us, or to any Christians of our acquaintance.
3. That the absence of a revelation on this matter does not give us any occasion for unrest, but leaves us content, rejoicing in the continued privilege of ministering the glorious Gospel (a message angels fain would sing) to all who have ears to hear, and while seeking to assist others, to endeavor, by his grace, to make our own calling and election sure.
4. That while the "glorification of the Church" is closely associated with the "second presence of the Lord" the determination of the date when such glorification is to take place is quite another matter, and
5. That this was a fact clearly seen and stated by Brother Russell prior to his death.

"The sands of time are sinking, The dawn of heaven breaks;

The summer morn I've sighed for, The fair, sweet, morn awakes. Dark, dark hath been the midnight, But dayspring is at hand; And glory, glory, dwelleth, In Emmanuel's land."

(Continued in next issue)

- P. L. Read

We Shall Be Like Him

We shall be like Him, for we'll have His nature,
What greater could our Father's love prepare?
Few are the words, and softly are they spoken,
But who shall tell the glories hidden there?

We shall be like Him. O, how rich the promise!
He'll lift *us up* and with His glory bless;
He took our sin, O wondrous condescension!
That He might clothe *us* in His righteousness.

We shall be like Him, raised above all weakness,
Forever past all weariness and pain;
Even death itself shall have no power to touch *us*,
When like our risen Lord with Him we reign.

While now in gracious love He calls *us* brethren,
And we His spotless robe with gladness wear,
Faith grasps the promise of the glorious future
"We shall be like Him when He shall appear."

- *S. M. Hodgdon*

Compensation

Oh, the compensating springs! Oh, the balance-wheels of life,
Hidden away in the workings under the seeming strife!
Slowing the fret and the friction, weighting the whirl and the force,
Evolving the truest power from each unconscious source.

How shall we gauge the whole, who can only guess a part?
How can we read the life, when we cannot spell the heart?
How shall we measure another, we who can never know
From the juttings above the surface the depth of the vein below?

Even our present way is known to ourselves alone,
Height and abyss and torrent, flower and thorn and stone;
But we gaze on another's path as a far-off mountain scene,
Scanning the outlined hills, but never the vales between.

How shall we judge their present, we who have never seen
That which is past for ever, and that which might have been?
Measuring by ourselves, unwise indeed are we,
Measuring what we know by what we can hardly see.

Ah! if we knew it all, we should surely understand
That the balance of sorrow and joy is held with an even hand;
That the scale of success or loss shall never overflow,
And that compensation is twined with the lot of high and low.

The easy path in the lowland hath little of grand or new,
But a toilsome ascent leads on to a wide and glorious view;
Peopled and warm is the valley, lonely and chill the height,
But the peak that is nearer the storm-cloud is nearer the stars of light.

Launch on the foaming stream that bears you along like a dart, --
There is danger of rapid and rock, there is tension of muscle and heart;
Glide on the easy current, monotonous, calm, and slow,
You are spared the quiver and strain in the safe and quiet flow.

Oh, the sweetness that dwells in a harp of many strings,
While each, all vocal with love, in tuneful harmony rings!
But oh, the wail and the discord, when one and another is rent,
Tensionless, broken, or lost, from the cherished instrument.

For rapture of love is linked with the pain or fear of loss,
And the hand that takes the crown must ache with many a cross;
Yet he who hath never a conflict hath never a victor's palm,
And only the toilers know the sweetness of rest and calm.

Only between the storms can the Alpine traveler know
Transcendent glory of clearness, marvels of gleam and glow;
Had he the brightness unbroken of cloudless summer days,
This had been dimmed by the dust and the veil of a brooding haze.

Who would dare the choice, neither or both to know,
The finest quiver of joy or the agony-thrill of woe?
Never the exquisite pain, then never the exquisite bliss,
For the heart that is dull to that can never be strung to this.

Great is the peril or toil if the glory or gain be great;
Never an earthly gift without responsible weight;
Never a treasure without-a following shade of care;
Never a power without the lurk of a subtle snare.

For the swift is not the safe, and the sweet is not the strong;
The smooth is not the short, and the keen is not the long;
The much is not the most, and the wide is not the deep;
And the flow is never a spring, when the ebb is only neap.

Then hush! oh, hush! for the Father knows what thou knowest not,
The need and the thorn and the shadow linked with the fairest lot;
Knows the wisest exemption from many an unseen snare,
Knows what will keep thee nearest, knows what thou could'st not bear.

Hush! oh, hush! for the Father portioneth as he will
To all his beloved children, and shall they not be still?
Is not his will the wisest, is not his choice the best?
And in perfect acquiescence is there not perfect rest?

Hush! oh, hush! for the Father, whose ways are true and just,
Knoweth and careth and loveth, and waits for thy perfect trust;
The cup he is slowly filling shall soon be full to the brim,
And infinite compensations forever be found in him.

Hush, oh, hush! for the Father hath fullness of joy in store,
Treasures of power and wisdom, and pleasures for ever more;
Blessing and honor and glory, endless, infinite bliss; --
Child of his love and his choice, oh, cant thou not wait for this?

- Frances Ridley Havergal

The Question Box

The Gospel According to John

Question No. 1:

Does the "layout" of the Fourth Gospel parallel that of the Old Testament tabernacle?

Answer:

Yes -- it would seem so.

When this question arose, we went back to some notes which we had made ten years previously, when our Bible Class was studying Tabernacle Shadows. In those notes I found a notation to that effect. Unfortunately, my notes do not reveal the name of the author to whom I was indebted for the suggestion, but I think it may have been Edersheim.

A few weeks ago, the same suggestion came to my attention in a later work entitled "*Explore the Book*" by J. Sidlow Baxter.

In the Epistle to the Hebrews 8:5, the writer refers to Israel's tabernacle as a symbol and shadow of the true tabernacle; while in the 9th chapter of that epistle (Heb. 9), after briefly mentioning the two compartments into which the tabernacle was divided, and after enumerating the furniture in each, the writer goes on to say that the annual entrance of the High Priest into the Most Holy was but a figure, pattern, type, or illustration of the passing of the antitypical High Priest (our Lord Jesus) through the two compartments of the true tabernacle -- to appear in the presence of God, in heaven itself.

If the tabernacle were standing today, and it were possible -- to walk through it and take note of its layout and of its several items of furniture, we should find ourselves walking from east to west.

We should walk first into the Court and then into the two divisions of the sanctuary proper, namely the Holy and the Most Holy.

We should enter the Court through the Gate, the Holy through the Door, and the Most Holy through the Vail.

As we entered the Court, the first piece of furniture we would see would be the Brazen Altar.

A little further along we would see the Laver.

After going through the Door into the Holy we would see to the north (on the right) the Table of Shewbread.

And, to the south (on the left) the Candlestick (or Lampstand).

Further along still, close to the Vail which separated the Holy from the Most Holy, we would see the Incense Altar.

Inside the Most Holy we would see the Ark.

The Ark had a lid or cover called the Mercy Seat.

Upon the Mercy Seat a supernatural light appeared known as the Shekinah light. It represented the Divine Presence.

Now whether the author of the Fourth Gospel purposed to tell his story of Jesus in the same order as we find in the tabernacle arrangements, or even whether he was cognizant of the fact that he did so, I do not know. But the more we study his Gospel the more evident it appears.

The true order of approach to God has always been the same. And it becomes increasingly evident that in this Gospel its author leads us in exactly the same order as the compartments, and their items of furniture are seen in the tabernacle to the great spiritual realities which they typify.

As in the Court of the tabernacle, the first thing to be seen is the Brazen Altar and its Sacrifice, so in the opening chapter of the Fourth Gospel we have the Baptist pointing us to "the Lamb of God, which taketh away the sin of the world" (John 1:29, 36).

The next thing in the Court was the Laver; the 13th chapter of John (John 13) shows us Christ washing the disciples' feet and, by the spiritual import of his action, seeking to prepare them for service in the true tabernacle arrangements.

In chapters 14, 15, and 16 he takes them into a realm of much deeper truth than previously, teaching them much about the holy spirit, typified by the oil of the Golden Lampstand; talks with them about prayer in his name, typified by the incense on the Golden Altar; in chapter 17 we have, in our Master's matchless intercessory prayer, what forcibly reminds us of the High Priest alone, in the Most Holy.

Then, in the heart-subduing climax of Calvary we see, in chapters 18 and 19, how our Lord Jesus becomes the very Ark of the Covenant, and that the Antitypical Mercy Seat forming its cover or lid was sprinkled with the blood of his own vicarious self-offering.

Following, in chapter 20, (the Resurrection Chapter) our Risen Lord makes the announcement of the *new relationship* we (the church which is his body) may now have with God: "I ascend unto *my* Father, and *your* Father; and to *my* God, and *your* God."

Finally, in verse 22 of that Resurrection Chapter, he disclosed to the disciples what was the reality to which the Shekinah light pointed. It was the holy spirit which was to be poured out on the waiting church at Pentecost. The verse reads: "He breathed on them, and saith unto them: 'Receive ye the holy spirit' "

The breathing on them was evidently symbolical; and was in illustration of his words "Receive ye the holy spirit." By this illustration they would realize (after Pentecost) that while the holy spirit is "of" or "from" the Father, it is nevertheless "by" the Son. In John 14:26 and 15:26 Jesus had previously told them this. And Peter's words, on the Day of Pentecost (as he explained the matter to the amazed multitude), are in full agreement with those of his Lord: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and *having received of the Father* the promise of the holy spirit, *he hath shed* forth this, which ye now see and hear" (Acts 2:32, 33).

Question No. 2:

John 7:37, 38 reads:

"In the last day, that great day of the feast, Jesus stood and cried, saying, 'If any man thirst, let him come unto me, and drink. - John 7:37.

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.'" - John 7:38.

Where in the Old Testament do we find the scripture to which Jesus here refers?

Answer:

Before taking up this question, we need to secure a better translation.

Three changes are necessary, as follows

(1) The word "belly" in John 7:38 really means (and modern translators all use the expression) "out of him," or "from within him," or "out from his innermost being."

(2) The word "drink" at the end of John 7:37 really means "let him drink" (as the Companion Bible and other translators have noted).

(3) The opening phrase of John 7:38, namely, "He that believeth on me," should be connected with the previous verse.

With these three changes made, the passage would read:

"If any man thirst, let him come unto me, and he that believeth on me, let him drink. As the scripture hath said: Out of him shall flow rivers of living water."

Now before we come to our question, let me ask a preliminary one:

In the phrase "out of him shall flow," to whom does that word "him" refer? Does it refer to the believer, or does it refer to the Messiah?

Most commentators think it refers to the believer. However, verse 39 explains that Jesus was speaking of the spirit which believers should *receive* (not pour out to others). Moreover, as soon as the text is rearranged (as above) those words "as the scripture hath said" cease to puzzle us. As the Companion Bible states in a footnote: "Messiah . . . is, and will be, the Source of all spiritual blessing 'as the scripture hath said.'" Does one still ask where? I reply: In many places. For example, Isaiah 32:2; 55:1, 4; Zechariah 12:10; 13:1; 14:8. These are but a few references taken from the prophets.

There is also the outstanding one in Exodus 17:6 where is recorded God's instruction to Moses to smite the Rock with his rod, that water might flow out of it to assuage the people's thirst. This latter passage, by the way, was confirmed and, at the same time, amplified, by Paul in 1 Corinthians 10:4 where he says: "That Rock was Christ." What that Rock was really telling Israel (in Paul's inspired thought) was that "out of him -- the Messiah -- shall flow rivers of living water."

No such river flows today, but in "that day," the great Millennial day of Christ, after the chaste virgin shall have become the bride, the spirit and the bride will say "Come." And whosoever will, shall *then* take of the water of life freely (Rev. 22:17).

The prophecy of Isaiah will then meet fulfillment: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; . . . without money and without price" (Isa. 55:1).

Meantime consecrated believers of this Gospel Age have a blessed privilege extended to them now, before that river flows. These, having sat down and counted the cost, and having realized that all that they have, and all that they are, and all that they hope to have or to be, are as loss and dross compared to the fellowship of Christ and are invited to drink of the living waters now.

As Jesus said in his words to the woman of Samaria: "Whosoever drinketh of this water (the water in the well) shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water (or, as the Diaglott renders the passage "Shall become in him a fountain of water") springing up into everlasting life" (John 4:13, 14).

Later, as above suggested (in the Millennial Age now so close at hand), "out of him" -- that is, "out of the body of the Christ complete; from the mouth of the Messiah in glory" (see Reprints R3510) shall flow rivers of living waters -- the knowledge of the glory of God filling the whole earth.

- P. L. Read

"God Holds the Key"

"God holds the key of all unknown.
And I am glad.
If other hands should hold the key.
Or if He trusted it to Me,
I might be sad.

"I cannot read His future plan,
But this I know;
I have the smiling of His face
And all the refuge of His grace,
As on I go.

"Enough; this covers all my want,
And so I rest; ,
For what I cannot, *He can see*,
And in His care I sure shall be
Forever blest."

Annual Report of Directors

"Let us cling to the statement of our hope without any weakening, for He who gave us the promise is utterly trustworthy." - Hebrews 10:23, Wand's translation.

HOPE" is the one word your Board of Directors would particularly stress in this brief report of the sixty-first year of the Institute's ministry; a "Hope" embodied from its inception in the very title of its regularly published journal - *The Herald of Christ's Kingdom*.

We live today in the midst of increasing world-wide distress, confusion, bewilderment, anxiety, tears and agony of heart. Nevertheless, convinced of its Scriptural surety, we witness to any who *will* take heed, the evidence all about us to the proximity of God's longpromised and prayed-for kingdom upon this suffering earth, mankind's unrecognized only Hope. And we shall continue to so witness, God willing, until its actual realization; when the groaning and travailing in pain of the creation shall marvelously cease with the manifestation of the sons of God and the commencement of Messiah's glorious Millennial reign, now so near-"even at the doors. "

It is true that to the natural man "hope deferred maketh the heart sick" (Prov. 13:12), but to the spiritual man there is no deferral of his God-inspired hope. For has he not the Divine assurance: "The vision is yet for an appointed time, but at the end it shall speak and not lie; though it [seem to] tarry, wait for it; because it will surely come, *it will not tarry.*" -Hab. 2:3.

The time of waiting indeed seems long. We are reminded of the Revelation *cry*: "How long, O Lord?" But Heaven has waited much longer than the span of a single human life and God's Kingdom will not be delayed one day beyond the necessary period of "sore travail which He has given to the sons of man, to be exercised therewith." - Eccl. 1:13. There shall be an end of waiting, and our expectation shall not be cut off (Prov. 23:18).

The night of weeping is almost ended; the morning's (eternal) joy is just before us. Take heart, weary pilgrims, there remain

"Only a few more trials;
Only a few more tears."

Let us take comfort from the context of our heading text as rendered by Weymouth in verses 19 to 25 inclusive (Heb. 10:19-23):

"Since then, brethren, we have free access to the Holy Place through the blood of Jesus, by the new and living way which He opened up for *us* through the veil-that is to *say*, His flesh -- and *since* we have a great Priest who has authority over the house of God, let *us* draw near with sincerity and unfaltering faith, our hearts sprinkled clean from consciences oppressed with sin, and our bodies bathed in pure water. Let us hold firmly to an unflinching avowal of our hope, for He is faithful who gave us the promises. And let us bestow thought on one another with a view to arousing one another to brotherly love and right conduct; not neglecting -- as some habitually do - - to meet together, but encouraging one another, and doing this all the more since you can see the Day of Christ drawing near."

To these salutary words we would add those in Hebrews 6:17-19: "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by

two immutable things, in which it was impossible for God to lie, we might have a strong consolation, which have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail."

And, as a benediction, St. Paul's words: "The God of hope fill you with all joy and peace in believing, that ye *may abound in hope*, through the power of the holy spirit." - Romans 15:13.

So, beloved brethren, living as we do at the very threshold of God's Kingdom and the "great joy which shall be unto all people," let us continue to bear faithful witness to our hope, though men and demons may hinder, and stretch forth also to the wonderful personal "hope which is laid up for you in heaven." - Col. 1:15. How precious the promise: "so shall we ever be with the Lord!"

Institute Statistics

The details of our past year's activity are necessarily brief. We continue to emphasize the liberty, fellowship, and unity of all consecrated believers in Christ, united in the Christian bond for mutual comfort and assistance, with joy for every privilege of service, be it large or small.

Our *Herald* continues its message of devotional, practical and spiritual articles emphasized to the phase of truth beneficial to the New Creature, though doctrinal truths are neither ignored or considered unimportant.

The Pilgrim ministry has become largely restricted to local and convention services, as well as for funerals. In these capacities all the Members of the Director and Editor Boards serve as Institute representatives. Visits to now so many shut-ins have become a special privilege. Our serving brethren welcome any of these ministries, as the Lord permits.

We would strongly urge the usage of our free booklets for judicious distribution to interested individuals, in person or by mail. "A word in season, how good it is." Let us not ignore this personal privilege of witness.

We continue to receive much correspondence which is treasured for the fellowship thus possible. Gracious words do diffuse the fragrance of the Lord in our midst. For these we are most grateful.

The Lord's blessing upon the past ministry is prayerfully anticipated for the Institute's future. Your Directors trust Him for guidance in the resources, personal and financial, He will make available for ministries according to His will. We ask your prayers added to ours to that end.

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

The Annual Meeting

The fifty-ninth Annual Meeting of the members of the Pastoral Bible Institute, Inc., was held on Saturday, June 2, at 11:00 a.m. at 145 N. Grand St., West Suffield, Conn.

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 June 3, 1978, in Agawam, Mass.

The annual report of the Directors, for the fiscal year ended April 30, 1979, was then presented. This, including the Treasurer's Financial Statements, is published on pages 62 and 63.

The names of recently deceased members were read next-also names 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. Sister A. Lange and Brother L. Hindle 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: J. L. Buss, F. A. Essler, A. Gonczewski, L. Petran, 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; L. Petran, Assistant Treasurer; H. C. Hogrebe, P. L. Read, W. J. Siekman, T. M. Thomassen, **E. R. Villman**, Editorial Committee.

FINANCIAL STATEMENTS
FISCAL YEAR ENDED APRIL 30, 1979

(1) Balance Sheet as of April 30, 1979

Assets

Cash on hand				\$ 6,441.86
U. S. Treasury Bills				53,783.15
Accounts Receivable				497.00
Prepaid Expense				650.00
Inventory of Books, etc.:				
Pocket Edition-Divine Plan	(825)	\$825.00		
Miscellaneous Items		<u>409.45</u>		
Total Inventory				<u>1,234.45</u>
Total Assets				\$63,606.46
Liabilities				<u>41.00</u>
Net Worth (as per analysis below)				\$63,565.46

(2) Statement of Income and Expense and Analysis of Net Worth
Fiscal Year Ended April 30, 1979

Income

Contributions				\$13,227.91
Herald Subscriptions				4,197.00
Legacies				20,697.34
Interest Earned				3,511.45
Total Income				\$41,642.90

Operating Expense

Pilgrim Expense		\$ 7,032.11		
Herald Expense Including Printing, Mailing and Clerical		15,286.11		
Free literature		273.40		
Administrative and Office Expense		<u>3,385.00</u>		
Total Operating Expense				<u>25,976.62</u>
Net Expense for Fiscal Year Ended April 30, 1979				\$ 15,666.28
Net Worth, May 1, 1978				<u>47,899.18</u>
Net Worth, April 30, 1979 (as per Balance Sheet above)				\$ 63,565.48

The Blessed Hope

A little while, earth's fightings shall be over;
A little while, her tears be wiped away;
A little while, the power of Jehovah
Shall turn this darkness to Millennial Day.

A little while, the ills that now o'erwhelm men
Shall to the memories of the past belong;
A little while, the love that once redeemed them
Shall change their weeping into grateful song.

A little while! 'Tis ever drawing nearer –
The brighter dawning of that glorious day.
Praise God, the light is hourly growing clearer,
Shining more and more unto the perfect day.

The Great Physician

No creature of the redeemed race will be too low for divine grace to reach, through the all-powerful and blessed agency of the Kingdom. No degradation of sin will be too deep for the hand of mercy to fathom, to rescue the blood-bought soul; no darkness of ignorance and superstition will be so dense in any heart but that the light of the divine truth and love will penetrate it gloom and bring to it a knowledge of the joy and gladness of the new day, and an opportunity to share the same by obedience. No disease that can attack and pollute the physical system will be beyond the prompt control of the Great Physician. And no deformity, or monstrosity, or superfluity, or redundancy, or mental imbecility will be able to resist His healing touch.

Entered Into Rest

Susan Ballantyne, Glasgow, Scotland
Herbert J. Barlow, Ont., Canada
Martha S. Cox, San Bernadino, Cal.
Louis DePalma, Feeding Hills, Mass.
Ernest Huntington, Roselle, Ill.
Edith Jones, Ontario, Canada
Raymond Karn, Coshocton, Ohio
H. Dorothy Norwood, Pa.
Pansy E. Seifert, Kansas City, Kan.