

# 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.

## **"Wholesome Words"**

"TRUTH, like silver, must be not only mined, but also refined, separated from dross, before its value can be appreciated. The things here stated in few words will be proved point by point; and while many may prefer to take a statement without the trouble of verifying it from the Scriptures, this will not be the case with the real truthseeker. He must, so far as possible, make every point and argument and proof his own, direct from God's Word, by tracing all the connections, and thus convincing himself of the truthfulness of the account presented.

Though the Lord provides it, and the servants bring forth the "meat in due season for the household," yet each, to be strengthened thereby, must eat for himself." - C. T. Russell, S. S. Vol. II, page B171.

"All Truth is calm, Refuge and Rock and Tower;  
The more of Truth, the more of calm.  
Its calmness is its power.  
Truth is not strife nor is to strife allied;  
It is the error that is born of strife by rage and pride.  
Calmness is Truth, and Truth is calmness still;  
Truth lifts its forehead to the sky  
Like some eternal Hill." (Anon.)

# The Valley of Dry Bones

## 1. Bone coming to Bone

*This short series is written against the background of belief held by any students of the prophetic word to the effect that fore the Messianic Age commences there is to be a restored and purified nation of Israel gathered in the Holy Land in fulfillment of the Divine promises made to Abraham, Isaac and Jacob, and that this restored nation is to play an important part in the evangelistic work of that Age.*

Ezekiel's vision of the valley of dry bones is a symbol-picture of Israel's regathering at the Time of the End. It is an important passage, not because it goes into detail concerning the events of that time -- it does not -- but because it establishes the basic principle behind the order of events. Putting it crudely, the vision, rightly understood, tells the student not to expect everything at once nor anything too soon or before its time. Perhaps the parable of the growing grain recorded by St. Mark. "First the blade, then the ear, then the full corn in the ear" (Mark 4:28) is as good an illustration of the truth behind this vision of Ezekiel as any; at any rate there is an almost perfect correspondence although the allusion is to a totally different matter.

The vision probably belongs to the later stage of Ezekiel's ministry. The earlier stage, occupying the first twelve years of his captivity in Babylon whilst Zedekiah reigned still at Jerusalem as a vassal of the Babylonians, comprises in the main messages of denunciation and forecasts of coming destruction directed at the enemies of his people -- Babylon, Assyria and Egypt - and words of condemnation against the apostates in Israel; there were many such to be condemned. This stage ends with chapter 32 of his prophecy (Eze. 32). The remainder, from chapter 33 onwards (Eze. 33), elaborates a different theme altogether, the Divine leading of Israel to the point of cleansing and re-acceptance into God's purposes, their final testing in a time of fiery trial from which they emerge victorious, and their ultimate position before God as a holy nation fitted and dedicated to this purpose in the day of world conversion when the eyes of all men are opened to God and his ways. The only date given in this section is that of the final vision, the restored Sanctuary (the Temple of Ezekiel) in chapters 40 to 48 (Eze. 40-48), dated some eleven years after Zedekiah had been dethroned, the Temple destroyed, Jerusalem left in ruins, the land desolate and the people taken into an apparently hopeless captivity. It must have seemed then that Israel would never rise again. Somewhere about this time, it must have been, Ezekiel saw this vision of the valley of dry bones and by inspiration of the Spirit interpreted it aright as depicting Israel's future restoration. As such it was a message of hope to captive Israel; it bade them look forward to a time when, as a people, they would have learned the lesson all mankind have yet to learn, that "righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14:34) and so would be received back into the full enjoyment of their Divine commission to be a light to the nations and declare God's salvation to the ends of the earth (Isa. 49:6). It is also a message to those Christians who live at the Time of the End, the time when Christ's Kingdom is about to supersede the kingdoms of men and occupy all the earth in all its glory, for the essential factor in that Kingdom is the presence upon earth of a dedicated "holy nation" composed, at least predominantly, of the natural sons of Abraham, conscious at last of their momentous destiny. It is this holy nation upon earth, in close association with the glorified Church of Christ in heaven, which is to be the instrument in God's hand for the final act in the drama of sin and redemption, the conversion of "whosoever will" among all the nations, with Satan bound that he deceive the nations no more (Rev. 20:2)

The vision of Ezekiel 37 is an acted parable. It comprises three distinct stages of development and the correspondency can be clearly traced in the history of what might be called the latter day restoration of Israel. There is nothing fanciful in the impression formed by so many Christian

students of the signs of the times that the current development of the new nation of Israel is intimately related to the Divine purpose for world evangelization even although a dispassionate view of the structure and outlook of modern Israel would seem to give little basis for expecting any great revival of Christian faith and evangelism to have its origin from that quarter. The story of the valley of dry bones would seem to indicate that this apparent anomaly is just what might be expected at this time; the mills of God grind slowly - but they achieve their purpose in the end.

The prophet found himself set down in a valley -- more properly, a wide, flat plain -- the ground of which was covered with bones, the disjointed, scattered relics of what had once been men. Here, evidently, lay the remnants of a nation. Their enemies had over-run them, taken their cities and their goods for themselves, slain the last desperate defenders with the sword, and left their bodies to the jackals and the vultures. Only the bones remained, and because it is not in the power of man to restore life to the dead, they lay in the dust, scorched in the sun by day and frozen in the cold by night. A fitting picture of the apparently hopeless state of Israel after their final scattering in the early years of the Christian era, when the six hundred years of slow submergence to the power of their enemies which began with Shalmaneser of Assyria and Nebuchadnezzar of Babylon ended in the Roman dispersal of the residue of the ancient people into all lands and the closing of the land of Israel against them. From that time the sacred soil became the property successively of Roman, Christian, Arab, Turk, and Christian again, but never Israel, until in 1948 a pitifully small remnant of that once proud people took grim and tenacious possession of a pitifully small portion of that once wide and prosperous land and renamed it Israel. But that was enough to mark a move forward in the development of God's purpose. That was at least an indication that the age-long "Times of the Gentiles" which Jesus declared (Luke 21:24) would be characterized by the subjection of Jerusalem to alien powers was drawing to its close. More than anything else, it was 1948 which began to give meaning to Ezekiel's vision of the dry bones.

". . . He said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up on them, and the skin covered them above: but there was no breath in them. Then said he unto me, . . . say to the wind . . . come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army ... " (Ezek. 37: 4-10).

There are three stages in the vision and these correspond to three clearly marked stages in the process of Israel's regathering. First there was a noise, and a shaking, the bones coming together, bone to bone, forming themselves as it were into complete skeletons, bereft of flesh but undeniably basic frameworks upon which bodies of flesh might afterwards conceivably be built. Next comes the growth of sinews, flesh and skin; the bony frameworks taking on more and more the frames of men, muscles encircling and rippling round the bare skeletons, flesh filling up the hollows, skin spreading and covering the still forms so that now the valley was filled with recumbent bodies, true men, but without life. The vital spark which alone could transform that valley of the dead into a living multitude was still missing. Then the third and final stage: the Spirit of God sweeping down from the heavens like a mighty wind, breathing into the nostrils of those lifeless bodies, filling the lungs, opening the eyes, flexing the arms; and they stood up upon their feet, an exceeding great army, fitted and ready for the commission and work God was to lay upon them.



Just so, it may be, there are three distinct stages in the process of Israel's restoration in the latter days and their preparation for the Divine service. In the first two stages the vitalizing influence of the Divine spirit cannot be discerned even though God's power is manifest in what is evidently a necessary preliminary. The third stage involves the power of the Spirit, and a Spirit-led people strong in the Lord of Hosts and ready to do him service. We see not yet the third stage; the question now is to what extent the first two have passed into history.

Bone coming to bone! The first outward evidence of the coming reconstitution of the nation of Israel! For nearly two thousand years this people had been wanderers and sojourners in the earth, having no land they could call their own, yet obstinately refusing to be assimilated into the nations among whom they dwelt. The Nineteenth Century Jew was still as clearly a Jew as his compatriot of the First Century, and just as passionately desirous of regaining his lost homeland. "Next year in Jerusalem" was always the prayer at the annual feasts and religious observances; 'If I forget thee, O Jerusalem, let my right hand forget its cunning -- "the heart-felt cry of the exile. And the Nineteenth Century closed without any real prospect of the age-old hope being anywhere near fulfillment, even though the rise of political Zionism in 1878 under Theodore Herzl had at least kindled a fervor that was beginning to translate hope into action. Nine years later, in 1887, Dr. Grattan Guinness in "Light for the Last Days" had concluded from his study of Biblical prophetic considerations that the year 1917, thirty years future, would prove to be a most momentous year in the outworking of the Divine purpose with respect to the closing events of this Age and the opening of the next, the Millennial Age. And in 1917 General Allenby entered Jerusalem at the head of British troops: Turkish rule gave way to British in the Middle East and the following year saw the celebrated "Balfour Declaration" which pledged British support for a Jewish home in Palestine -the first step to the re-creation of the nation of Israel. In 1922 Britain received the League of Nations Mandate for Palestine, and from then until 1936 immigration proceeded at an increasing rate as Jews from all parts of the world began to turn their faces Zionward.

Here surely, from 1917 onward, bone began coming to bone. There was as yet no flesh; the land of Palestine, administered by Britain under the Mandate, was not a Jewish state and in fact Jews, Arabs and Turks had equal rights in it. The country was as much under the domination of the Gentiles as it had been before; the only difference was that the occupying power was a great deal more friendly towards the sons of Jacob than had been the previous rulers; the administration was more just and progressive and the country could begin to develop. Jewish enterprises began to be set up and to flourish; Jewish settlements and villages and towns began to spring up. Jews, oppressed and persecuted in other countries, began to migrate towards their ancient land. It was not long before Christian students began to point to the old prophecies and see in current events their fulfillment. "I will bring thy seed from the east, and gather them from the west; I will say to the north, Give up; and to the south, keep not back; bring my sons from far, and my daughters from the ends of the earth" cried Isaiah (Isa. 43:5, 6). "I will gather them out of all countries ...and I will bring them again unto this place, and I will cause them to dwell safely" said Jeremiah (Jer. 32:37) and then again "I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame . . . a great company shall return thither" (Jer. 31:8). Perhaps one of the most widely quoted, especially at times of intense persecution, was the eloquent passage in Jer. 16:14-16 "It shall then be said, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers. " So the long banished exiles began to dream of a future day when they could dwell as citizens in their own land as of right.

There was little recognition of the hand of God in all this. A minority there was, as there is in every community and every age, which returned to the land in pious belief that God was about to

redeem his promise of two and a half millenniums standing. The majority went back frankly with the intention of trusting in the power of their own right arms to establish their position and make their way. The incentive and emphasis was a political and not a religious one. It is not surprising therefore that it all but foundered on the rock of the political re-adjustments of the great Powers during the nineteen thirties. Arab nationalism was becoming a force to be reckoned with in world affairs; the idea of a Jewish state was not so attractive to the world's politicians, and presently the early rosy promises and honeyed speeches began to be forgotten and reasons advanced for slowing up and even stopping the increasing trek of Jews to what they were now beginning, quite improperly, to regard as their own land. The celebrated -- or notorious -- British Government White Paper of 1936 sounded the death knell to immediate Jewish hopes with its reduction of further immigration to negligible proportions and concessions to Arab interests. Then came the Second World War, and following that increasing impatience on the part of the West with what had now become known as the "Jewish problem," and demands from the Arab world that the whole so-called "experiment" should be abandoned and complete Arab control substituted.

Thirty years from the liberation of Jerusalem and the Balfour Declaration which had been hailed as the commencement of a new era for the Jew, and these unhappy children of Abraham were apparently doomed to lose all they had achieved. The whole history of that thirty years was one of a rattling of bones, jerky, disjointed, movements of the dead endeavouring to make themselves a place in the world of men but achieving little more than bone coming to bone, unable so much as to clothe themselves with flesh. There was a noise, and a shaking, as the prophet said -- discussion and clamour, quasi-military underground movements seeking by force to take what the Powers would not give willingly, -- but the sum total of it all was nothing more than the joining together of scattered bones to form their skeletons. There was no substance; there was no life. Britain had left Palestine a desolate and bankrupt land. Every form of civil and military authority had been withdrawn. Industry and trade was at a low ebb. There was no money and no international credit -- who would grant such to a people apparently destined to be overrun and submerged? Their enemies stood around, ready to swoop on the prey. Israel was a bare skeleton. Bone had come to bone, but that was all.

That was the position in the year 1948, when at last Britain unilaterally relinquished the Mandate granted twenty-six years earlier by a now defunct League of Nations, moved out of Palestine, and the Arabs moved in. The world waited with detached interest to see the apparently defenseless Jews pushed into the sea, and the politicians began to alter the colours on their maps. The newspaper reporters sharpened their pencils and their editors sketched out the outlines of their editorial comments sympathizing with the vanquished and congratulating the victors. Many Jews, Christians too, altogether but an insignificant minority in the world of men, but believers in the purpose and promise of God, bowed their hearts and minds in prayer that his avowed purpose might stand ...

A few days later a handful of men in Tel-Aviv proclaimed to the world the establishment of the new State of Israel, called upon the nations for recognition as such, fought and soundly defeated the invading Arab forces and pushed them back sufficiently far to draw for themselves a frontier within which they proceeded to build a self-governing and independent nation.

And in 1948 with the establishment of the State of Israel the flesh began to form around the dry bones.

(To be continued)

-A. O. Hudson

"THE Lord be with you!" steals the benediction  
With solemn splendor like a falling star;  
In morns of joy and midnights of affliction,  
It breathes its echoed sweetness near and far.

"The Lord be with you!" when the shadows hold you;  
And prove His loving power to soothe and bless;  
When dangers darken and when fears enfold you,  
"The Lord be with you!" in His tenderness.

## **The Christian Hope**

*"Hope to the end for the race that it to be brought unto you  
at the revelation of Jesus Christ." - 1 Peter 1:13.*

THERE is a tendency when considering the Millennium to think in terms of the promised blessings of that kingdom reign, hardly giving thought to the fact that the process of establishing that kingdom must mean dire judgment on many that have labored long in human building; for "judgment shall be laid to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies" (Isa. 28:17). So Peter writes: "The day of the Lord will come as a thief in the night; in the which the heavens [earth's present rulership] shall pass away with a great noise, and the elements [the various competing forms of society] shall melt with fervent heat, the earth also [the world order] and the works that are therein shall be burned up" (2 Pet. 3:10). The present existing cosmos will be completely destroyed to make room for Christ's kingdom of equity and peace. The fact that we have an enlightened knowledge of these things does not, per se, guarantee that we will be prepared for the rule of Christ, or for being associated with him in the exercise of his kingly power. Knowledge is one thing; readiness another.

## **WARNINGS AND EXHORTATIONS**

Jesus had spoken much of his departure and coming again. He had taught parables emphasizing faithfulness and watchfulness against the event of his return -- the parable of the wise and foolish virgins, of the talents and pounds, of the household steward, of the wise and evil servants, etc. In all these there is the element of watchfulness urged against slothfulness, carelessness, presumptuousness, and self-assertiveness, so as to be prepared for approaching crises and tests. His last utterances are with hints of a much longer waiting for the kingdom than they were expecting. Not having as yet received further enlightenment, the disciples' hope was in the early restoration of the kingdom of Israel under the reign of David's son, the covenant Messiah whom they had confessed him to be. Now Jesus tells them, as he is to be taken from the earth, that they must first be witnesses to him unto the uttermost parts of the earth (Matt. 28:19, 20). Only gradually was unfolded to the apostles and teachers and thus to the church as a whole, the spirituality of the kingdom during this age of calling out "a people for His name." And thus of an indefinitely extended time before their expectations were to be realized.

In persecution, such as we have never known, the expectation of the imminent return of Christ was a living hope that sustained the early Church. 1 Pet. 1:13; 2 Thess. 1:7-10; Rev. 2:10; Rom. 13:11; James 5:7,8; 1 Cor. 1:7. Associated with this living hope was that at his coming Christ would "change the body of our humiliation that it might be fashioned like unto his glorious body." "We shall be raised incorruptible," writes Paul. "We shall be like him, for we shall see him as he is." writes John. But as

the decades lengthened into centuries the gospel message became dimmed, and gradually the dread of an unknown future after death took its place. During what is termed "the dark ages," few had access to or could read the Scriptures; and those who did and could, used their lurid imagination to distort the gospel of God's grace in Christ to picture the "Father of mercies" as a cruel, vengeful God.

## **THE CHURCH A SPIRITUAL ENTITY**

"The Reformation was virtually a republication of the gospel," says one writer. Truths that had long been buried in the rubbish of pagan philosophy and pagan rites and ceremonies were brought to light and spread throughout Christendom. Among these truths was the Church as a spiritual entity called to joint-heirship with Christ, unfolded in the writings of Paul as "the body of Christ." This Church was first spoken of by Jesus at the time of Peter's confession of Jesus as the Messiah, the Son of the living God. "On this conviction I will build My church and the gates of hell shall not prevail against it." As though to say, My church will remain constant despite all the forces that would attempt to disintegrate it. Destroy it? Never! For the church so conceived is destined to occupy the most exalted rank of God's creation. They will be nearest the throne of God, sharing the glory of Jesus, and be united to one another and to Jesus and through him to the Father, by bonds that can never exist between God and any other order of intelligent creatures. This is the elect church for which Jesus prayed "that they may be one; as thou, Father, art in me, and I in thee, they also may be one in us ... I in them, and thou in me, that they may be perfect in one" (John 17:21,23). Only the eternal ages will unfold the meaning of these words.

For this Church the Lord has gone to prepare a place as he said, "In my Father's house there are many abodes," thereby intimating that the mode of being and employment of the Church will be different from other orders of beings which God has localized in worlds adapted to the particular constitution given them. "If it were not so," he assured them, "I would have told you" (John 14:2). "I am now going away to prepare a place for you" -- a place for your gathering and departure in the service in which you will be employed, as well as abiding. The inheritance of the Church is "all things," Eph. 1:17-23; 1 Cor. 3:21,23, etc.

It is a low view of the subject which limits the presence and employment of this glorious body of redeemed ones to the earth. They shall indeed reign on the earth (Rev. 5:10; Matt. 19:28), but they shall also reign with Christ forever and forever and wherever he reigns. (Rev. 22:5). "These are they who follow the Lamb whithersoever he goeth." - Rev. 14:4.

This hope of the Church does not deprive the World. The Millennium of blessedness still remains for them. It will increase the happiness and contentment of restored Mankind to know that glorified beings, who once partook of flesh and blood, have been commissioned for active service among them. Indeed, "the earnest expectation of the creation longs for the revelation of the sons of God ... the whole creation groans together and travails in pain together till the present time . . . waiting for the Sonship, -the redemption of our body" (Rom. 8:19-23, Diaglott). Although the groaning creation cannot define for what they are waiting, the Scriptures make it abundantly clear that it is the fruition of God's purposes for this age -- the completion of the Body of Christ.

## **ONE HOPE OF OUR CALLING**

It was slowly that the truth concerning the "high calling of God in Christ Jesus" became unfolded (Phil. 3:14), as well as the gathering of the Church to reign n with him in his beneficent kingdom. Even et, few have absorbed the fulness of the promises so as to have a clear faith and hope in the call of the Church to joint-heirship with Christ. Far too often we hear that someone chooses to be of the restitution class. This is still the "day of salvation ... now is the accepted time" (2 Cor. 6:2). There is no call to be of the restitution class, nor of the great company. There is only "one hope of our calling" (Eph. 4:4), the very fact that our understanding has been enlightened to behold the purpose of God

constitutes a call to sanctify ourselves. We have been called "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith . . ." - 1 Pet. 1:4,5.

One might say, "I still love the truth" or "I still hold to the truth." This is good if by these statements is meant "as the truth is in Jesus" (Eph. 4:21). Otherwise there is at best a holding in the affections a love for an abstraction, a knowledge of Bible teaching rather than a Person. All truth is relative until we come to the Absolute-God, as manifested in Jesus. This is the message of Heb. 1:1-3, that God, who in times past had given fragmentary revelations and messages by the prophets, had now spoken by a Son who was the exact reflection of God's own character. Thus Jesus could say when asked to show, make known, the Father, "He that has seen me has seen the Father," and could add the amazing statement, "I am the truth." What we generally term "truth" refers to the unfolding of the Scriptures, integrating each doctrine, promise, and prophecy to the plan of God as a whole. But the mind can be occupied and concerned with these things instead of a relationship with Christ who gives substance to all teachings, promises and prophecies of the Bible. The revealing angel rebuked John on the Isle of Patmos, when he fell at his feet to worship: "See thou do it not . . . worship God: for the testimony of Jesus is the spirit of prophecy" (Rev. 19:10). "You search the scriptures," said Jesus to his opposers, "for in them you think you have eternal life: and they are they which testify of me." - John 5:39.

Consider the message to the church at Ephesus, Rev. 2:1-7. This was a truly witnessing church as far as testifying to truth as teaching only. But actually this letter depicts a fallen church: "Remember, therefore, from whence thou art fallen . . . Thou hast left thy first love." First love is betrothal love. For the Christian, life is centered in the loved one, Christ-the Son of God, who so loved us that he gave himself for us. The promise to those who overcome this tendency to set their affections on something less than Christ himself, is that they shall be given to eat of the Tree of life-which is Christ. So Jesus assured the gathering at Capernaum: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day" (John 6:54). "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). "As we have borne the image of the earthy, we shall also bear the image of the heavenly." - 1 Cor. 15:49.

The Christian's hope is not merely to be a partaker of the blessings of the millennial reign, but in the manifestation of Christ in all his glory; and to be associated with him in bringing the blessings for which the whole creation groans. Consequently it is the hope around which all the expectations of the mystical Body of Christ gather. It will be the epoch of an entirely new order for the Church-their complete deliverance from the bondage of sin, and their complete conformity to their glorious Head! "When Christ, who is our life, shall appear, then shall we also appear with him in glory." Yes, even "to an inheritance incorruptible, and undefiled, and that fadeth not away" (1 Pet. 1:4). "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end" (Heb. 3:14). "Cast not away therefore your confidence, which has great recompence of reward" (Heb. 10:35). As Peter exhorts: "Hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." - 1 Pet. 1:13.

We do see the end of the age drawing near, but the end has not yet come. "For yet a little while, and He that shall come will come, and will not tarry." - Heb. 10:37.

- F. A. Essler

## **"Even at the Doors"**

*"What will be the sign of thy presence, and of the consummation of the age?"-Matthew 24:3 (Diaglott).  
"When ye shall see all these things, know that he is near."-Matthew 24:33 (margin).*

IN our January-February issue we grouped the "signs and groanings promised to precede a second birth" under five main captions, as follows:

1. Gentile Times
2. Ecclesiastical Heavens
3. Israel
4. General Social Conditions
5. Chronology

The first two of these five were discussed in the September-October and in the November-December *Herald* issues. Here we consider, briefly, the remaining three.

### **SIGNS IN ISRAEL**

In Matthew 24:32, 33 our Lord makes the following observation: "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors."

In the margin an alternative translation is given:

"When ye shall see all these things, know that *he* is near."

In Luke's account (Luke 21:29-31) the last phrase reads

"Know ye that the kingdom of God is nigh at hand."

In both the Old Testament and the New, the fig tree is used to represent Israel (Joel 1:7; Jeremiah 24; Luke 13:6-9). When, therefore, our Lord presents a parable concerning a fig tree, he is really referring, symbolically, to Israel.

### **RESTORATION OF ISRAEL**

Earlier in these discussions, we said that we should be watching and intelligently reading the signs of the times and noting how they are fitting in with the prophetic forecasts. So far as Israel is concerned, these signs, according to the unanimous testimony of the Old Testament Prophets, should be looked for in three main directions, namely

1. Restoration of the land.
2. Restoration *to* the land.
3. Restoration to *God*.

The land is to be recovered from the state of desolation in which it has lain during the long period of Gentile rule. As Isaiah expresses it in that wonderful 35th chapter of his:

"The desert shall rejoice, and blossom as the rose. . . . in the wilderness shall waters break out, and streams in the desert."

Is this sign in evidence today? Is the land, in fact, being restored? He would be blind, indeed, who could not see this sign. Restoration of the land, admittedly, is far from complete, but the economic growth of the country in recent times, along both agricultural and industrial lines, has been nothing short of miraculous; and this, too, notwithstanding the hardships and difficulties which beset the nation of Israel under present conditions.

And what of the second sign? Are there any indications that the people of Israel are being restored *to* the land? Yes, indeed, there are. Even as far back as 1878, over 90 years ago, the year of the famous Berlin Congress, faithful watchers realized that *a change* in the status of Israel *was taking place*. That conference, with the war that preceded it, was without doubt a most marked stage in the downfall of the Ottoman power - a stage in the dismemberment of the Turkish Empire, which was destined to be completely broken up at the end of World War I.

Then, too, it was surely no mere coincidence that when the British General Allenby, without firing a shot, captured Jerusalem from the Turks, the date of that event, perhaps one of the most important in Israel's national life, namely December 9, 1917, should prove to be exactly 1335 lunar years from the starting point of the Mohammedan calendar. Daniel, in the 12th chapter of his Book, has something to say about a symbolic period of 1335 days. While Allenby's capture of Jerusalem may not have been a complete and final fulfillment of Daniel's forecast, it is certainly most remarkable, to say the least, that this event took place exactly 1335 lunar years from the birthday of that particular Gentile power which, for so long, had desolated the Holy Land and trodden down Jerusalem.

### **JACOB'S TROUBLE**

But what of the third sign mentioned? Is there any evidence that not only is the restoration of the land in progress, not only is the nation being regathered *to* that land, but that the hearts of the people of Israel, as a nation, are returning *to the God of their fathers*?

It must be admitted that while there are, indeed, some signs in this direction, they are not very pronounced. The economic progress of the country, both in relation to the land and the people, is still largely secular. With all due respect to the few devout souls in Israel, there is little of the faith of Abraham to be seen in Israel today.

As a matter of fact this state of affairs should not surprise us. Isaiah, Jeremiah, Ezekiel, Zechariah -- each has cautioned us to expect exactly what we see in progress today. Briefly summarizing their forecasts, my understanding of them is that first there was to be the regathering of a representative remnant of Israel, not in the faith of Abraham but in unbelief. This is now taking place.

But what follows? I answer: After a brief interval of prosperity there comes a time of anguish. To quote Jeremiah 30:7, it is the time of Jacob's trouble. What is it, according to the united testimony of the four Prophets I have named, that occasions this dark hour which threatens to fall on Israel in the nighttime of her sad history? It is nothing more nor less than a gathering of envious nations against her, graphically described in Ezekiel 38:1-13. In these verses the chief actors in this yet

future struggle in Palestine are named. However, we may not be too sure of our identifications. But one thing is quite definite, the battle will not end in triumph for Israel's enemies. "Why not?" does one ask? I answer: *Because it is the set time for Israel's deliverance.* The Psalmist tells us this in Psalm 102:13 -

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."

Evidently the same spirit which operated in Isaiah, Jeremiah, Ezekiel, and Zechariah inspired the words of the Psalmist. The time to favor Zion, "yea, the set time, is come."

When is that to be? Is there any way of ascertaining this information? To this question I reply: Yes, I think there is. With no desire to speak dogmatically, I am, nevertheless, convinced that we may know today, if not precisely, certainly within a very close approximation, our position on the stream of time.

Foregoing we said, in reference to Jacob's trouble (Jer. 30:7), "one thing is quite definite, the battle will not end in triumph for Israel's enemies." No! God himself, represented by Israel's great Messiah, will intervene. Of this there is no question, for, after telling us that it is the time of Jacob's trouble, Jeremiah goes on to say: "But he shall be saved out of it." According to Zechariah 14:2, 3, God will go forth and fight against Israel's enemies as he fought in the day of battle. Isaiah, too, speaks in a similar vein. - Isa. 28:21.

That will indeed be a great and wonderful day in Israel's history, an hour of triumph such as they have never known before, greater even than when they came out of Egypt; greater than when they triumphed over Pharaoh and his host at the Red Sea; greater than when they entered the Promised Land and the walls of Jericho fell down before them.

There is, however, something greater, more solemn and more blessed, than mere deliverance and triumph over their enemies that Israel is to experience. And that is God's final conquest over them.

On former occasions, when God had given them the victory over their enemies, it was not long before they became proud in heart and rebelled against the Rock of their salvation. But this will never be true of them again. For he, their great Messiah, who comes to conquer their foes, comes also to subdue their hearts. Hence, great as their triumph will be when they return from the victory, their glorious day of triumph will end in self-abasement and tears. How this wonderful change will be brought about, how the stubborn heart of unbelieving and gainsaying Israel will at last be broken, we are told in Zechariah 12:10:

"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications"

or, as Jeremiah, speaking as the Lord's mouthpiece expresses the matter:

"I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers: in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:



"But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" - Jeremiah 31: 31-34.

## **SIGNS IN THE GENERAL SOCIAL CONDITIONS**

So much for "Signs in Israel." Let us now consider "Signs in the General Social Conditions."

In Daniel 12:4 the words of the revealing angel are to the effect that a correct understanding of all the visions given to Daniel would not be granted until "the time of the end," but that *then* such understanding would be granted, because "many should run to and fro, and knowledge shall be increased."

It is hard to believe, but it is nevertheless true, that a couple of hundred years ago the fastest means of travel was on horseback, whereas today we have trains, automobiles, steamships, and airplanes, moving at fast speeds, almost anywhere in the world, -- to say nothing of the fantastic speeds of our astronauts in their space travel!

Again, the increase in knowledge in our day is unprecedented. Furthermore, not only is knowledge along all lines greatly increased, by the experts in every branch of scientific research, but such knowledge is widely diffused. Almost overnight it ceases to be knowledge possessed by the experts only, but the whole world becomes informed, or may be.

This has come about by means of free education, libraries, the circulation of magazines and newspapers, the inventions of radio and television.

Moreover, this increase in knowledge is not restricted to secular matters, but is true also of spiritual knowledge. What a "feast of fat things" has been ours, as more and more of God's plans and purposes for the whole race of mankind have unrolled before our wondering eyes!

In Luke 21:25, 26 our Lord describes *the conditions of our day* in the following words

"Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."

Daniel 12:1 speaks of a "time of trouble." Jesus echoes his words in Matthew 24:21, and then, in Matt. 24:22, adds the following significant statement:

"And except those days should be shortened, there should no flesh be saved."

How this could be was always an unsolved problem until our day. Even the carnage of World Wars I and II did not offer an adequate solution, for the world's population increased, rather than diminished, during those terrible years. But with the advent of "The Atomic Age" our Lord's words are no longer difficult to understand. "Except *those* days be shortened" -- to what days must he be referring to? Surely the days of "The Atomic Age," *the days in which we live*. How glad we are to note his further words, at the end of verse 22, "those days shall be shortened."

## CHRONOLOGICAL SIGNS

Now a brief word, in closing, on "Chronological Signs."

Many Christians take exception to the study of chronology on the grounds that our Lord and his Apostles founded their exhortations to constant watchfulness on the grounds of our ignorance of the time of his return and of the end of the age. In support of their position they quote his words

"Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father"; And again:

"Take ye heed, watch and pray: for ye know not when the time is." - Mark 13:32, 33.

It is urged that, even after his resurrection our Lord said, in reply to the question of his disciples as to the time at which he would restore again the kingdom to Israel,

"It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:7); and that, consequently, we must be wrong in attempting to indicate from the prophecies of Daniel, the date of the end of this age.

It should, however, be remembered, that our Lord made use, not only of the expressions mentioned, but also of others, *which inculcate the opposite duty* of observing "the signs of the times," and of drawing from them the legitimate conclusions as to the proximity of his return and of the end of the age. He not only said, "Of that day and hour knoweth no man," but he also said, "When ye shall see all these things, *know that it is near, even at the doors*"; "*When ye see these things come to pass, know ye that the kingdom of God is nigh at hand*" (Matt. 24:33; Luke 21:31).

Our Lord thus inculcated constant watchfulness and hopeful expectation, on two distinct and contrasted grounds; *first*, on that of his people's *ignorance* of the exact time of his return; and *secondly*, on that of their *knowledge*, derived from fulfilled predictions, that it must be close at hand. He said: "*Ye know not*," and he also said, "*Know ye*." He taught the same double truth in his parables.

Without entering into any discussion of details, it may suffice here to say that sacred prophecy presents us with three main periods; and that all three, starting from widely separate dates in the past, converge in our day, thus indicating our days are the last days of this age. The three periods are:

1. The 25 centuries of the "Times of the Gentiles."
2. The 23 centuries of the Sanctuary Cycle.
3. The 12 1/2 centuries of the duration of the Papal and Mohammedan Apostasies.

The initial eras (*eras*, be it noted, not *dates*) of these periods are perfectly clear. The first starts from the Babylonian Captivity era; the second, from the Persian Restoration era; the third, from the breaking up of the old Roman Empire. This being so, it must surely be apparent that all three of these main periods of chronology converge in our day, and must, therefore, expire in the comparatively near future.

"Cast not away, therefore, your confidence, which hath great recompence of reward" (Heb. 10:35). "*The end of all things is at hand: be ye, therefore, sober, and watch unto prayer.*" - 1 Peter 4:7.

- (Continued in next issue)

- P. L. Read

## LORD, LET ME TALK WITH THEE

LORD, let me talk with Thee of all I do,  
All that I care for, all that I wish for, too;  
Lord, let me prove Thy sympathy, Thy power,  
Thy loving oversight from hour to hour!  
When I need counsel, let me ask of Thee:  
Whatever my perplexity may be,  
It cannot be too trivial to bring  
To One who marks the sparrow's drooping wing;  
Nor too terrestrial since Thou hast said  
The very hairs are numbered on our head.  
'Tis through such loop-holes that the foe takes aim,  
And sparks, unheeded, burst into a flame.  
Do money troubles press? Thou canst resolve  
The doubts and dangers such concerns involve.  
Are those I love the cause of anxious care?  
Thou canst unbind the burdens they may bear.  
Before the mysteries of Thy Word or will,  
Thy voice can gently bid my heart be still,  
Since all that now is hard to understand  
Shall be unraveled in yon heavenly land.  
Or do I mourn the oft-besetting sin,  
The tempter's wiles, that mar the peace within?

Present Thyself, Lord, as the absolving priest,  
To whom confessing, I go forth released.  
Do weakness, weariness, disease, invade  
This earthly house, which Thou Thyself hast made?  
Thou only, Lord, canst touch the hidden spring  
Of mischief, and attune the jarring string.  
Would I be taught what Thou wouldst have me give,  
The needs of those less favored to relieve?  
Thou canst so guide my hand that I shall be  
A liberal, "cheerful giver," Lord, like Thee.  
Of my life's mission, do I stand in doubt?  
Thou knowest and canst clearly point it out.  
Whither I go, do Thou Thyself decide,  
And choose the friends and servants by my side.  
The books I read, I would submit to Thee,  
Let them refresh, instruct and solace me.  
I would converse with Thee from day to day,  
With heart intent on what Thou hast to say;  
And through my pilgrim walk, whate'er befall,  
Consult with Thee, O Lord, about it all.  
Since Thou art willing thus to condescend  
To be mine intimate, familiar friend,  
Oh, let me to the great occasion rise,  
And count Thy friendship life's most glorious prize.

## Annual Report of Directors

*"When you SEE these things taking place, you know that the kingdom of God is near." - Luke 21:31, R.S.V.*

From these inspiring words we select this theme -- the proximity of God's kingdom upon this earth -- for our preamble to this sixty-second yearly report of the Institute's ministry. Our Journal's masthead -- The Herald of Christ's Kingdom--has perseveringly testified to the glorious event as the decades have passed -- 1918, 1930, 1940, 1950, 1960, 1970 and now has reached 1980. Have we been wearied in waiting? Has our blessed Hope dimmed? Has discouragement beset us as it did recently one who sighed "it may not be for a hundred years yet"? God forbid!

Rather, we abide in the spirit of a dear Sister who pointed out the deeper significance of the little word "SEE" in our heading text. Our hearts burn as we recognize its full implication of a literalness unobserved in the past. In those decades the word "SEE" meant to discern world events in ways apart from actual visual observation; through printed matter, lectures, radio reports, etc. For who on this vast globe could literally "SEE" all its activities? But to the present generation, world events are actually "SEEN" by the miracle of television, even as they occur! Is it too much to believe our Master deliberately referred to literal visualization? How wonderful that such is now the experience of all who search for Bible significance in the daily events unfolding before our very eyes. Do we not savor the Kingdom's proximity?

And what do present events testify? Is it not that human dreams of a stable world order underwritten by universally accepted standards of international conduct -- the original goal of the United Nations charter--are everywhere breaking down as greed, ambition, and lust for power reassert their historical demands. Fallen human nature continues its dominance. A high political figure recently observed that "every continent is sliding toward crisis." Even a generation ago men were fond of envisioning a future transformed by wondrous technological breakthroughs. This view was a natural product of the widespread belief not only in the inevitability of progress, but in an accelerating and uninterrupted march toward a better world. But this opening new decade has blurred this optimism by doubts. The world and the future appear less rational to our troubled generation. Their hopeful expectations are dulled by apprehension. The tangible difficulties -- energy availability, monetary inflation, economic security, social stability -- pose a continuing threat to self-confidence. How comforting, then, are the Bible's certainties!

Jesus' words (Luke 21:25, Diaglott): "On the earth anguish of nations in perplexity," are all embrasive. To Christians seeing these things taking place, there comes the Master's blessed assurance (in our heading text) for the certainty of the kingdom's proximity. He additionally encourages us (Luke 21:28) to "lift up your heads, for your deliverance is drawing near," filling our hearts with joy. One remembers Bunyan's words when ending his matchless classic and describing the joyful entrance of Pilgrim and Hopeful into the Celestial City: "Which, when I had seen, I wished myself among them."

Beloved brethren, look up, behold the glorious vision! Sorrows, conflicts, perplexities -let them only cause us to pray with greater earnestness- "Thy Kingdom come!" Let us rejoice that earth's time of suffering will soon be over and all tears wiped away, and pain and mourning and death shall be no more. For "gladness will come to stay." All God's promises are Yea and Amen in Christ Jesus. Alleluia!

## **INSTITUTE STATISTICS**

The Institute's Policy continues to emphasize the principles of liberty, fellowship, and unity of all consecrated believers in Christ. Thus, we believe, conforming to the teaching of the Lord Jesus and his disciples. It is not a church organization and never exercises authority in any Ecclesia.

Our Herald endeavors in each issue to reflect only "wholesome words, the words of our Lord Jesus Christ, and the doctrine which is according to godliness" (1 Tim. 6:3). Our hope is that its perusal will strengthen the faith of each reader and, in these difficult days, assist in "lifting up the hands that hang down, and the feeble knees" (Heb. 12:12). Our subscription list remains steady in numbers and includes readers in 69 countries. We urge all who themselves have appreciated the Herald to send in the names and addresses of any whom they have reason to believe would profit from a free six-month trial subscription. Here is a simple and profitable form of witnessing.

Our sixteen booklets on Bible subjects are free to all subscribers for judicious distribution. Some back issues of the Herald are still available at twenty copies for \$1.00.

The Pilgrim ministry, so blessed in past years, remains largely restricted to local and Convention services, and for funerals. All Directors and Editors can be called upon as required. Visits to shut-ins has become a special privilege, and in this we all may share, a personal service which surely has the approval of our Master.

Correspondence is considerable. Many hundreds of letters are received yearly and about as many are answered. We are grateful for the fellowship thus afforded and would that our replies could be more extensive. To this end, please remember in prayer, our limitations.

In summary, we are most grateful for the Lord's blessing upon this past Fiscal Year's ministry. As to the future, we continue in the belief that the course most pleasing to the Lord would be for us to continue the same ministries in which for so many years the Institute has been engaged. As always, so now again, we earnestly solicit all to join their prayers with ours that the Lord's leading may be clearly discerned and faithfully followed, as we "follow on to know the Lord."

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

## **The Annual Meeting**

The sixtieth Annual Meeting of the members of the Pastoral Bible Institute, Inc., was held on Saturday, June 7, 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 2, 1979, in West Suffield, Conn.

The annual report of the Directors, for the fiscal year ended April 30, 1980, 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, H. C. Hoglebe, L. Petran, 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; W. J. Siekman, Secretary; H. C. Hoglebe, Treasurer; L. L. Kynion, P. J. Pazucha, W. J. Siekman, T. M. Thomassen, E. R. Villman, Editorial Committee.

**FINANCIAL STATEMENTS**  
**FISCAL YEAR ENDED APRIL 30, 1980**

**(1) Balance Sheet as of April 30, 1980**

**Assets**

Cash on hand				\$ 8,137.69
U. S. Treasury Bills				57,968.45
Accounts Receivable				899.00
Prepaid Expense				650.00
Inventory of Books, etc.:				
Pocket Edition-Divine Plan	(806)	\$806.00		
Miscellaneous Items		<u>351.43</u>		
Total Inventory				<u>1,157.43</u>
Total Assets				\$68,812.57
Liabilities				<u>28.00</u>
Net Worth (as per analysis below)				\$63,784.57

**(2) Statement of Income and Expense and Analysis of Net Worth**  
**Fiscal Year Ended April 30, 1980**

**Income**

Contributions				\$ 9,492.24
Herald Subscriptions				4,158.00
Legacies				10,000.00
Interest Earned				<u>5,062.97</u>
Total Income				\$28,713.21

**Operating Expense**

Pilgrim Expense		\$ 8,268.40		
Herald Expense Including Printing, Mailing and Clerical		14,366.75		
Free literature		97.08		
Administrative and Office Expense		<u>761.87</u>		
Total Operating Expense				<u>23,494.10</u>
Net Expense for Fiscal Year Ended April 30, 1980				\$ 5,219.11
Net Worth, May 1, 1979				<u>63,565.46</u>
Net Worth, April 30, 1980 (as per Balance Sheet above)				\$ 68,784.57

## Entered Into Rest

Charles E. Arnold, Greensville, Ohio  
Fred Dablemont, Houston, Mo.  
Lenora Dills, Sharon, Pa.  
Minnie Dunkes, Butler, Md.  
Mary Galecki, Milwaukee, Wis.  
Isaac Glover, Muskogee, Okla.  
Mary Goulis, Groton, Conn.  
Mrs. J. R. Hindmarch, Scotland  
John Karczmarczyk, Chicago, Ill.  
Victoria Karczmarczyk, Chicago, Ill.  
Helen LaCombe, Dover, N.H.  
Talton, D. Millar, Rogue River, Ore.  
Mabel H. Nielsen, Minneapolis, Minn.  
Douglas Parker, England  
Frances Przychodni, Cicero, Ill.  
A. Carl Rawson, Wixom, Mich.  
Elizabeth Scheel, Greenwood, Wis.  
Byron Van Horn, Pottstown, Pa.  
Mary Warywoda, Chicago, Ill.  
Fannie L. Williams, Dalton, Ga.  
Josephine Williams, Island Falls, Maine  
Genevieve Wingo, Knoxville, Tenn.  
Joseph Wozniak, Chicago, Ill.  
Mary Zavist, Chicago, Ill.  
Aniela Zeman, Chicago, Ill.