

The Herald

Of Christ's Kingdom

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Christian Living

Editors' Journal

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.—2 Peter 1:3

Nothing is as important to the true Christian than copying the character of his Lord and Master. The very purpose of Christianity is to develop those fruits and graces of the spirit which will enable the "overcomers" to assist their Lord in the uplifting of the billions of humanity who have ever lived.

This issue of **THE HERALD** is dedicated to the theme of living the Christian life. The scope of the character which represents the standard for a follower of Jesus is so broad that it is impossible to do much more than scratch the surface in a single issue of the magazine. Therefore the articles in this issue cover only a few of the topics we would like to highlight.

In the eleventh chapter of Hebrews the author lists outstanding heroes of faith from the Old Testament. He then draws out lessons for the Christian church in the first verse of the twelfth chapter: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Some of the giants of faith were kings, others were nomadic sheep herders, and others warriors. Their lives were diverse but they had faithfulness in common. In our opening article, "Seven Threads of Faithfulness," the author traces seven fundamentals in the development of faith and living a life of faithfulness.

A true Christlike character is kind and polite toward all. Such social graces, however, can be little more than an exterior polish. The "Question Box" feature deals with this very

question, probing the distinction between assumed politeness and the true polish of a developed character.

The next two articles concern themselves with the grace of love. "*Joy and Love*" compares the development of these two graces, which are the first two of the fruits of the spirit listed by Paul in Galatians 5:22, while "*Anger and Love*" shows how the negative characteristic of anger can be controlled by the positive one of love. The author also touches on the proper use of anger.

Another condition that often besets the Christian is discouragement. Scriptural methods of combating this foe of the new creature are discussed in a verse by verse Bible study in Job 23. "*When God Hides Himself*" notes how that Old Testament hero of faith handled the discouraging experiences in his life.

Whatever experience the Christian is sent in his walk, one lesson may be learned from it—sympathy with others who go through the same thing. The Apostle Paul put it simply in 1 Corinthians 10:13: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." The article "*Bearing the Grievances of Others*" demonstrates the need for the active development of sympathy. A primary purpose for the experiences of today is to develop the sympathetic priesthood for mankind's experiences of tomorrow.

One of the training grounds in life is the condition of marriage. The relationship between husband and wife not only demonstrates the unity of Christ and his church but is also an ideal condition for developing a loving and considerate attitude toward all others. In "*Privileges and Responsibilities of the Christian Couple*," the author elaborates on opportunities for Christian growth in the marriage relationship.

A Message from 1929

The final article, in the Echoes from the Past feature, dates back to the year 1929. That year was a year of tumult and uncertainty in the Bible Student community. As more and more of the brethren saw the deviations from the original vision of the Bible Student movement, they began dissociating themselves from the Watch Tower Bible and Tract Society. Bewildered and confused, they were looking for a sense of direction. A number of these brethren gathered in a convention in Pittsburgh, Pennsylvania, for their mutual benefit. One of the talks given at that gathering directly confronted the issues. Bro. I. I. Margeson of Boston, Massachusetts, addressed the audience on the subject, "*God's Instructions; Go Forward!*" We are reprinting the notes of that discourse in this issue.

Our hope and desire is that all will become motivated to renew their consecration vows to the Lord and redouble our efforts to make "our calling and election sure." What a joy it is to know that once the church of Christ is fully developed and taken home, the next stage of God's plan, the resurrection of the dead, can take place. How fervently we all need to keep praying, "Thy Kingdom come, thy will be done on earth as it is in heaven."

Seven Threads of Faithfulness

Moreover it is required in stewards, that a man be found faithful.—1 Corinthians 4:2

By Rick Suraci

Throughout history there have been faithful men of God. From righteous Abel to the present time the lives of certain individuals have shown their top priority to be serving the heavenly Father. Each of them differed, but there were at least seven things they all had in common. These seven common threads might be labeled the seven threads of faithfulness. These were the secrets of their success. We might be helped to learn them by assigning each to a successive letter in the word "secrets."

S = Sense of Purpose
E = Excellence
C = Contribution
R = Responsibility
E = Effort
T = Time management
S = Self-examination

Sense of Purpose

The first requirement for faithfulness is a sense of purpose. It is helpful to write down an objective statement for our life. Writing this statement can be critical, because the greatest delusion in life is thinking about a goal or objective but never truly making it our own. It can be as simple as "I delight to do thy will, O my God" or as complex as we care to make it.

This simple exercise will continually remind us of the goals we are striving for in our Christian life and help us to overcome any fear of failure that accompanies any firm objective. They provide a target at which to aim. Whatever their detail, they should come down to one bottom line: "my goal is Christ, and Christ alone."

Only those who early establish these goals will fully realize them, for there are many pitfalls in between. Having established our objectives, we need to continually review them. Only by constantly placing our eyes on the goal shall it ever be attained.

Excellence

Once we determine what manner of person we desire to be, we need to strive to be the best of that kind of person. The Christian needs to establish ideals. These represent the picture of what he wants to become.

The pianist who seeks to become a Paderewski, the athlete who desires to emulate Michael Jordan, the scientist who models his career after Albert Einstein—these are the ones who excel. The flawless model for the Christian is Jesus of Nazareth. The Apostle Paul not only tried to personally copy Christ but encouraged others to do likewise: "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1).

Just this kind of excellence is what Paul urges in Romans 12:6-8, "Through the grace of God we have different gifts. If our gift is preaching, let us preach to the limit of our vision. If it is serving others let us concentrate on that service; if it is teaching let us give all we have to our teaching; and if our gift be the stimulating of the faith of others let us set ourselves to it. Let the man who is called to give, give freely; let the man who wields authority think of his responsibility; and let the sick visitor do his job cheerfully" (Phillips' translation).

One thing is certain. We will never achieve more than our ideals. Therefore let us set our ideals high so that even if we fail to attain all, we achieve more than we would with lesser goals.

Contribution

Ideals, however, are meaningless unless we strive to reach them. Christian ideals can be achieved only through a life of contribution, continually putting in more value than you take out. Contribution means being a giver. One thing we can control in our lives is service to others, how much we put in, and most importantly, how much of our heart is in that contribution. Paul admonishes us in Galatians 6:4 to "let every man prove his own work, and then he shall have rejoicing in himself alone and not in another." Evaluate the strength of heart behind your contribution. The famous words of John Kennedy's inaugural speech, "Ask not what your country can do for you but what you can do for your country," find their counterpart in the Christian striving to reach his heavenly country.

The contributions we make to the Lord's cause are not only financial but include dedicating time, talents, influence, our very beings to serve his cause. The familiar baptismal hymn encourages asking the Lord to take "my life, my hands, my feet, my voice, my lips, my silver and my gold, my moments and my days, my intellect, my will, my heart, my love," and finally, "take myself, I wish to be ever, only, all for thee." Another hymn puts it more simply:

*All for Jesus! all for Jesus!
All my being's ransomed powers;
All my thoughts and words and doings,
All my days and all my hours.*

Responsibility

It is one thing to make a commitment to a life of contribution, but such commitment must be carried out in real life. We must accept personal responsibility for doing that which we promised. "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay" (Eccl. 5:4, 5).

Three pitfalls in the acceptance of personal responsibility are: (1) making excuses; (2) blaming others; and (3) focusing on problems rather than solutions. If the Christian continually falls prey to these pitfalls, how can he be entrusted with the immensely greater responsibilities of reigning with Christ in the life to come. The measure of our accepting responsibility now is the measure by which we shall be judged as to our future work for the Lord. "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much" (Luke 16:10).

This principle is well illustrated in the parable of the talents, "His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. 25:21).

By taking responsibility for keeping his commitment, the Christian can finish his course with joy. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (2 Peter 1:10).

Effort

The commitment of consecrated living is not easy. Faithfulness has never been proven only in the sunshine of life but must be demonstrated during the dark storms of trial and trouble as well. In the latter conditions continuous effort is required.

Trusting God where he cannot be traced, following the footsteps of Christ when they lead through misunderstanding and persecution, proving faithful when faith itself is weak—these are the true tests of Christian character.

Paul's litany of experiences in 2 Corinthians 11:23-28 shows the effort of one committed Christian to demonstrate his faithfulness: "Are they ministers of Christ? (I speak as a fool.) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."

After having gone through this list of perils, Paul did not feel confident of having achieved the victory, but said, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before" (Phil. 3:13). And again: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).

Unflagging effort is required, not just for the short run but over the entire Christian race course. "Be thou faithful unto death and I will give thee the crown of life" (Rev. 2:10).

Time Management

Time is both the Christian's richest asset and also his rarest quality. The world has many allurements to attract our attention and call for our time. Many of these are necessary things. We all need time for work, for food, for sleep. If we have a home, its upkeep requires time. If we have a family, they justly require time.

The admonition of the Apostle Paul is simple: "See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil" (Eph. 5:15, 16).

Management of the twenty-four hours we are given daily is a formidable task that requires prioritization. Nor can we simply say, "spiritual things come first." Certain natural obligations are just and right. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8). "Provide things honest in the sight of all men" (Rom. 12:17).

A wife and children hold first mortgage upon our time. There are times when even spiritual things need to be set aside to spend quality time with our family, to play with a child, help them with their homework, or to walk and talk with our mate. Decisions must constantly be made as to what things are needful and which are self-serving. It is the latter cases that call for self-sacrifice. Often our time is engaged in things that are not sinful but which serve the flesh rather than the spirit. It is helpful to recall the words of the hymn:

*And can I yet delay
My little all to give?
To wean my soul from earth away
For Jesus to receive.*

Self-Examination

"But let a man examine himself, and so let him eat of that bread, and drink of that cup" (1Cor. 11:28). "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13:5). Because the Christian race is a long one and requires the runner to keep his eye on the goal, it is well that he often assesses his condition.

When we find ourselves slacking our pace, it is time to rededicate and call to mind our original commitment. Self-examination needs to be a constant matter of prayer, for we often do not know our own heart. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). It is comforting in this regard to recall the words of John, "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God" (1 John 3:20, 21).

Self examination should lead to renewed effort and not to a state of depression. Our goals are worthy goals. Our race is an honorable race which requires constant diligence. We need to examine our heart to see if the motive is pure. We need to examine our service to see if we are yielding our all. We need to examine God's word to see if we correctly understand its principles.

Faithfulness, then, requires steady application of spiritual principles. Having established a sense of purpose, let us strive for excellence by committing ourselves to it and taking the responsibility thereof with great effort so that, through proper management of our time and through constant self-examination, we may obtain the prize set before us.

Let us, therefore, join with the Apostle Paul in saying, "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

The Question Box

Outward Polish vs. Inward Grace

QUESTION: What constitutes the difference between the outward polish and politeness of some natural men and that polish and politeness which properly belongs to the new creature, developed in the fruits and graces of the holy spirit?

ANSWER: The qualities of meekness, gentleness, patience belonged to the first man when he was created in the image and likeness of God. They are, therefore, human qualities that may be cultivated to a certain extent by any human being and should be striven for by all. But, as a result of the fall, selfishness and general meanness depraved the appetites and ways of all mankind to so great an extent that, as the scriptures say, "there is none righteous, no not one," "from the crown of the head to the sole of the foot" all are imperfect. Hence natural man not would have these glorious traits of character largely and fully developed, though there certainly is a difference between the development of some and that of others.

We see that some worldly people have assumed something of the various graces of the spirit. In their business methods they attempt to be gentle, and properly so. It is considered a part of the proper conduct of colleges to instruct the young in politeness, in what to say and what not to say; in how to say things and how not to say things; and all of this brings an outward smoothness to these persons in their general deportment. In such cases, however, the smoothness is cultivated because of the idea that this constitutes "good breeding." Thus it may be a mere veneer, not really affecting the sentiments of the heart. The person may be outwardly calm and smooth and pleasant, and yet at heart feel sour and envious and mean.

Those who are merely outward observers might not be able to ascertain whether that man or woman were actuated by the proper spirit or not. They might not be able to know whether these changes were the "fruits of the spirit" or fruits of good education, but anyone knowing well the private life of such persons would be sure to ascertain the facts. These persons, while preserving a smooth outward demeanor, would occasionally show that it was merely a veneer, and to that extent, hypocrisy. Perhaps a measure of hypocrisy in that sense would be advisable for some people; it might be better for them to put on a little veneer if they cannot have the genuine article; better that they should appear smooth rather than appear rough; it would at least help the world along a little for them to be as smooth as they are able in their general dealings.

The merchant who, after pulling down large stocks of goods and telling the customer that it is no trouble at all to show goods, that he is just pleased at having the opportunity to do so, and that there is no obligation whatever in the matter, and showing the very essence of politeness, but who, after the lady is gone out of the store, stamps his foot and complains,

announces to all his company that his politeness is merely assumed as a necessity in the business.

With the Christian these graces are developed from within. Whatever he may have been naturally, smooth or rough, the new creature cultivates and approves these graces in the heart, and they reach all the way from the heart to the surface. It is the new mind that is regulating the new creature, and the new creature, instead of having smoothness on the outside, has it running clear through the grain from the very core.

This developing new creature may not at all times have as smooth an outward exterior as some of the old creatures who have the veneer of grace and good breeding. They may have worse natural dispositions; they may be naturally less patient, or less sympathetic. They may be moved by such honesty as would lead them to avoid saying anything but what they feel, anything different from their honest sentiments, which may be the wrong thing. These, of course, should learn to govern the outward man until all their sentiments have come into full accord with the spirit of the Lord so that they may become more and more kind and loving and helpful to others and "show forth the praises of him who has called them out of darkness into his marvelous light."

C. T. Russell (Q49)

Joy and Love

But the fruit of the spirit is love, joy, . . . — Galatians 5:22

By Carl Hagensick

Joy, like love, is difficult to define. It may best be described by the things which it does. Like love, it describes an entire spectrum of emotions. (See box on page 9). Like love, it is developed in stages. It can perhaps be roughly defined as the delight of the mind in consideration of a present or future good.

Joy is not merely a feeling of elation, for it may be experienced in the most trying of times. It can be expressed in the midst of famine (Hab. 3:17, 18), in persecution (Acts 5:41), in the loss of temporal possessions (Heb. 10:34), and in trials (1 Peter 4:12, 13).

Three Stages of Love

The three types of the emotion of love are expressed by three different Greek words. *Eros* describes erotic love, physical love, and is expressed by the kiss and other acts of physical intimacy. It is proper enough within the confines of the marriage bed (Heb. 13:4) and is not to be denied to a marital partner (1 Cor. 7:5).

Phileo denotes a higher step on the love ladder. It is love rendered in response to love and is best expressed with kind words, tender touches, and the ever helping hand. But the apex of love's pyramid is *agape*, a selfless love which delights in service without thought of reward and independent of the attitude of the one being loved.

As with love, so with joy. It also has stages. Ecstasy, hilarity, or mirth are all expressions of joy. But, like the *eros* of love, they are physical in nature and find their expression in laughter or the dance. This type of joy is proper enough within its contexts: "A merry heart doeth good like a medicine: but a broken spirit drieth the bones" (Prov. 17:22). There is great value to an appropriate sense of humor to keep life in the proper perspective.

A higher attainment of joy is encompassed in the words gladness or happiness. These are responsive forms of joy and describe our reaction to external circumstances. "The LORD hath done great things for us, whereof we are glad" (Psa. 126:3). It was this kind of response of which Satan accused Job (Job 1:9-11).

Joy, like the *agape* of love, is not dependent on outward experiences and is expressed with a constant song in the heart. This joy we see in the songs which Paul and Silas sang while bound in prisoner's chains. This is the joy the Christian is to imitate and to put on as one of the fruits of the holy spirit.

These three stages of joy may be referred to in Esther 8:16, "The Jews had light, and gladness, and joy, and honor." The incident here was when King Ahasuerus gave the Jews permission to defend themselves against the decree of genocide secured by the wicked Haman. Not only did they experience that light-headed elation which comes when triumph is snatched from the jaws of defeat; but there was also a responsive gladness expressed in thanksgiving. On top of all this, though, there was the joyful heart, which had the assurance that the Lord was with them in all their experiences. This latter emotion brought them the honor of being part of God's chosen people.

Joy in Adversity

This true joy enables its possessor to keep an even keel despite the turbulence all around him. We would all like to mimic Paul and Silas in their singing within the midst of their dungeon experiences. But how to obtain that perfect tranquility which leads to such joy often eludes us. Four principles, however, will aid in this endeavor.

First is to have the positive assurance, that bleak as the moment may seem, it is intended for our eventual good. This requires a long-range vision. With this vision Paul could state: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). With such an eye to the future we can better appreciate the complete confidence stated just ten verses later: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (v. 28).

Second, if we have a knowledge of the principles behind our trials, that they are productive of good traits, we can the more joyfully endure them. Notice the words of James 1:2-4: "My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

A third help is to completely adjust to not only accept God's will in our lives but to delight in such acceptance. This brings about contentment, which is the prelude for true joy. "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need" (Phil. 4:11, 12).

A final clue to finding joy in difficult experiences is to label them not as trials but as challenges. The entire life of the Apostle Paul was one trial after another; yet he took each one as a challenge to serve his Lord more completely. Notice his words in 2 Corinthians 7:4-7: "Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; And not by his coming only, but by

the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more."

The Sources of Joy

There are a number of sources of joy for the Christian to draw from often. Joy can grow thin and needs regular refilling.

One of the surest ways to keep our joy replenished is to constantly read, study, and seek to understand the word of God. This was the source of joy for the Israelites returning from their seventy year captivity in Babylon. " So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. . . . And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them" (Neh. 8:8, 12).

A second fountain of deep joy is living close to the Lord by seeking constantly to do his will. Well has the Psalmist said, "Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore" (Psa. 16:11). Again, in Isaiah 26:3 we are told: " Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

The feeling of having done the will of God is a rich encouragement to try harder to do it all the more. Success in our endeavors produces increased joy: " He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6).

Still another source of our joy is answered prayer. Each fulfilled request is an assurance of the closeness of the heavenly Father. As Jesus told his disciples: " Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:24).

Enemies of Joy

Satan, the wily adversary, would seek to rob the Christian of his joy. He has many tools to accomplish this purpose. Among them are:

DISCOURAGEMENT: The story is told of an imp, one of Satan's servants, sent to discourage a Christian. By repetitively suggesting to him that he was discouraged, the Christian soon began to believe it and became so. But, when given a second assignment, he met determined resistance. "No! I am not discouraged and will not become so, so you might as well leave." Returning to his master, it was the imp who said, "Now I am discouraged." We need to discourage discouragement.

Recognizing that the purpose of failures is to keep us humble and to enable us to sympathize with others who likewise face discouraging trials, we can rededicate ourselves to combatting it.

We can fight discouragement over our failures by realizing the basis of God's judgment on our actions, that he is interested in our intentions and efforts more than our actual accomplishments (2 Cor. 8:12). It is predicted, after all, that "the just man shall fall seven times, and rise again" (Prov. 24:16).

UNWORTHINESS: How often we each feel our faults and failings. The poet has said:

I know my faults and failings, I fight them day by day;
But from sin and all its weakness I cannot get away.

The call of God is never based on the worthiness of the called one but solely on the grace of the one who calls. "And no man taketh this honour unto himself, but he that is called of God, as was Aaron" (Heb. 5:4).

If God has given the call it is because he has seen something in the one he has called that he can develop. If he so loves us, can we not respect ourselves for whatever it is in us that he can see, even though we may not see it (Eph. 5:29).

CONFORMITY: Pressures to conform frequently leave us discouraged because we are each so different from one another. This difference is not bad, it is designed. As each member of the body is uniquely formed for its own particular function, so each member of the body of Christ is dealt with on an individual basis. Each has weaknesses and each has strengths. Therefore the Lord has designed that the body grow "by that which each joint supplieth" (Eph. 4:16).

INTROSPECTIVENESS: Desiring to be more acceptable to the Lord, some continually examine themselves and find that their acts of introspection induce discouragement. This, too, is an enemy of joy. The Apostle Paul said that he did not judge himself (1 Cor. 4:3). Neither should we, because God knows our hearts even better than we know them ourselves (1 John 3:20).

The Perspective of Joy

The trust and contentment that produce true joy are based on a proper set of values where our preferences and desires are sublimated to those of the Lord and of those around us.

Someone has spelled "joy" this way:

J = Jesus

O = Others

Y = You

As one writer has expressed it, "The complete removal of the mind from self and the complete absorption into the activities of Christ puts the mind into the sphere of its greatest success and, therefore, its largest reservoir of joy."

Anger and Love

Be angry, and sin not.—Ephesians 4:26

By Dennis Carmer

Anger is defined in the dictionary as a strong emotion expressing displeasure or dislike. It can be both constructive or destructive. Despicable anger is fired by self-love, self-conceit, or self-will. The question we must ask ourselves is, "What makes me angry?"

When we are angry we blame everyone or everything but ourselves. Often we say, "If she had not said thus and so I would not get angry" or "if he would just pay more attention to me and less attention to something or someone else, then I would not have to get angry." There is no doubt that the external things around us do affect us, but they are not the source of our anger. The source of our anger is the inherent sin that is in the world today. It is our own selfishness, our own desires to boost our own ego, our position in life.

Often we say, "Life is so unfair." "Why did I not get the promotion? I did just as good a job as the person who got it and I work even harder." Or we may feel, "Why am I always sick." Sometimes we get sick and tired of being sick and tired. This attitude stirs within us feelings of anger and resentment.

Sometimes it is very hard to rejoice with those who are rejoicing. If someone has had something good happen in their life and we have just had a very bitter disappointment, we find it difficult to express a feeling of rejoicing, to really share in the excitement of a brother or sister. When I was young and growing up I used to feel that life was so hard. As I get older I am discovering that there is a reason for life being hard, that it is supposed to be so. We are living under a curse and this makes it difficult. If it were easy, anyone could do it. It is only as we yield ourselves to God's will that the burden is lightened and things seem to be easier to bear.

Oftentimes anger comes from internal sources. When we fail to receive what we want when we want it, there is a flash of anger that takes over. Perhaps it is because we do not get the recognition or acceptance that we think we should. At other times it stems from a low self-esteem.

Anger Begins in Childhood

We learn very early in life, when we are small babes in the cradle, that if we cry and raise a big enough fuss we will get fed, our wants are going to be met. That lesson is hard to forget. At times we still want to cry out, to say "I am not invisible, I am a real person." We want to make a fuss so that our needs will be met. The anger we feel when our needs are not met leads to bitter disappointment.

Sometimes when things that matter so much to us, whether they be temporal needs or spiritual perceptions, are not provided in a timely manner we become discouraged. We are fearful that these disappointments will go on for a period of time, or that they will never be achievable. This fear comes from trying to trust in self or others instead of trusting in God. It comes from not waiting on God and his time schedule. The safety and security that we long for at times can only be supplied by God.

This fear, along with our desire to fulfill our own needs, will lead to rebellion. We get angry toward anyone who stands in our way or who does not go along with our personal agenda. We begin to look only for those who can help us fill this personal agenda we have made for ourselves. Before long we make demands that cannot be fulfilled.

Even though we despise it, we have a tendency to hang on to our anger because the anger hurts less than the fear we feel. Eruptions of anger serve to dull the pain that is deep within us. In a false sense of the word, it gives us a feeling of security that we are controlling our own situations.

Three Ways to Mishandle Anger

The first is quick or shallow confession. We do this by taking the blame and then trying to sweep the issue under the carpet, not truly repenting of the anger or taking the time to examine the situation and why we became angry in the first place, and correcting the feelings within ourselves. We say, in effect, "That is just the way I am. I cannot help myself."

A second way to mishandle anger is by repression, by pretending we are not angry at all, saying all is fine and forgiven when really it is not. Stifling anger in this way tends to lead to depression. Depression can be defined as "anger turned inwards." We have the anger stuffed down inside where it lays and ferments, corrupting the very area where it lays. After a while we stop feeling the anger; but this bears a great price. Along with losing the feeling of the anger comes losing the feeling of joy. You end up stifling all emotions, you do not feel pain or joy.

The third way of mishandling anger is through explosive expressions. After anger has been held down for so long, fermenting, a seemingly harmless statement may trigger an explosive expression. These expressions are never constructive anger but always destructive.

The Uses of Anger

We use anger in several different ways. It becomes a means of self-protection. Saul did this when he was told his kingdom would be taken away from him and given to David. Rather than repent of his ways, rather than finding a way to improve himself, Saul laid out a plan to kill David. He tried to protect his kingship. He tried to protect his self-image and the image that others had of him.

Jonah is another person who became very angry as a means of protecting and blistering his own ego. When God told Jonah he would spare Nineveh and not destroy it, Jonah became angry, forgetting that the very purpose of his being sent to Nineveh was to obtain repentance. His reaction was, "the people will not believe me." Those who give in to anger often miss the true purpose of the experiences God sends their way.

We will often try to handle anger by throwing the blame on someone else. When Saul's plan to destroy David failed, he turned to Jonathan and said, "Thou son of the perverse rebellious woman" (1 Sam. 20:30). Saul was angry because his plan to kill David and save his kingdom had failed. He placed the blame on his son. He did not even take the responsibility for Jonathan being his own son but said it was Jonathan's mother's fault—"It is not my fault you are this way, it is your mother's fault." We, too, often try to lay the blame any place other than where it belongs.

We often use anger to create space. We might call it the porcupine effect. When attacked, the porcupine will curl up into a ball and show the barbs it has for protection. It knows that if its enemies can get to the soft underbelly it is defenseless. Often in anger we will use sharp sarcasm or sharp short answers to create distance, so that others will not get too close and see our weaknesses. This is based on the insecurity and fear that if people get to know us they will not like us.

How Do We Handle Anger

One of the things we need to do is to learn to be slow to anger. We need to take the time to be sure that we have a good reason to be angry. Patience is one of the things needed to overcome anger. It is not a drowsy indifference we seek. It will not do to just throw a blanket on our situation and merely say, "everything is all right, I am not going to get angry." Love, scripturally speaking, is not an easy-going indifference. We need to listen and ask questions to be sure we understood what was said, to get the facts straight. Then, unless a principle is involved, we need to give the other party the benefit of the doubt.

A second thing we can do is change our thinking. We cannot change our feelings, but we can change our thinking. This new pattern of thought, rather than getting angry, looks within self to see what is producing the anger. This new pattern of thinking will help us to control our anger.

The power of the things in this world are only temporary. Christ could go to the cross and be crucified because he realized that that was only a temporary condition. The rebukes, the put-downs, the disappointments we have are only temporary.

Be Angry and Sin Not

"Be ye angry, and sin not. Let not the sun go down upon your wrath, neither give place to the devil" (Eph. 4:26, 27). We need to learn to be "swift to hear, slow to speak, and slow to wrath" (James 1:19). There is a reason God gave us two ears and just one mouth. Too often we are not good listeners and too quick to speak, too ready to get angry.

Yet in Ephesians we are told that we are supposed to be angry. Anger, in itself, is neither right nor wrong, neither constructive nor destructive, until there is a motive that goes along with it. If anger is wrong, God has sinned; and that is not possible. We are told on many occasions that God was angry. Jesus showed anger with the Pharisees. It is all right to be angry. It is the motivation we use. If it is harmful to ourself or others, the anger is not right. The spirit which flushes with resentment at an oath is better by far than the spirit which listens with indifference, or which laughs with pleasure. We are far better off if our anger is motivated by love.

Once our anger is motivated by love it also needs to be constrained by love. Love can motivate anger, but if it does not also constrain it, the anger can still get out of control.

The second thing that our text in Ephesians tells us is to "sin not." We sin by letting our anger get out of control. Paul continues by telling us "let not the sun go down upon your wrath." In other words we are not to harbor our anger. We must repent, be quick to examine it, and not harbor it.

Finally, Paul concludes, "neither give place to the devil." If the devil can get us to the place where we are harboring our anger, with emotions welling up inside us which rot our inner being, then he has us in a position where we cut back on our prayer life and become insensitive.

We are not even to teach our children never to be angry but we are to teach them how to "be angry and sin not."

Handling Discouragement

When God Hides Himself

And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.—Deuteronomy 31:18

Verse by verse Bible study in Job 23

Nowhere are the workings of God more obscure than in the life of Job. A righteous man, beset by trials not of his own making, seeks for an answer to the age-old question: "Why do bad things happen to good people? Why does God permit evil?"

Three friends, undoubtedly sincere, seek the answer with him. Their reasonings are so inadequate that Job finally calls them "miserable comforters." Eliphaz has just finished his oration, which Job rebuts. Eliphaz accuses Job of rebellion against God and suggests that he has lost contact with his Creator and needs to become reacquainted with him.

Job's Cause—Verses 1 to 3

Then Job answered and said, "Even to day is my complaint bitter: my stroke is heavier than my groaning. Oh that I knew where I might find him! that I might come even to his seat!"

Accused of magnifying his complaint, Job responds that his trial is greater than his complaint. Matthew Henry wisely notes: "We wrong God if our groaning be heavier than our stroke, like froward children, who, when they cry for nothing, have justly something given them to cry for."

Job correctly sees that nothing in his own action merits such a heavy load of afflictions. He wants to discuss the matter with God but feels that he has lost touch with his Creator since his prayers appear to be unanswered.

His timidity is not unlike that of Queen Esther when asked by Mordecai to intervene with King Ahasuerus on behalf of her people. She demurred on the grounds that she had not been able to approach the king for thirty days (Esther 4:11). This quest for reestablished communication forms the pathos of our chapter.

Job's Intentions—Verses 4 to 6

I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me. Will he plead against me with his great power? No; but he would put strength in me.

The fourth verse contains two key ingredients for handling such stressful situations—to set our arguments in order and to seek out that which we would plead.

Sorrow, distress, and grief have a habit of so overloading our minds that we stop thinking rationally. When distraught, our first order of business must be to calm our nerves and to look logically at the situation before us. The prophet Jeremiah provides a good example of this. He was overcome with grief when the city of Jerusalem fell to the armies of Babylon. The expressions of his sorrow have been appropriately named Lamentations. The book is written in poetic style using the disciplined form of an acrostic, where each successive verse begins with the next successive letter of the Hebrew alphabet. All but the central chapter include twenty-two verses, one for each letter in that alphabet. The third, or middle, chapter has sixty-six verses with each successive set of three beginning with the progressive alphabetic letters. Such a style requires great discipline of thinking and is not typical of other writings penned in the midst of overwhelming grief.

The second expression, I would "fill my mouth with arguments," suggests importunity, constancy in bearing our petitions before the Almighty. The parable of the Importunate Widow in Luke 18:1-8 was similarly given "to this end, that men ought always to pray, and not to faint" (v. 1). Constancy and persistency are required by the diligent seeker.

Job's request is a reasonable one. He desires to know the specific charges against him. Confident that God would not arbitrarily take issue with him, Job understandably calls out, "Why?" He does not know the background in the first chapter of the book where permission has been given for the afflictions of Job to show the great adversary that there are some who will serve God willingly even if it fails to bring an instantaneous reward. Job's service to God is not a Pavlovian reaction but a determination to serve the Creator under all circumstances. This is what is being put to the test.

How often we desire an immediate answer to our wondering about why certain things are happening to us. Viewed from the short range picture of the current life there is no satisfactory answer to this question. Only when we step back and look at the long picture can we realize that today's afflictions, no matter how severe, are trivial compared with the blessings of eternity. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

Perhaps in verse five Job is also contrasting the words he expects to hear from God to that which he is hearing from his three friends. "I do not understand what you three are trying to tell me; what I desire is to hear what God has to say on the matter." How important it is, when we seek to solace another, that we not give them our philosophies and counsel but point them to the words of the Lord. In contrast to these three "comforters," the young man Elihu, who speaks later to the issue, seeks to do just this: "My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly. The Spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:3, 4).

Not only is Job convinced that God would not plead against him but, with his great power, would give him strength to endure what he cannot understand. This is a noble prayer. When buffeted by sicknesses and afflictions, it is not the Christian's place to pray that these be removed but rather that we be given the necessary strength to bear up under them. The thought of 1 Corinthians 10:13, that God will provide "a way of escape" from our trials, is more correctly translated in Wilson's Emphatic Diaglott "will direct the issue so that ye may be able to bear it."

The Righteous Man—Verse 7

There the righteous might dispute with him; so should I be delivered for ever from my judge.

This verse is open to two diverse interpretations. It may be that he is merely referring to the justice of God in reasoning with "a righteous man"—one who seeks to live righteously, as Job had done. The plea then is for judgment based on intentions rather than on strict conformity to the principles of righteousness, for "there is none that doeth good, no, not one" (Psa. 14:3; 53:3).

However Job's meaning may be considerably deeper. This may contain a veiled prophecy of the resurrection time, when man will not plead his own case but will have an ally, a mediator, to argue for him. Other places in Job contain phrases that appear to have the same intent. For instance the words of Elihu in Job 33:23, 24, "If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness [not man's, but the righteousness of the interpreter]: Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom."

And again in Job 9:32-35, "For he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both. Let him take his rod away from me, and let not his fear terrify me. Then would I speak, and not fear him; but it is not so with me." Nelson's Bible Dictionary defined "daysman" as an Old Testament word for mediator. It is only with the knowledge of such a mediator on our behalf that we need not fear his rod—his chastening rod now and the "iron rod" of righteousness in his kingdom.

Job's Search—Verses 8 to 10

Behold, I go forward, but he is not there; and backward, but I cannot perceive him: On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him. But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.

Oh, the agony of not being able to trace the steppings of God; the sorrow of soul to find oneself estranged from the Almighty; to feel, in the words of the Psalmist, "My God, My God, why hast thou forsaken me?" (Psa. 22:1). David must have felt similarly when, hiding in a cave, he wrote Psalm 142: "I looked on my right hand, and beheld, but there

was no man that would know me: refuge failed me; no man cared for my soul" (v. 4). He, too, prays for deliverance, in verse 7: "Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me."

Looking forward, backward, on the right, and on the left, it would appear that Job had searched everywhere—everywhere but up, for then he might have found him. How oft do we look first to all human agencies before turning our eyes heavenward to the one sure place where true solace can be found?

Yet Job, in the despair of his fruitless search, is not faithless but believing. Though he cannot discern God in his life at the moment, he does not let go of one main principle: "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold." Here we have the Old Testament equivalent of that precious promise of Romans 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

This promise is one that is frequently repeated. "Thou compassest my path and my lying down, and art acquainted with all my ways" (Psa. 139:3). And again, "But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee" (Jer. 12:3).

Job's Plea—Verses 11 and 12

My foot hath held his steps, his way have I kept, and not declined. Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food..

Job pleaded with "the answer of a good conscience toward God" (1 Peter 3:21). He had done what he could. Like the rich young ruler who answered Jesus with similar words, his query must have been "What lack I yet?" (Matt. 19:20).

Nor did Jehovah require more from poor Job than the best he could give. The principle applied to him, as well as it does to us, that "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8:12).

David knew as well that seeking to do right was the best answer. When expressing his sincere repentance for his sin with Bathsheba, he emphasized that it was not the animal sacrifices of a personal sin offering that God desired but that these, to be effective, must be preceded by a far more difficult sacrifice: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. . . . Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar" (Psa. 51:17, 19).

Nor was it a one-time instruction in his youth that Job pleaded, but a daily feeding on the words of God. How well he lived the words of the Law which Jesus quoted during his temptations: "And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee

know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live" (Deut. 8:3). As that manna must be gathered daily so must we, as the ancient Bereans, daily seek out the word of God, the heavenly manna, for sustenance (Acts 17:11).

The Judge—Verses 13 and 14

But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me: and many such things are with him.

Turning now to describe his judge, Job first recognizes his omniscience. The thought of the Hebrew is, "He is one, who can change him?" Because he is the Creator of all things, he alone has the right to make the rules for that which he creates. As the psalmist writes, "the fear [or respect, reverence] of the Lord is the beginning [starting point] of wisdom" (Psa. 111:10).

Job notes Jehovah's omniscience and his omnipotence as well: "what his soul desireth, even that he doeth." Proceeding from the general to the specific, Job notes particularly that Jehovah's actions in his personal life are all "appointed." Professor W. E. Vine uses the word "prescription" as one of the meanings of the word. God gives us prescribed experiences. As a doctor must often insist that a patient take some bitter medicine for his overall health, so God prescribes experiences which, though appearing to be bitter, "afterward yield the peaceable fruit of righteousness" (Heb. 12:11). As the physician may lance a wound, so God sometimes wounds, but he wounds to heal (Isa. 19:22). Nor is God content to do these appointed acts once, but "many such things are with him." A similar expression is found in Elihu's words in Job 33:29, "all these things God works oftentimes with man." Jehovah knows his students learn best by repetition, practicing the graces of the spirit over and over until they become second nature. Not only are there the lessons of affliction but there are compensating lessons with prosperity as well. Frequently the latter brings the greatest rate of failure. Both are needed to the full rounding out of the Christian character. "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits" (Song of Sol. 4:16).

Job's Reactions—Verses 15 to 17

Therefore am I troubled at his presence: when I consider, I am afraid of him. For God maketh my heart soft, and the Almighty troubleth me: Because I was not cut off before the darkness, neither hath he covered the darkness from my face.

Being unable to perceive the ways of the Lord, it was natural for Job to be fearful of the future. He had no way of knowing that the end of his experience would be a two-fold blessing (chap. 42). What was needed was a heart reliance and trust in the truth, which he intellectually grasped, "when he hath tried me I shall come forth as gold." How we, when similarly perplexed, need to grasp the words of the hymnist:

*I know not what tomorrow holds,
But I know who holds tomorrow,
And I know he holds my hand.*

Yet despite the troubling thoughts which vexed Job's mind, God was using these experiences to soften his heart. There is a negative sense in which the heart can be made soft, when it melts like wax out of fear of an uncertain future. There is also a positive sense, for just such difficult experiences as Job was going through create a sensitivity to the experiences of others. We each need to have the hearts of stone removed, replaced by hearts of flesh: hearts sensitive to another's needs; hearts that are pliable in the master potter's hands.

For these reasons we are not cut off in death before going through our beds of afflictions, and for these reasons he does not hide and protect us from the dark clouds of trouble that sometimes surround and engulf us.

Though God may seem to hide himself from our frail eyesight at times, it is to help us detect more surely and follow more completely the way he leads. So directed, we will not only follow him when his leadings are obvious, but learn to discern the very wink of his eye, which leads us to our heavenly home. "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Psa. 32:8).

Bearing the Grief of Others

Jesus wept.—John 11:35

The Chicago Bible Students News Letter

A heart is cold indeed that feels no compassion or sympathy for his fellow men when tragedies befall. Genocidal slaughters accompanied by cruel tortures and rapes in Chechnya, Rwanda and Bosnia sadden all decent minded people. The needless innocent victims claimed by such terrorist attacks as the Oklahoma City bombing and the sabotage of the Pan American flight over Scotland numb the mind. These massive tragedies are no less painful to their victims than the smaller tragedies are to theirs: children drowned by their mother, a teenager randomly killed in a drive-by shooting, or one succumbing to cancer or AIDS.

The Compassion of Jesus

Jesus of Nazareth was known for his compassion. "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36). He expressed his sorrow in tangible ways— healing the sick and feeding the hungry (Matt. 14:14; 15:32). His very demeanor showed the depths to which the sorrows of others affected him. When his friend Lazarus died, even though he knew he had the power to raise him again from the dead, the record is that "Jesus wept."

The prophetic description of him noted this characteristic: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted" (Isa. 53:3, 4). The next verse of Isaiah's prophecy is even more direct: "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (v. 5).

His compassion for the sorrows of the people around him was thus expressed in both a contemporary healing of their diseases and the provision for their ultimate permanent healing by giving himself a ransom or atonement for the sins of all mankind.

There is yet a third way his compassion will be expressed. Because Jesus has borne the experiences of mankind he is in a unique position to understand what man is going through and thus to be a sympathetic aide to help man recover from the various traumas that affect him. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Heb. 2:17, 18). Again, in Hebrews 4:15, 16, "For we have not an high priest which cannot be touched with the

feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

The Compassion of His Followers

As Jesus wept over the grave of Lazarus, so we weep over the sorrows of others. Our hearts go out to many but how can we express that sorrow? What comfort can we give? We cannot do as Jesus did by healing the sick and raising the dead. Financial aid, though often needed, seems cold and words seem weak.

What more can we do? We can do at least five things to express sorrow for the grieving ones and show support for them in their hour of trial.

Be Touched

In order to be genuine, any effort to reach out to others in their grief must begin within ourselves. True politeness and polish emanate from the heart. The weeping of Jesus over the grave of Lazarus is a good example of such true tenderness.

We, too, are admonished to feel deeply for others: "Rejoice with them that do rejoice, and weep with them that weep" (Rom. 12:15). King David cultivated this spirit of mourning over the adversities of another when the afflicted were his enemies: "But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom. I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother" (Psa. 35:13, 14). Jeremiah, likewise, when considering the destruction of Jerusalem, wrote: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jer. 9:1). Job, a man of affliction himself, was not unmindful of the afflictions of others, but said, "Did not I weep for him that was in trouble? was not my soul grieved for the poor?" (Job 30:25).

Words of Comfort

Frequently the sorrowing one is overwhelmed by grief, and like the biblical Rachel weeping for her children, refuses to be "comforted for her children, for they were not" (Jer. 31:15).

Expressions of comfort, consolation, and sympathy are the most common forms of assuring one of care and encouragement in such trials. Such comforting words may be spoken orally or trusted to pen and ink.

Often correspondence is the most helpful for it can be reviewed over and over again at a later date. It also permits the writer more time to put his own thoughts in order. While a card with a well-selected scripture is appreciated, one who has lost a loved one is comforted even more by a personal recollection of the writer with the deceased. Such

thoughts keep the memory of the one who has died alive, and encourages the bereaved to talk about their loved one.

Deep grief has a way of disorienting the mind. Time of contemplation, meditation, and prayer are required to sort out one's thoughts.

We are often at a loss of what to say. Repeating such phrases as "I am so sorry," "be assured of my prayers," and "I know how you feel," though expressing true heart-felt feelings, somehow seem inadequate. The expression "you will get over it" is also cold comfort for one does not "get over" grief but rather learns to cope with it and, it is hoped, learns from it.

The Apostle Paul suggests that we "comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1:4). We are also directed to the only true source of this comfort in Romans 15:4: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

Whether the one overcome by grief is mourning a loss through death or is going through one of a myriad of other grief-producing trials, the core of any comforting message lies in the doctrine of the resurrection of the dead. For the one bereaved by the death of a loved one the message is direct. "Your loved one shall live again." Though this comfort may seem remote, as it did to Martha in the case of Lazarus ["I know he shall rise again in the resurrection at the last day," (John 11:24)] we can further offer the assurance that that last day is not far off. This we can quickly show from the prophecies of the signs of the times.

The message of the resurrection is no less comforting in other trials, because this message gives purpose to all human experience.

Prayer

Prayer for those afflicted by trials is always in order, these prayers are not for the removal of the trial but for the strengthening of spirit to bear the experience and to learn the intended lessons. The very assurance to those suffering grief that they are being remembered in prayer is salutary. They recognize that others care, and they are not left to go through their trials alone.

The words of James 5:16 are to the point, "Confess [air out; discuss openly] your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." It is needful for the sorrowing heart to air troubles. Care must be taken not to intrude oneself into another's heartaches and become a "busybody" in affairs not our own.

"Consider [study thoroughly] one another to provoke unto love and good works" (Heb. 10:24). All individuals are not alike. Each needs to be approached according to his own needs and at the appropriate time. Each of us feels inadequate for such a task, yet it is

wise to remember the words of the motto, "the Lord does not only want our ability, but also our availability."

All approaches need to be made with great tenderness and sensitivity to the desires of the one suffering grief. Job's comforters, miserable as they were, "sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great" (Job 2:13). Silence is frequently appropriate, as is the shedding of a tear and the "body language" of a prolonged hug to show our mutual sharing of the emotions of the hour.

Additionally, they are encouraged to discuss the experience with their prayer partner. Those bearing grief need to be encouraged to share their sorrows. It is often said in a marriage ceremony that "joys shared are multiplied and sorrows shared are divided." This is true of any sharing experience. Deep-seated feelings need an outlet. They need to be uttered aloud. The presence of a good friend, a listening friend, can be a solid incentive to this end.

Help and Assistance

Because the individual bearing hard trials is often stressed to the limit, they frequently find performing the mundane tasks of daily living an added burden. The proffer of assistance with the carrying on of life's responsibilities is most appropriate. One of the lesser known heroes of the early church was Dorcas. Known for her giving of alms, she was apparently also a seamstress and many were the beneficiaries of her talent. The help one can give to the bereaved depends on many factors. It may be the simple provision of a meal or the offering of financial assistance to cover the multitudinous expenses which accompany many trials. Perhaps helping with the voluminous paperwork today's society requires would be appropriate. No matter what the physical need, the biggest asset to offering help is to give of ourselves. The best single gift is often the mere presence of a friend in the aftermath of a traumatic experience.

Frequently the words are uttered, "if you need anything, call me." Because this offer is so general, it is often not used, whereas a more specific offer may be more helpful. One suggestion might be to suggest to the bereaved to write out a list of what needs doing and offer to set up a time to assist in accomplishing the tasks.

The early days following a loss, as in death, are usually met with a large outpouring of sympathy, love, and encouragement. However, as time goes on, the strong surge of support begins to wane. This may be when friendship and help are most needed and can be most appreciated.

The Experience Itself

In God's economy the sorrows of life provide rich grounds for growth for both the mourner and the comforter. The mourner has the opportunity to experience first-hand one of the traumas common to all men. "There hath no temptation taken you, but such as is

common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it (1 Cor. 10:13). For the comforter, it is an opportunity to broaden the heart and to copy the compassion of his Lord. Then he learns the truth of the wise man's words, "it is better to go to the house of mourning than to go to the house of feasting" (Eccl. 7:2).

Grief is a bitter experience but a rich testing ground for the higher graces of the spirit. Overcoming grief develops "good grief," because of the rich legacy it leaves behind. As Jesus said in the sermon on the mount, "Blessed are they that mourn, for they shall be comforted" (Matt. 5:4).

A Son of Consolation

Barnabas, one of the noted brethren in the early Christian church, was so faithful along these lines that he earned the title, "son of consolation" (Acts 4:36). A study of his life shows his constancy in not forgetting unpopular ones. He befriended Saul of Tarsus upon his conversion to Christianity and later encouraged him to take part in this ministry (Acts 9:27; 11:25). Later he parted company with Saul (now named Paul) by insisting on bringing John Mark along on their second missionary journey.

This aspect of never giving up is a central feature to comforting and consolation. Paul congratulated the Hebrew brethren for enduring a great fight of afflictions. "Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used" (Heb. 10:33).

"A friend loveth at all times, and a brother is born for adversity" (Prov. 17:17). This is simply because "love never gives up" (1 Cor. 13:8 Phillips). Such constancy in the application of love one to another is one of the ways we can fulfill the admonition in Galatians 6:2, "Bear ye one another's burdens, and so fulfill the love of Christ."

"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (1 John 3:16).

Privileges And Responsibilities of the Christian Couple

"For the husband is the head of the wife, even as Christ is the head of the church. . . "
(Ephesians 5:23)

Contributed

Many marriages today end in divorce in the United States. Divorce has become so common and condoned that the marriage that survives, let alone the happy marriage, is the one that is the oddity. Society even goes so far as to insult those that have chosen to commit their lives to loving one partner. No wonder the divorce rate is so high when our world is moving further and further away from living according to God's principles. When God is no longer the focal point in a God-ordained arrangement, achieving a successful—truly intimate—marriage becomes a matter of chance. For the Christian though, achieving a successful marriage is definitely not a matter of chance; but it is a matter of understanding what the scriptures say on the subject, and understanding what both our responsibilities and privileges are as a husband or as a wife.

The scriptures specifically tell us that men and women are placed differently in the divine order. The Apostle Paul says in I Corinthians 11:3, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." This verse applies not only to the marital relationship but also to the much broader picture of God's entire creation. Paul aptly uses the human body to illustrate this picture. The head of the body is concerned with the well-being of its members, taking into account the body's every interest and directing it; and in turn, the body is always willing to please and serve the head.

Headship

By modern standards, this concept of a divine order is viewed as primitive, old fashioned, and unfair to the woman. There is no question that over the centuries the man has abused his natural position as the head of the woman and that she has suffered injustice. Because Eve participated in original sin, part of the curse placed upon the human race included woman's suppression; and God foresaw that man would abuse his natural position when he cursed Adam and Eve in the garden. Genesis 3:16 tells us, ". . . I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be subject to thy husband, and he shall rule over thee." Today, many women omit the phrase "to honor and obey" from the traditional wedding vow, finding it offensive. We have all witnessed the civil rights movement regarding equality for women in the work place, not to mention a general breakdown of the family unit due, in part, to many

women choosing to pursue careers. This part of the curse and a general misunderstanding of the subject are responsible for the lack of respect for God's order of things.

Nowhere in the scriptures is headship synonymous with tyrannical authority, but on the contrary headship is a synonym for love and provision. The relationship of a husband to his wife is, ideally, a loving one just as the relationship of Christ to his church is that of love. Christ, as our head, is our example of perfect love. ". . . I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). Jesus said in Gethsemane, "And I have declared to them your name, and will declare it, that the love with which you loved me may be in them, and I in them" (John 17: 26). Jesus loves his church, his body, and "so ought men to love their wives as their own bodies" (Eph. 5:28).

Out of love and wisdom God provided this care-taking system in which he, God, is the supreme being and the head of Christ. Christ, in turn, is our head. The scriptures continually depict this picture. Jesus says in John 12:49, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." And in John 14:28, ". . . for my Father is greater than I." And, "As the Father hath loved me, so have I loved you" (John 15:9). As highly exalted as Christ is, God "set him at his own right hand in the heavenly places" (Eph. 1:20). God will—rightfully so—forever remain the supreme being and the head of Christ just as Christ will forever remain the head of the church.

Understanding that the relationship of a husband to a wife is not one of tyranny and rulership but is one of love, picturing Christ and the church, is fundamental to achieving a successful marriage. Spiritually, we know that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Gal. 3:28). "For you are all the children of God by faith in Christ Jesus." Nevertheless, we remain in our fleshly bodies and must interact on the human level. God has graciously provided the gift of marriage as a means of expression—an intimate bond designed for both pleasure and function.

Marriage is Honorable

For the new creature, choosing to marry is an honorable decision even though we are encouraged to first consider remaining unmarried. In 1 Corinthians chapter 7, Paul speaks his opinion saying, "For I would that all men were even as I myself. But every man hath his proper gift of God, . . . I say therefore to the unmarried and widows, it is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn." But "marriage is honorable in all," and even Jesus showed his approval of marriage when he attended a wedding and there performed his first miracle—the turning of water into wine (John 2:1-11). In a later encounter, Jesus says in response to the Pharisees, "Have ye not read, . . . For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?" (Matt. 19:5, 6).

Choosing a Mate

Before entering into a marriage relationship, a Christian is seriously responsible for wisely choosing a mate. Marriage is a lifetime commitment and not one to be lightly considered. It makes sense, then, that responsibility for a successful marriage begins before we say, "I do." Many people today enter into marriage knowing that there are "strikes" against them, but they believe love will conquer any incompatibilities. No matter how naturally compatible two people are, as any married person will affirm, a content and happy marriage requires work on the part of both participants. Why not enter this commitment with every advantage?

Paul says, "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2Cor. 6:14). While this scripture is generally and appropriately applied to any relationship of close communion with another, it is especially appropriate to the marriage relationship. If we, as Christians, are commanded to separate ourselves from the unclean thing (verse 17) and be yoked together with believers, how much more this verse should apply to the one person we choose to spend our lifetime loving.

Paul uses the yoke as a fitting picture to illustrate how closely we walk with our mate and how important it is to be well-matched. The yoke is a wooden frame fitted across the necks of two oxen or other animals, and it joins them together in pulling a load. It is crucial that both animals be of the same strength and size and that both understand the direction they are to follow. The picture implies a closeness and an intimacy that result from being properly yoked, and if the yoking is an improper one, it will eventually be severed.

Once a couple has determined that they are spiritually compatible, that is to say that they have consecrated their lives to the Lord and hold similar views as to how to carry out their consecration, they are responsible for considering other issues that will affect their "yoking." Before entering into a marriage contract, the Christian couple must examine and answer several questions that will greatly affect their walk together as husband and wife. For instance: Where will we live after marrying? Will we both work and if so, for how long do we desire this arrangement? Do we want to have children? How many do we want and how soon do we want them? Do we want the children to have a parent who stays home with them? What ecclesia will we attend? What role will our in-laws play in our marriage? How will we make financial decisions? Who will balance the checkbook and pay the bills? How do we feel about credit? What will each of our household responsibilities be? The answers to these questions will further determine the couple's compatibility.

The Marriage Roles

Once the Christian couple has progressed through courtship and engagement periods and become husband and wife, their walk, in essence, begins. The scriptures give some guidelines for conduct as husband and wife. Concerning the wife's role, the Apostle Paul says in Ephesians 5:33, ". . . and the wife see that she reverence her husband." And in I Peter 3, the Apostle says, ". . . ye wives, be in subjection to your own husbands; . . .

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord. . . ."

We see from these verses that the Lord greatly values a wife who reverences her husband. Some may misinterpret these passages to mean that the woman is to obey the husband as a slave obeys his master, but we know that the church honors and respects her Lord out of love. The wife should always feel that she has a voice in the relationship and is able to contribute to decision-making. The wife should never subject herself so far that her person, her identity is extinguished; but rather when presenting thoughts and ideas, present them in a manner showing that she honors her husband as her head. "Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything" (Eph. 5:24). The wife's responsibility to reverence her husband is fundamental to all her actions toward him.

Another responsibility of the wife to the husband is to be his helpmate. ". . . [Man] is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man" (I Cor. 11: 7-9). The church was given to Jesus and created for Jesus to be his helpmate in bringing back the world of mankind to perfection, for he prays in John 17, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." Just as the church is Jesus' helpmate, the woman was created to be man's helpmate. It is her responsibility to see that she helps her husband maintain headship by cooperating with his final judgments.

Concerning the husband, Paul says in Ephesians 5, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." We have already discussed the husband's role as being one of headship and not tyranny. The husband is to love his wife as an extension, a part of himself. As he cares for his own body, physically and mentally, he is to show the same amount of care and concern for his wife. He nourishes her by providing for her both temporally and spiritually just as Christ nourishes his bride, his body, by directing, counseling, protecting it.

"Likewise, ye husbands, dwell with them [wives] according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered"(1 Peter 3:7). This verse encourages the husband to use his headship in a wise manner "according to knowledge," and with this headship honoring her, which implies that he is not to rule as a slave driver or an oppressor, but rather honor her opinions and ideas. Just as the woman is commanded to respect her husband, that same respect is due to her. "Let the husband render unto the wife due

benevolence: and likewise also the wife unto the husband" (1 Cor. 7:3). Peter implies another responsibility the husband has to his wife. He is to remember that they are "heirs together of the grace of life," and being the stronger vessel, cultivate her spiritual growth. As Jesus shapes the character of his church, the husband must be attentive to opportunities that will help his wife to grow spiritually.

When a man and a woman have been joined in marriage after wisely considering what the scriptures say, and have emerged still emotionally and physically attracted to one another, they are truly—what the scriptures term—one flesh. "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh" (Eph. 5:31). What a privilege to walk through life with a partner who shares the same goals and beliefs and understands the picture of Christ and his bride. Together, the two are stewards of all the Lord has provided. They are able to encourage one another, they are able to learn together, and they are able to pray together. Without the Lord guiding a marriage, it is very difficult for a couple to achieve true intimacy. They are left alone to try to grow together, but unfortunately with all the outside influences affecting them, very often the two go their separate ways. What a privilege the Christian couple has of knowing the Lord and understanding his arrangement and intentions for marriage.

God's Instruction: Go Forward!

And the Lord said unto Moses, wherefore criest thou unto me? Speak unto the children of Israel, that they go forward.—Exodus 14:15

By I. I. Margeson

The object of this study is to hold out, through the word of the Lord, encouragement to those who may be facing great difficulties and to bring to our attention afresh not only the interest God had in opening a way through the Red Sea for natural Israel, but also his willingness and ability to speak to us the words, "go forward" in all our "hemmed in" conditions.

We begin by examining the conditions in which the Israelites found themselves very soon after they began their journey out of Egypt. The Lord gave instruction unto Moses as to where they should encamp. Their encampment was to be in Pi-hahiroth facing the Red Sea. Here they were entirely shut in. The mountains were on the west and south. The sea was on the east and the war chariots of the well-appointed foe were advancing from the north. There was not the slightest prospect of ultimate escape for a fugitive people scantily furnished with means of defense. There was not the least human prospect of victory, deliverance, or flight. Under these conditions the people began to despair. No wonder they lost heart.

Moses alone kept his head and his heart; he did not see any human way of escape, but he did not fail in faith. He expected deliverance from Jehovah and it came. It was here clearly shown that the ways of God (though they may appear to be foolish by the wisdom of men) insure the results in the safest, quickest, and most glorious way. **GO FORWARD.**

The Name of Israel

These words were spoken to a peculiar people under peculiar conditions and circumstances—to the children of Israel. It is of special interest to note when and how this name was given to Jacob. It was given after a long struggle with an angel (Gen. 32:24-32). Though being mastered by the angel, yet he cries (no doubt through tears), "I will not let thee go unless thou bless me." Here we have the picture of a man mastered by God, hence the meaning of Israel "a people ruled, or mastered, by God."

Returning to our theme, we note Israel's position at the sea. Under divine guidance we see them here after their escape from Egypt. No human way of escape is available, but divine love and wisdom open the way, and God's instructions are: "go forward."

It seems evident today that the true child of God often finds himself hemmed in, scarcely knowing how to move. Courage, brother, sister, God has a faithful remnant who has not bowed the knee to Baal.

In the picture before us, there could be no going back for natural Israel. Such an experience introduces a new element into the impossible—no consent to compromise. There is always the temptation to go back in extreme trial; but there is no need to go back. The prize, the reward, the crown of life is only for the faithful overcomer, for those who will go forward.

Oh, that we might hear by the ear of faith God's words as the children of Israel did when our way seems hedged in: go forward, then he will surely open a way for us. The Bible abounds in experiences of faithful ones trusting God and being protected and delivered by his mighty power and love.

In Exodus 14:13, 14, we see that Moses had bidden the people "stand still and see the salvation of God. Thus they should have been prepared for God's order, "go forward." The evidence was that they could not go across the Red Sea if God did not open the way (they were a great multitude of people, numbering over two million). God must act for their deliverance, and he did open a way through the sea. Surely he is able to open a way for his spiritual children who have their Red Sea experiences. Why not look more directly to our God for wisdom and help in all our times of need? The good shepherd never fails to care for his sheep; and he says, "I know my sheep, and they follow me, and I will give them eternal life."

We ask ourselves: What is the present need of the church? We honestly ask this question and the answer comes from God's word. As we turn to 2 Chronicles 7:12-14 we note these words: "If my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven and forgive their sins."

Here God makes a great promise to his people, "I will hear." I will send blessings if you meet my conditions.

Humility, the First Essential

The first condition is humility. We must have the spirit of humility as we come to the Lord. Evidently humility is essential to spiritual blessedness. A broken and contrite heart the Lord will surely receive.

We recall how the children of Israel were bitten by serpents during their wilderness journey. Thousands died from the bites, other thousands were made sick. God instructed Moses to raise up the brazen serpent, and those humble enough to look at it were healed. So we, who are willing to look to Christ, are healed from the curse of sin and death also. It is very necessary that we continue to "look to Jesus" until our course is finished in death.

In the early days of Israel's warfare, when at times it seemed as if the army of the Philistines would destroy them, those who were obedient and continued to look faithfully to the Lord were always given help by him and provided with a way of escape and safety.

Turning Away from Doubt

The text says, "If my people will turn away from their doubt." We recognize that at the present time all of us need more faith and confidence in our God and to honestly endeavor to turn away from the spirit of the world, continually remembering the words of the Apostle: "If any man be in Christ Jesus he is a new creature, old things have passed away, and all things have become new" (2 Cor. 5:17).

"If my people will pray" surely the blessings will follow. Blessings surely come in answer to prayer. They come from God, through Christ. We feel that there is need for the joy of the Lord to more fully fill our hearts. As it overflows, how sweet will be our Christian experience.

Do we not need more secret prayer with God? Jesus needed it and how rich were the blessings he received. More family prayer, more prayer meetings, and prayer in the office as opportunity offers will bring new and rich blessings into our lives. Then there is that silent prayer that God also hears and answers.

We hear not one word of Moses prayer at the Red Sea and yet the Lord asks why he cries unto him (v. 15). From this we learn that the heart of Moses was deeply engaged with God, though he did not articulate one word. God understood and took note of his heart language. Moses' silent pray-ers of faith prevailed more with God than did Israel's loud outcries of fears (v. 10).

Moses had bidden the people "stand still," and he expected orders from God. Now orders are given. They thought they would be directed either to the right hand or to the left. "No," God says, "speak to them to go forward, directly to the seaside," as if there had lain in wait for them a fleet of transport ships ready for them to embark.

So, dear friends, when we are in the way of our duties, though we meet with difficulties, we must go forward. We must mind present work, use our means, and trust God with the issue.

There was no occasion to cry to the Lord for he had already manifested so decidedly that he was determined to deliver his people that neither they nor Moses ought to have had a doubt about it. This was no time for delay. There was something else to be done instantly; it was the time for them to act.

"Speak unto the children of Israel that they go forward." In the most difficult and appalling circumstances the command is often to be heard by us—"go forward." Though there may be mountains of opposition or seas of danger in the path of duty, yet the word is "go forward." Faith has its most perfect work in the hour of darkness. Follow its guidance and "a way shall be made in the sea, and a path in the mighty waters."

When God leads us into danger he will take us safely through. Had the Israelites gone of their own accord to encamp at Pi-hahiroth they would have had no claim to divine

protection; but because God had taken them there, he stood near to help them. It makes all the difference in the world when we are in danger whether we are there for our own pleasure and of our own choosing or on the business and at the bidding of the Lord.

In the former case we have no warrant for his protection, in the latter we may be sure that he will put himself between us and the peril and make himself our shield. This principle is far reaching and may be applied by us to our business and, indeed, every department of life. To go into danger thoughtlessly is rashness, to go into it wantonly is foolhardy, but to go into it because only thereby can we follow our Master and do what he commands is true courage; and at such times we shall always find him at our side.

Pharaoh tried to cross the sea without warrant and he was drowned; the Hebrews followed their God and went over on dry ground. Faith is one thing, presumption another. To expect that God will keep us, no matter that we go recklessly into danger, is presumption. To go through that danger in his service is courage.

We feel that we can pass along this message that God gave to his ancient people, that we can encourage one another to go forward in faith and holiness, in activity and zeal. Go forward in brotherly kindness and charity, in devotion and self-denial. Go forward in true self-knowledge which destroys confidence in the flesh. Go forward in the courage which waxes strong in Christ Jesus. Go forward in the humility which, conscious of unworthiness, is still strong-hearted and hopeful and seeks those things above. Go forward in that seriousness which takes the view of trust in life and also has joy and consolation. Go forward, for the guiding pillar is before. Go forward for the fore-runner has passed ahead; they are the happiest Christians who can so far overtake as to pursue their course, "looking unto Jesus." Go forward from "strength to strength." Their burdens are the lightest and their difficulties the fewest who, "forgetting those things that are behind," evermore "press forward"—forward on the way where the guiding pillar precedes "to the prize of our high calling," even the place which Christ has prepared.

News and Views

+ **Directors' Report** + -

"For now is our salvation nearer than when we first believed. Therefore, let us not sleep as do others, but let us watch and be sober" (1 Thess. 5:6).

As we review the world today, we realize how close we are to the Kingdom and its promised blessings. However, the prophet Isaiah declared: "The morning cometh and also the night" (Isa. 21:12). The world around us is shaken as never before by the turmoil with the cities of the world and the unrest of the masses of people. The psalmist prophetically declares: "God is our refuge and strength, a very present help in trouble. Therefore we will not fear, though the earth (human arrangements) be removed and though the mountains be carried into the midst of the sea (human passions). Though the waters (restless masses) roar and be troubled, though the mountains (kingdoms of this world) shake with the swelling thereof" (Psa. 46:1-3). "God is in the midst of her; she shall not be moved; God shall help her and that right early" (Psa. 46:5).

Then let us continue the work of the Institute-"and so much more as we see the day approaching." (Heb. 10:25).

Directors of the Institute and editors of THE HERALD for the past year have been as follows:

Directors:

James Caudle
Francis Earl
Alex Gonczewski
Leonard Griehs
Carl Hagensick
Loyal Petran
Timothy Thomassen

Editors:

Chester Czohara
Eugene DeWys
Francis Earl
Leonard Griehs
Carl Hagensick

This year for the first time we have had our annual election of directors in advance of the annual membership meeting in order to more effectively conduct the business of the Institute. The results of the election of directors will be announced in the next issue.

During the past year Len Griehs, along with other friends, traveled to the International Convention in Poitiers, France and on to Poland to fellowship with numerous brethren there. By the Lord's grace and strength Carl and Margie Hagensick were privileged to travel extensively in the Lord's service-usually en route to conventions. On the way they, with accompanying brethren, visited hundreds, many of whom were isolated. They report that this fellowship was indeed a sweet blessing. Detailed reports of these visits were given to the Institute. They include North Central Pilgrim trip; Eastern Pilgrimage trip; Washington, D.C. Convention trip; Southeastern Pilgrimage trip; Western Trip (see accompanying report). A much needed Pilgrim service has been provided. What a wonderful way of keeping in touch with the Lord's people, especially in this day of so much distraction and unrest. Although our friends are becoming fewer and fewer, this should not discourage us. Our Lord has said that "because iniquity shall abound, the love of many shall wax cold." Zechariah 4:10 says, "Despise (not) the day of small things."

Again, we must emphasize that THE HERALD OF CHRIST'S KINGDOM is one of the chief ways in which the Institute witnesses to the love of God and his divine purpose for the atonement and restitution of humanity-centered in the ransom of our Lord, Jesus Christ, particularly to many of our brethren who are isolated. The production and distribution of THE HERALD could not be accomplished without the many brothers and sisters in the Lord who volunteer their services in proof reading, rewrite, photography, art, research, design, secretarial and many other functions. Our profound thanks goes to them all!

The Institute has another effective way of witnessing to God's divine plan. That is by supplying upon request 31 separate booklets shipped free and post paid. During the past year we have mailed approximately 3,300 of these booklets. Among those most requested are "What say the Scriptures About Hell?"; "Why Does God Permit Evil?"; and "Israel and the Middle East." We note that in contrast to the 3,300 we shipped this year, two years ago we shipped only 1,500. This increase apparently is the result of a new convenient cut-out postcard for requesting the booklets.

We thank the Lord for the many encouraging letters and helpful suggestions from our subscribers. The past year has been a trying one for all of us in endeavoring to overcome the world, the flesh and the adversary. The prayers of the Lord's people are needed, "for the prayers of the righteous avail much." What the year ahead holds for us, we do not know. However, as the Apostle Peter mentions, "seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" (2 Peter 3:11).

The temporary nature of man's present existence upon this earth is characterized by inscriptions upon two tombstones in different cemeteries:

*"As you are now, so once was I.
As I am now, you must be.
So prepare for death, and follow me;"*

*"We are writing a gospel,
A chapter each day,
By the deeds that we do,
And the words that we say.
Others read what we write,
Be it faithless or true.
Say, what is the gospel according to you?"*

"Wherefore, gird up the loins of your mind, be sober and hope to the end for the grace that is brought unto you by the Revelation of Jesus Christ" (1 Peter 1:13).

-Br. Alex Gonczewski for The Directors of The Pastoral Bible Institute

Western Pilgrimage

Brother Carl Hagensick visited approximately 500 brethren in March and April on a five-and-one-half week trip. It spanned 8,751 miles, from Chicago to the Pacific Northwest, on to San Diego, and return. Two conventions were included-at Fresno, California and Albuquerque, New Mexico-with some fifty stops with brethren, many of whom are isolated. He was accompanied throughout by Sr. Noemie Brychcy of France and Sr. Claudia Tosa of Romania. Bro. and Homer and Sr. Beverly Montague were with him the first ten days of the trip and Br. and Ray and Sr. Carmela Luke joined him in Page, Arizona for the return journey.

+ Reminder +

Please be sure to check your subscription expiration date on the address plate of your issue. We do not want you to miss an issue of THE HERALD! Renewals save us extra cost and work in deleting and reentering names of subscribers. Also, remember that a subscription to THE HERALD makes a wonderful gift for friends and family.

Financial Statements

PBI Financial Statements for the Fiscal Year Ending April 30, 1995

Balance Sheet

Assets:	
Cash on Hand	\$ 3,778.15
M/I Bank Certificates of Deposit & T-bills	63,547.62
M/I Bank Savings Account	6,942.33
Accounts Receivable	305.00
Interest Receivable	947.97
Inventory:	
J.T. Read Tapes	258.30
Miscellaneous	103.80
Total Inventory	362.10
Fixed Assets:	
PBI Office Equipment	54,127.86
Less Accumulated Depreciation	42,969.86
Total Net Fixed Assets	11,158.00
PBI Book Library	3,000.00
Less Depletion of Books	2,200.00
Total Book Inventory	800.00
Total Assets	87,841.17
Liabilities:	
Berean Bible, Australia	169.73
Herald Subscriptions Paid in Advance	300.00
Total Liabilities	469.73
 Net Worth (April 30, 1995)	 87,371.44

Analysis of Net Worth for Fiscal Year Ending April 30, 1995

Income:	
Contributions	16,226.56
Herald Subscriptions	3,310.00
Interest Earned	2,883.44
Herald Gift Subscriptions	70.00
PBI New Members	5.00
Total Income .:	22,495.00
Operating Expenses:	
Pilgrim Expense	8,385.00
Printing and Mailing Herald	10,820.70
Gifts	200.00
Miscellaneous Postage	976.00
Administration & Office Expense	5,188.86
Depreciation: Office Equipment	6,415.00
Booklets & Advertising	1,933.76
Total Operating Expense	33,919.52
Net (Loss) for Fiscal Year	(11,424.52)
Net Worth May 1, 1994	\$98,795.96
Net Worth April 30, 1995	\$87,371.44

Respectfully Submitted by Loyal Petran, Treasurer

Around the World

Israel

Israel's national water authority reports a five-year plan to desalinate seawater for Israel, reaching an annual volume of 110 million cubic meters by the year 2000. Research and development have brought the cost of desalinating seawater down to about 60 cents per cubic meter from the current one dollar.

(World Jewry, March, 1995)

The electric power grids of Israel and Jordan are being linked, starting with the Aqaba-Eilat sector in the south. Joining the power grids is one of the 25 economic joint projects with Jordan in the process of implementation, including the Taba-Eilat-Aqaba highway linking Egypt with Jordan and Saudi Arabia through Israel, and a highway from Irbid in Jordan to the Mediterranean port of Haifa.

(World Jewry, March 1995)

According to the national statistics office, Israel received 68,100 immigrants from the former Soviet Union in 1994. That figure represents an 11 % rise from 1993 totals, and a 19% rise for immigration from the former Soviet Union. The Jewish population in Germany has risen more than 60% since 1989, due mainly to immigration from Eastern Europe. There are estimated to be 45,466 Jews in Germany today compared with 27,711 in 1989, and the number is expected to increase to over 50,000 by the end of 1995.

(World Jewry, March 1995)

The fate of Jerusalem has been thrust to the center of the debate between the Israelis and Palestinians. Originally scheduled to begin discussions on the topic of Jerusalem in 1996, both sides say a discussion of Jerusalem could imperil the entire peace process. The push by the U.S. Congress to move its embassy in Israel from Tel Aviv to Jerusalem has been interpreted to signal American support for all of Jerusalem as Israel's "eternal capital." The Arab League demanded that the U.N. Security Council stop Israeli expropriation of Arab land. The Palestinian daily newspaper, *An Nahar*, reported that Yasser Arafat said "There can be no homeland without land and no peace without Jerusalem."

(Washington Post, 5/12/95)

Israel and Syria have finalized a negotiating framework for security arrangements on the Golan Heights. The step was considered a major effort in Israel's surrender of the Golan Heights, captured in the 1967 Arab-Israeli war. Mr. Rabin has indicated he would exchange the territory for peace with Syria, provided Israel's security was protected.

(Financial Times, 5/17/95)

Israel and Egypt announced agreement in principle to build a pipeline pumping millions of cubic meters of natural gas from offshore fields east of the Nile Delta to the heart of Israel. Mr. Gonen Segev, the Israeli energy minister, said the gas would start to flow by 1997. Mr. Segev estimated that within 10 years Israel would produce 40 percent of its electricity from natural gas, but the minister announced that the political implications were as important as the economic.

(Financial Times, 5/22/95)

Middle East

In the wake of the peace agreement between Israel and Jordan, that country has called for a 10-year aid program worth \$2.5 billion and has hinted that some of the U.S. aid allocated to Israel might be diverted to Jordan. Mr. Rami Khouri, political analyst, said, "The danger is that there is a growing politically emotive feeling that Jordan has bolted from the nationalist camp to a reliance on Israel and the U.S."

(Financial Times, 4/4/95)

Arab concerns about stability in the Gulf region have been rising amid indications that both Iran and Iraq are engaged in military buildups. Western military experts think that if Iraq continued south to occupy Saudi Arabia's eastern oil fields in a future invasion, allied forces could have a difficult time preventing further invasions. Gulf States have expressed concerns that they would lose control of important resources and may have to cut their benefits if they lose control of important resources in the area. Royal families now act as middlemen for transactions in the middle east. If they no longer derive this income, the poor in the gulf states may no longer accept the social contract which has helped keep the ruling families in power. The under-privileged may start to organize opposition if their benefits are cut while the rich continue to live well. That kind of civil unrest is the worst nightmare at the back of the minds of Gulf leaders.

(Financial Times, 5/24/95)

Youth unrest is challenging the stability of Gulf monarchies. The six countries which govern the area through the Gulf Co-operation Council-Bahrain, Kuwait, Oman, Qatar, Saudi Arabia and the United Arab Emirates-are starting to face internal opposition to the ruling families. For the past two decades, the rulers have kept their people content by splashing out oil revenues on free and lavish welfare programs and creating jobs. In return, nationals did not question the way countries were being managed or how the oil money was being spent. That era is now over. The people are now calling on the monarchies to give them a share of the revenues and remove the welfare which prohibits them from taking leading roles in administering the countries' affairs.

Christendom

(Financial Times, 4/19/95)

At a time when the search for spiritual guidance is on the rise, more people are turning to angels, crystals, and shamans for their spiritual guidance than to churches. Denominations such as the Southern Baptists, Lutherans, and Roman Catholics are searching for ways to reach the baby boomers without being evangelical. James G. Telle, director of marketing and communications for the Lutheran Hour Ministries says, "We aren't dealing with a silent generation of people who came to church looking for something. Baby boomers are used to having marketers go after them, so we have to do that as well." The Lutheran Hour Ministries spends about half of its \$20 million budget on marketing. The Southern Baptists have changed their approach in the most recent campaign. "This year, we decided to personalize it, to show that this is a lifestyle you can share anywhere, such as the grocery store," said Rick Head, director of marketing. The Catholic Church also is sticking with a more secular approach, rather than forcing a religious message. In an ad released this month, the Conference of Bishops chose an antiprejudice statement instead of one about Catholicism.

(Wall Street Journal, 4/17/95)

The Church of England could be transformed out of all recognition and forced into mass closure of churches by its financial crisis, the House of Commons reported. The crisis has been caused by a decline in the income and the rising costs of clergy pensions. The problems are so serious that pensions payments could eat up most of the income of the church unless England's churchgoers contribute substantially more to the Church. The Church of England is the UK's largest Protestant Church and the Queen is its head.

(Financial Times, 5/95)

Some Muslim thinkers want to reinterpret Islam for modern times, to push democracy and oppose violence. "We are interested in how the tradition (of Islam) can be a motivation for progress," says philosopher Hassan Hanafi, leader of the Islamic enlightenment movement in Egypt. About one billion people are Muslims, and it is the most rapidly growing religion. "Today, our way of thinking is closer to mysticism than science," writes Abdol Karim Soroush, an Islamic philosopher in Tehran. "It is certain that this will deprive us from developing an economy and from building an efficient government." He has pushed for Iran's clergy to remove themselves from politics. Reformers are pushing Islam to cooperate more with Christians in the West and to remove the harsh punishments associated with Islam, such as cutting off the hands of thieves.

(Wall Street Journal, 3/1 1995)

Religious leaders have called for a ban on patenting human genes. A statement signed by 180 Roman Catholic, Protestant, Jewish, Muslim, Hindu and Buddhist leaders called for the U.S. Patent and Trademark Office to proclaim a moratorium on gene patents. The religious leaders said they don't oppose biomedical research in general, but insisted that companies could find lifesaving therapies without the ownership and commercialization of life.

The Environment

(Dow Jones news service, 5/18/95)

A massive book by Newsweek magazine reporter Gregg Easterbrook notes that on many fronts the environment has vastly improved. A growing body of evidence, he says, is calling into question some of the most fearsome environmental threats-most notably global warming-suggesting that there is far less to worry about than once supposed: Energy efficiency has increased dramatically; the air is considerably cleaner than 10 years ago according to the Environmental Protection Agency; lakes, rivers and coastlines are also far cleaner today than 25 years ago; there is 30 percent more forest area in Western Europe than in the 1940s; grain yields on farmland are up 32 percent since 1980; trash is far less of a problem today than it was just five years ago; cancer rates in the U.S. for all types of cancer except lung cancer have been steadily declining over the past several decades. Environmentalists argue that while signs are encouraging, much more needs to be done to protect the planet.

(Investor's Business Daily, 4/21/95)

Let Your Life Be a Bible

**Have Christ for its Genesis,
Have Consecration for its Exodus,
Have Love for its Leviticus,
Have Joy for its Psalms,**

**Have the courage of a Daniel,
the patience of a Job,
the zeal of a Jeremiah,
the love of a John.**

**Have plenty of Jesus in it,
and may its end be as much grander
than its beginning
as Revelation is grander than Genesis.**

Benjamin Barton