

# THE HERALD OF CHRIST'S KINGDOM

*VOL. XVI July, 1933 No. 7*

## Where There is no Vision the People Perish

### Seeking after God

DURING the long reign of sin and death, and while spiritual darkness has rested heavily upon the earth, humanity have not been in a condition of heart to seek after the true God; but to the contrary, they have been largely worshipers of mammon-wealth, riches, honor, such as this world has to offer; and as the Apostle 'states, the god of this world has blinded the minds of them that believe not. Such has been the situation all along the stream of time during which the curse has rested upon the earth, while God has been choosing out of the world the Bride of Christ, to share in the work of the coming Kingdom.

But a great change is to come, soon we believe, when everything will be different-when the true and living God is to be revealed and the darkness of ignorance and superstition scattered. Believing we are at the threshold of such a great and desirable change, we should be prepared to look for signs not only in the affairs of mankind, but indications amongst men of a change of attitude and of a readiness to accept the true solution of all their problems, when it is clearly revealed to them.

As a hint along this line we publish below an Editorial-taken from the Minneapolis "*Journal*," of April 23, 1933, which is strongly suggestive of how in due time men will recognize that their source of strength and deliverance is in God alone, and "the desire of all nations shall come."

### "Two Pictures"

*In a beginning God created the heaven and the earth, and the earth was without form and void and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters and God said, "Let there be light," and there was light.*

"Thus, the pen of inspiration in poetic language introduces us to 'a beginning' of order in a world which was 'without form and void.' How long ago that was, no man knoweth, but the original text leaves the question open to whatever adjustment facts may require. The indefinite article is used, in 'a beginning,' not in 'the beginning.' Science has confirmed this poetic representation, for it is now generally conceded that before the creative mind moved upon the face of the waters, there was disorder, confusion, chaos. The essential fact is that the Spirit of God became the agency that gave us an orderly and dependable Universe. This is in perfect accord with one of the most modern definitions of God, in which He is characterized as 'the integrating process at work in the universe.

"MONTAGUE. NORMAN, Governor of the Bank of England, one of the master minds of our generation, holds the most powerful position in the banking world. In all his career he had previously made but one public speech. VISCOUNT SNOWDEN endorsed the statement that although MR. NORMAN has never been a politician, he is undoubtedly the first statesman in Great Britain since the War. Speaking at the Lord Mayor's banquet in London recently, MR NORMAN said:

'The difficulties of the world situation are so vast and so unlimited that I approach the subject not only in ignorance but in humility. It is too much for me. I wonder if there is anyone in the world who can really direct the affairs of the world or of his country with any assurance of the result his action will have. The confused affairs of the world have brought about a series of events and a general tendency which have appeared to me at this time as being outside the control of any man and any government and any country. I believe, if every country and every government could get together, it would be different, but we do not seem to be able to get together.'

"How remarkably this description of the moral and spiritual conditions of our day parallel the chaotic material conditions described in the early verses of *Genesis!* Surely, if these modern years have demonstrated anything, they have demonstrated that the problem of human life is too big for solution by human resources. Again and again and again, as we face the terrific conditions of a world like this in a day like ours, we find ourselves crying out in despair, 'Who is sufficient for these things?'

"Is it not apparent, then, that we must look to the same organizing principle in the higher realm as that which gave us an orderly universe governed by law? The Spirit of God is, the organizer of civilization, of orderly life among communities, commonwealth, nations and the whole world. Most of our troubles come from forgetfulness of this great fact. That same Spirit of 'God, which moved upon the material chaos, stands ready to move upon the face of the disorderly and chaotic life of the world, when human conditions become receptive of His leadership and make it possible for Him to accomplish His beneficent purpose.

"MICHELANGELO had this great saying:

""The fables men have made  
Have filched away  
The time I had  
For thinking about God.'

"In a larger and deeper sense than we have been doing, we must turn to God. Our hope is in Him. Our help is in Him. Upon Him we are absolutely dependent. He it is, and He alone, who can give us the vision, and show us the way to a better world. 'Where there is no vision, the people perish.'"

## **To the Holy Land Comes Prosperity**

NOT long since, we published in these columns a report of what appeared to be unusual conditions and progress being made in the Holy Land in recent months. Further published statements up to date confirm previous reports. Truly the eyes of many prophetic students and thoughtful people are turned in the direction of Palestine-the land where the voice of God was heard long ages ago, the land of the fathers, the land from whence the Word of the Lord shall yet go forth and from whence the water of life will flow to all earth's people for the satisfying of their thirst, by which all the willing and obedient shall receive refreshment and strength to pursue the highway of holiness back to Divine favor and to everlasting life. Submitted below is the up-to-date news of progress in the Holy Land, appearing in the "*New York Times*," of Sunday, June 4, 1933:

### **JEWISH ENTERPRISE BRINGS NEW ACTIVITY IN PLANTING, BUILDING AND MANUFACTURING**

By JOSEPH M. LEVY

#### **JERUSALEM.**

Palestine, that tiny corner in Asia no larger than the State of Rhode Island, is enjoying a period of comparative prosperity and freedom from the woes and worries of depression that are gripping practically all the rest of the world. Poor, very poor, only a few years ago, this little land has developed until optimism can be felt in the very air. Everywhere, from Dan to Beersheeba, building, planting and manufacturing are proceeding at a swift pace.

"Let us picture the country as it is today and then determine the reason for its prosperity. Vast areas of land which, less than a decade ago, were bare and barren are now blooming. During the winter and spring they present to the eye a verdant carpet, which changes its hue to gold in the early days of summer. There are fertile fields of wheat and barley and corn and maize stretching for miles over the Plain of Esdraelon and the Valley of Jezreel. In Judea, along almost the entire coastal plain, tens of thousands of acres are covered with orange and grapefruit groves.

#### **"The Rise of Tel Aviv"**

"Near Jaffa (Joppa of the Bible), on the shores of the blue Mediterranean, where less than thirty years ago there was a vast expanse of sand dunes, today stands bustling Tel Aviv. This beautiful city, which was built up in less than three decades, has a population of 70,000 and all the comforts and conveniences that one associates with a metropolis in Europe or the United States. It has theatres, cinemas, opera, cafes, clubs, casinos. It has fine shops and modern stores.

"In and around Tel Aviv there are factories for the manufacture of silicate bricks, furniture, machinery, pocketbooks, shirts, shoes, syrups, candy, dresses, knitted goods, silks, textiles and a

host of other necessities: of daily life. And in *all* of these factories men and women are busily at work; in some, even in three daily shifts.

"But this unique Jewish city is not only a commercial centre. It has culture as well. Here one finds poets and writers, scientists and philosophers, musicians and artists, actors and playwrights. A Bohemian atmosphere prevails amid the hustle and bustle,

### **Haifa's Activity**

"At the foot of Mount Carmel, in the north of Palestine, is Haifa, the 'city of the future,' destined, it is believed, to become one of the most important industrial and trade centres in the Near and Middle East. When completed a few months hence, the new harbor that is being built there will be one of the finest on the Mediterranean, and will bring to that city much shipping that has hitherto been diverted to other ports.

"Within the past three years, as the economic crisis elsewhere has been becoming more and more acute, many Jews in various parts of the world have been salvaging what capital they could and transferring themselves to Palestine. The anti-Semitic outbursts in Germany have also brought to the Holy Land many Jews who otherwise would never have dreamed of leaving their fatherland. The great majority of these newcomers have brought with them capital ranging from \$10,000 to \$250,000, and a very large amount of this money has been invested in the growing of oranges, Palestine's leading industry. Thanks to Jewish agronomists trained mostly in California, Palestine today produces not only a fine orange, but also a high-grade grapefruit, for which there is a great demand on the English and other European markets.

"Several companies have been formed for the planting and managing of the orange and grapefruit groves. These companies buy large tracts of land and sell them to individuals in lots ranging from ten to one hundred or more acres. They undertake to plant the grove for the investor and cultivate it until it bears fruit. If the purchaser so desires, the company also markets the fruit for him.

"Outstanding among companies of this kind is the Hanoteah, Ltd. The directors, managers and experts of this concern are almost all native Palestinians whose fathers cultivated citrus plantations before them. They have established within the past few years four flourishing citrus-growing colonies covering thousands of acres. One of the colonies, beautifully located on the Mediterranean shore, is Nathanyah, named after the late Nathan Straus.

"Today there is an 'orange boom' in Palestine. More than 4,500,000 cases were exported this season, and the estimate for the next *year* is about 6,000,000. This 'orange rush' is due to the fact that investment in the plantations of the golden fruit has yielded unusually high returns. Some seasons within late years, grove owners have made a profit of as much as 25 per cent on their investment.

### **"Palestine's New Factories"**

"Developing gradually, and adding greatly to Palestine's prosperity, are the various industrial plants established -here since the war. Until about a decade ago Palestine had to import practically every necessity of life except food. Today not only is it independent of imported manufactured goods but it has become an exporting country, and articles made here are easily up to the standards of similar imported ones.

"Old residents are amazed at the speed of the country's industrial development. The Nesher cement factory in Haifa, founded by Jews from France, makes cement at least as good as that produced in European countries and works day and night to meet the growing demand for its output. . . .

### **"The Dead Sea Used"**

"Even the Dead Sea has-been made productive, this through the efforts of the Palestine Potash Company. While the exploitation of the rich -store of minerals at the bottom of the Dead Sea is still in its infancy, little doubt is held that that body of water is destined to become one of the main sources of supply to the world of an invaluable fertilizer and other important chemicals.

"The Jordan River, too, which for thousands of years had only a religious and historic significance, has been put to use. With the harnessing of its waters by the Palestine Electric Corporation, it supplies the country with light and power.

"Thus Palestine, which through the ages, has been primarily an agricultural land, has now become an industrial centre as well. Altogether there are now about six hundred industries, large and small. As is inevitable wherever there *is* an influx of immigration and much prosperity, the country is now experiencing a 'building boom.' New houses seem to spring up over night, and the rental rates are high.

"The writer consulted several authorities on economics in the' country as to their opinions on the present prosperity in Palestine. One of them, an English banker, who has been in close touch with financial and economic conditions here for more than ten years, viewed the situation as follows

"The problem now facing Palestine is the utilization of the large amounts of capital flowing into the country. The banks have large deposits on hand and the rate of interest paid on these has dropped. A good deal of capital is 'marking time,' awaiting the opportunity for sound investment. There seems to be a growing scope for local manufacture. The power of consumption in this and neighboring countries is increasing as the standards of living- rise.

"Jewish enterprise and money have undoubtedly been the main moving forces in bringing' prosperity to Palestine. It has been stated that Jewish prosperity is exclusively confined to that section of the population, and has not benefited the native inhabitants who were here before the World War. That is definitely wrong. Jewish activity has enabled the government to amass a larger revenue and a larger surplus than it would otherwise have had. Had the Jews not undertaken to reside in and develop the resources of Palestine, in spite of the fact that Great Britain had assumed the mandate, would there now be a surplus of nearly E1,000,000 in the State Treasury, available for all sorts of constructive enterprises?'...

"In this banker's belief, the present prosperity can- be maintained at its present level if moneys available for investment are judiciously handled and soundly directed, particularly for industry.

"The present prosperity in Palestine *is* going to last,' he predicted. 'That might not have been the case if Palestine depended upon one staple crop-oranges-for its sole influx of capital. But there are many contributory factors to the present prosperous situation. The growth of industry is one of the outstanding, and there is every ground for the firm belief that Palestine is going to be the manufacturing centre of the whole Near and Middle East.'"

## Annual Report of the, Pastoral Bible Institute

AS THE time is at hand to render another report of the ministry of the Pastoral Bible Institute, the many solemn lessons found throughout the Scriptures admonishing to obedience and to the proper discharge of stewardship in faithfulness to God, are clearly before our minds. Accordingly, the brethren to whom have been entrusted the affairs and management of the Institute during the past year, in rendering an account at this time, do so in the earnest confidence that in some real sense the Lord is pleased and His name glorified; for it is God's approval above everything else that every faithful child of God should earnestly desire. Yet we humbly acknowledge that whatever satisfaction there may be at this time in reviewing our endeavors of another year, it cannot be because of any merit of our endeavors or effectiveness of our efforts apart from the Lord and His assisting grace. Whatever therefore we find in the way of encouragement is due to the gracious assistance and support which the Lord has given.

Doubtless we are of one mind today in recognizing from the Word of God and the signs about us, that the Kingdom of heaven draws nigh, which means that the Church is about to conclude her earthly pilgrimage and to experience her long looked for rapture and glorious exaltation with her Divine Lord, to be followed by the Age of restitution *of* all things. Looking forward to events of such unspeakable magnitude and importance, logically reminds us of the solemn issue of this hour-our readiness and preparation to answer the summons and enter the presence of our heavenly Bridegroom. Indeed, with this glorious vision of our future inheritance we can well ask with the Apostle, "What manner of persons ought we to be in all holy living and godliness" while awaiting that blessed consummation!

### Living in the Perilous Days

As we are now, reviewing another year's activities, we are reminded- that we are passing another milestone as it *were*, in the journey of life. Each of these years or milestones' may *well* be an occasion for solemn questioning, for careful inspection, and for honest examination of the heart and life, on the part of each child of God. It will probably be conceded by all, too, that our principal encouragement will be realized in the direction of a careful observation -of the Lord's leadings throughout the past year, of His providential care, of His sustaining grace, that have enabled His children to press on and to remain steadfast in the truth and in fellowship with Him.

What is probably our most effective and fruitful means of assisting and strengthening the brethren is the "*Herald of Christ's Kingdom*." Many brethren assure us that through this medium they not only receive profitable and edifying expositions of spiritual truth ' embracing doctrinal, - devotional and prophetic lines of study, but realize additionally a means of touch and more or less of fellowship through the letters and testimonies that are frequently published. The true disciple of Christ being of firm conviction that we have approached unto the end of the Age, and that we are living in the last days of the Church's experience, is prepared to recognize that this time is one of peculiar and crucial trial upon' God's people the world over. The recent years during which new and strange circumstances have come about, which have been the occasion for various issues, questions, and problems amongst the brethren of the Truth generally, confirm the conclusion that the present is indeed the perilous day of which the Apostle wrote.

## **Important Issues of this Hour**

In our touch with the brethren therefore this fact is constantly manifest, that there is a special need in these days for a ministry having as one of its principal objects that of comforting the brethren, of confirming the faith of the saints, and of assisting them to preserve a clearness of vision with regard to events and conditions in the Church, as well as the providences of the Lord as they have to do with the nations of the earth; further, that of encouraging the friends in the attitude of sobriety and watchfulness, and in loving zeal in the service of our Master.

It will be conceded by all that those who would properly represent Christ must maintain a definite and positive attitude with regard to all those doctrinal truths that are clearly defined in the Scriptures, especially that which is fundamental to our standing and fellowship in Christ. Yet we believe it is well known by the readers of the "*Herald*" that those having the responsibility of this ministry, have endeavored to preserve a broad and tolerant attitude toward those who differ on one or another of the details of our faith, and have avoided making tests of those points of difference that are not vital to our salvation and fellowship. While due consideration must ever be given to an intelligent understanding of the essential doctrines of Christ, yet a heart appreciation of doctrinal truth is even more important, and therefore we have sought to encourage in the pages of our journal, primarily, spirituality itself, which includes the devotional spirit-the spirit of consecration-and the endeavor has been to impress upon all, the need for a practical application of the principles of the truth in the daily life, in order to the realization of the promised sanctification of the spirit and the achievement of that end or goal placed before us-that of being made meet for the inheritance of the saints in light.

## **Make No Claims to Have a Monopoly**

The brethren who have had this ministry in charge desire to acknowledge in this connection the various sympathetic and helpful suggestions bearing upon one feature or another that have come from brethren here and there. Indeed, we take occasion once more to remind all that the brethren appointed to these positions of service each year as Directors, and as members of the Editorial Committee, make no claim to have any monopoly over the truth or over the interpretation and exposition of spiritual truth. Nor is there the slightest thought among any of our brethren that this Institute is a Divine channel having the custody of the Church and the brethren, and that it is appointed of God to decide for all what is truth. To the contrary, all such claims have been and are stoutly resented as being positively unscriptural and entirely out of order for any brother or any company of brethren to make. Further, we have urged upon all to consider that the ministry of this Institute is one of cooperation in which all may share who desire to be thus associated together. As the readers of our journal are aware, brethren of ability outside of the Editorial Committee are invited to contribute articles for publication and such articles are frequently very favorably commented upon by "*Herald*" readers.

It will be recalled that about a year ago we ceased issuing the "*Herald*" semi-monthly, and since then it has gone forth but once a month. While a considerable number of the friends have expressed regret that they, were not receiving the journal twice a month as formerly, yet we believe on the whole that this change has worked to advantage. At the time the change was made, explanation was published that there appeared to be urgent need for enlarging the Pilgrim ministry and we believed this could be done by conserving funds along the line of the "*Herald*" publication; and now at the end of the year it is realized that matters have worked out largely in



harmony with our anticipations. Again, with the friends receiving but the one issue of the *"Herald"* each month, more opportunity is given for careful and critical study and meditation upon the various articles. In fact, some have advised us of much added blessing received by reading over the articles two or three times, and that it has meant as much to them as if they were receiving two issues of the *"Herald"* monthly, and more in some cases.

### **Cooperation of the Brethren much Appreciated**

Considering the severity of the financial depression that has affected all classes of people, especially during the past year, the *"Herald"* subscription list has kept up remarkably well; there has been some little decrease in the list, but surely such was expected under these unusual circumstances. And we take this opportunity to express our appreciation of the spiritual interest and loving zeal on the part of such a goodly number of the friends throughout the world in maintaining their subscriptions to the journal. We cannot overlook the fact here also that' in quite a number of instances the dear brethren have included in their remittance an extra amount above the requirement of their own subscription, to be applied on the account of another who is less fortunate financially and unable to afford the price at the present time. Again we would remind all that under no circumstance would we wish any of the friends to be without the visits of the *"Herald"* on account of not being able to afford the price, if they desire to have its visits. As previously explained, we are permitted to draw from a general fund to take care of subscriptions of those who are unable to pay, and we urge that all such be very free to request the renewal of their subscription. Reminder is also further given here that those who wish to request renewal of their subscription on credit, hoping to pay for it later on, should also feel free to make such request, and should they find themselves unable to meet the obligation in the future, the debt will be cancelled.

We have called attention from time to time to 'the fact that the friends may secure extra copies of each issue of the *"Herald"* for distribution among those who appear to be susceptible to the message. Certain articles are thought to be specially in season and appealing. The friends have been assured that they may feel free to order these or send us addresses and we will mail the paper direct. A goodly number of friends have taken advantage of this and are constantly ordering extra copies. Then we have made the further suggestion that we will be pleased to include an extra copy of each issue of the *"Herald"* free to every subscriber who will promise to pass on such copy to others who show signs of interest and a desire to read. This suggestion has met with very favorable response and a goodly number are now receiving extra copies, which we believe are accomplishing good in spreading the message and in reaching other interested hearts. It is hoped that still others will realize their privilege of being regularly engaged in giving out sample copies of the journal.

### **The Evangelistic Department**

Coming to our Evangelistic or Pilgrim Department, it is recalled that under the direct guidance of the Holy Spirit, through the Apostles, the Evangelistic ministry was the one principally employed for the spreading of the message and comforting and building up the brethren in the primitive Church. Various brethren having talents suitable for such lines of activity were directed here and there to minister to the spiritual needs of the churches, to confirm the souls of the saints; and the Divine blessing richly attended all such endeavors. Truly, how similar to the circumstances of the primitive Church, are those of our time, in respect to this branch of the ministry. In the formation

of this association known as the Pastoral Bible Institute, amongst the several items of the ministry that were authorized to be undertaken, was this branch of Pilgrim work; that brethren, of ability and sound in the faith, as well as of spiritual insight, should be assisted in traveling amongst the Classes of Bible students to minister to them in holy things; additionally, to make use of all opportunities in addressing public meetings and bearing testimony to the truth, as far as possible, before all those who have ears to hear.

During the past year special effort has been made to enlarge upon this branch of the service so that a greater number of friends might have the advantage of the visits of these brethren.

In the Lord's providence several brethren have given considerable time to this branch during the past year, and the various travels and tours have included much of the United States and Canada. Additionally, a number of other brethren have been enabled to make local visits from their home towns to other Classes on Sundays, which have been productive of real encouragement and strengthening of the faith of a goodly number. To the Lord of glory be all the praise, and to His people, the true wheat, more and more of His blessing. Of the good results of this branch of the ministry in our midst, we have constant evidence through the correspondence which comes from far and near. The messages in no uncertain manner indicate that these ministries are increasingly in demand and are of spiritual uplift to the friends.

Miles Traveled 50,902

Meetings Held 783

Total Attendance 14,895

### **To Comfort All Who Mourn**

Those whose hearts and souls have been richly blessed with peace and joy through the Gospel message and who have come to know the meaning of the great truths pertaining to redemption, cannot but realize an inward desire and zeal to tell the Glad Tidings to others; and to seek other hearing ears to whom they may present this blessed truth. Thus the privilege of witnessing to the truth through the distribution of the leaflets or tracts continues to be appreciated by many and represents the method that we most earnestly commend to all to avail themselves of as far as they have opportunity. As humanity is made to feel increasingly the distress and suffering of this day of trouble which is God's preparation for the coming Kingdom, it becomes all the more opportune and appropriate for those who have the light of truth, to tell others these blessed tidings and thus to seek as far as possible to comfort all, who mourn, by pointing out to them the significance of the times in which we are living and announcing the Kingdom of heaven as nigh at hand. A considerable number of the friends here and there are thus giving out the message; sometimes sending the tracts through the mail and at other times passing them direct to individuals whom they hope to interest. Letters are frequently received in our office from those who have just been handed a tract and apparently real interest has been aroused, as indicated by the inquirer expressing his deep interest in asking for a copy of "*The Divine Plan*," or by requesting a "*Herald*" subscription, etc. As we are living in a time of great activity and haste, we have been impressed to arrange and present the truth in these leaflets, in a more condensed form, believing that the majority would be more inclined to give their attention to and read something that is brief and concise and to the point, rather than a lengthy and detailed statement. Thus we have two of our leaflets published, in this brief- form and a good supply of both of these is on hand, namely

*"When the Morning Cometh,"* and *"Where Are the Dead?"* Other subjects are under consideration to be so treated in the near future. We are confident that none who thus serve in the spirit of love and consecration to God will be without a resultant blessing; and we therefore urge a general free use of these leaflets as there are many who are in sore need of such a comforting word at this time.

### **Various Helps to Bible Study**

We are still assisting and encouraging with good results the circulation of *"The Divine Plan of the Ages,"* an exposition of the Bible, of the Divine program that we believe has never been excelled or even equaled in its clear, lucid and convincing presentation of the truth. As the edition of this volume that we had published some eleven years ago was exhausted, a second edition was printed during the year past, some 2,500 copies; this time the small, thin paper, pocket edition was published and the greater number of these are now already in circulation and it appears as though it may be necessary to issue a third edition in the not far distant future. Evidently a goodly number of the friends are doing with their might what their hands find to do. Some have been ordering these and distributing them by selling, loaning, or giving them away. Let none neglect the privilege of this particular phase of the ministry by which in past years such a large number of Christians have been blessed in head and heart.

All disciples of Christ are learners or pupils in the school of Christ, and it is their privilege to feed upon the Word by prayerful study and meditation of its pages. To do this in the spirit of consecration is realized to be most essential and necessary. Amongst the expositions of spiritual truth that we believe very helpful and edifying are the two volumes treating the Revelation, and that on the Book of Daniel. Those who are making use of these helps in their study of these portions of the Bible, give earnest testimony of much assistance and encouragement. Both these expositions of Revelation and Daniel continue to be well received and are finding their way into the hands of earnest truth-seekers here and there in various parts of the world. We desire to still encourage all to look more and more in the direction of the study of both the Revelation visions and the prophecy of Daniel in these days of severe testing and trial, believing that they will find much in these studies that will enable them to understand and appreciate better the general circumstances and conditions of our day, which occupy such a prominent place in Bible prophecy. Believing that there are those who may be hindered from possessing these helps, because of the financial stress, it was arranged during the past year to reduce the price of these volumes to seventy-five cents a copy, postpaid. This reduction in the price resulted in quite a number of additional orders being received in our office, and it is hoped that still others may be enabled to avail themselves of these valuable aids in the study of Divine truth.

### **Forsake Not the Assembling**

It is recognized that brethren assembling in larger or smaller convention gatherings are availing themselves of a God-given privilege and provision for their spiritual growth and mutual encouragement. From what many have written to the office of the Institute concerning the stimulus and strength to the inner man received through the fellowship at conventions, there can be no doubt that this form of the ministry has had the hearty sanction of the Lord; even as the Prophet of old said, that they that revered the Lord spake often one to another, and that this was pleasing to the Lord. The statement is further made that He pronounced His blessing upon those who engage in holy communion concerning their Divine Master and their heavenly hopes

and promises. And further, that a book of remembrance was written for them that feared the Lord and that thought upon His name. What child of God is there in this day who does not desire to be the recipient of the rich blessing which the Lord vouchsafes to those who gather in His presence to worship His name and to remind one another of their privileges of being seated together in heavenly places. While there are those who are disposed to forsake the assembling of themselves together, there are others who are daily growing in their appreciation of their privilege of taking part in these spiritual conferences and gatherings of the brethren wherein there are such opportunities for the building up of one another's pure mind by way of remembrance. The Institute has, had the privilege of cooperating and assisting in several of these general conventions that have been held in various sections of the country during the past year. And the friends have been of one mind in pronouncing each occasion as a real feast of love and spiritual uplift. At this time there is much evidence of the convention spirit still pervading the minds of the brethren, in that several general assemblies are planned to be held in the next few months. We believe that none can estimate the value of the blessings that come from conferences and conventions where the presence and spirit of the Lord are earnestly sought and realized.

### **The Correspondence Department**

One of the special features of this ministry from the time that this association was formed has been the Correspondence Department. The sending forth of our various publications, including the regular visits of the "*Herald*," leaflets and tracts and Scripture expositions has logically provided the background for much correspondence from far and near. Aside from many communications containing orders, letters of deep and grateful appreciation are received daily, some of which are published in the journal. The nature of the correspondence of course varies. Some make requests for further explanation regarding some portion of Scripture on doctrinal lines or with regard to some feature of the ministry; others are letters of general fellowship, sometimes relating to Christian experience of both joy and sorrow, and others asking for advice and counsel in connection with some deep perplexity or crucial trial. All of these messages are most welcome, even though we can not always give as extended answers as we would like. Truly it is counted as a sacred privilege to assist other weary and wayworn travelers who often especially encourage us with the word of assurance that our prayers and feeble endeavors have been availing.

Number of Letters and Cards Received .. 4,821

Number of Letters and Cards Sent Out.... 5,820

### **Brethren, in Many Climes**

Inasmuch as the publications of the Institute are continuing to find circulation amongst many other countries of the earth, we desire it understood that the various peoples of other lands are included in this report. The greater response of course is from Canada, Great Britain and Australia; but besides these we have frequent communications from the following: New Zealand, Greece, France, Germany, Finland, Scandinavia, Denmark, Holland, British West Indies, South America, and South Africa, etc. There are faithful brethren in all of these countries who are very zealous and active in cooperating in the ministry and are doing all they can to encourage and assist others in a better understanding of the Lord's providential leadings as they relate to the last time, While the local conditions vary in these different countries, yet the general situation amongst the friends is much the same as it is in America. It is a question of similar trials, tests and

sufferings; a matter of the same heart struggles and strivings in the Narrow Way that leadeth unto life. In nearly all of those countries groups of brethren and Classes have been formed for mutual comfort and study of the Lord's Word, thus availing ' themselves of the privilege of edifying one another in our most holy faith. Some of these brethren of foreign tongue are busily engaged in translating many of the articles of the "*Herald*" into their own language that thus the brethren there may have the advantage of this ministry. Notable amongst these is our dear Brother Lauper, of Degersheim, Switzerland, who continues to issue the German publication and he is reaching a considerable number of the scattered brethren in Germany and Switzerland. May the Lord reward the loving faith' and zeal of all who are so engaged for the advancement of His cause and the blessing of their brethren.

### **My Times are in Thy Hand**

We doubt not that as the brethren of different lands are conscious of fellow-members of the Christ existing in all these various countries, many prayers ascend daily in behalf of God's people of every clime, that His keeping power and providential protection may be continued in behalf of all the dear sojourners in the Narrow Way. In all of this we have the evidence of the oneness of our faith and of the Spirit, also the evidence of the guidance and supervision of the Lord as Head over the Church. And His Word assures us that He will at last assemble all the faithful out of every nation, language, people and tongue in His glorious presence, where they shall know even also as they are known.

In reviewing as we have done at this time various items and resources of the ministry today, it is recognized that our united efforts and endeavors seem feeble and small. Still we are admonished not to despise the day of small things; and inasmuch as what is being done seems to us in line with the Lord's purpose and such as He has led us to reasonably expect under the circumstances, we rest the matter with Him and render thanks for the little share we have had in ministering to His cause and His people.

### **The Hour of Temptation**

As to the outlook before us at this time and as regards future privileges and opportunities, these also are in the Lord's keeping, and in this connection we are reminded of the words of the Psalmist, "My times are in Thy hand." All the faithful watchers walking in the light of their spiritual lamps recognize the solemn import of the days in which we live and cannot but realize that the rapid progress and succession of events as they have to do with both the Church and the world, clearly portend that we are drawing nigh unto the great consummation of all our blessed hopes-the assembly of , all the members of the Church of the First-born in heavenly glory. True indeed, associated with the signs of the early deliverance of the faithful, are severe and heart-searching tests and trials to which all are more or less subject. Being truly the hour of temptation which is to try all them that dwell upon the earth, it is recognized that God's people in a measure suffer in common with mankind the consequences in a natural way, yet on account of the faith and spiritual vision possessed by the true disciple of Christ, he is given a great advantage in every way, in that he is permitted to recognize the ultimate outcome of all this distress of earth's people-the inauguration of the long promised reign of righteousness. Nor do we desire to draw aside the curtain to see in advance the details of the remainder of our earthly sojourn and of the Church's final rapture and union with her Lord. Perhaps the Master would say to us, as He did to some of old, that there are some things not due to be understood, and with gentle words would remind us

that it were better for us not to know these. Indeed He would have us remember that like those who have gone before us in this way, we must persevere in the walk by faith and not by sight. Therefore it were of the highest wisdom that "God kindly veils our eyes, and o'er each step of our onward way, He makes new scenes to rise."

Finally, beloved in Christ, faith in God sees the outlook glorious for both the true Church and for the entire groaning creation; but as the Apostle intimates, the glory of the Church excelleth. "All things are onward moving," and therefore let us lift up the head with joy, for there hath not failed and cannot fail, one of all the good promises of our God. And He will at last bring all His true and faithful children out of the darkness of night, into the glory and splendor of the day, even into His own glorious presence, where there is fulness of joy and at His *right* hand, where there are pleasures for evermore. Amen.

## Report of the Annual Meeting

AS PROVIDED in the charter of 'the Institute the Annual Meeting was held the first Saturday in June. Because the membership is scattered over a wide territory, it is not expected that there could be much growth in the number of those present from year to year; but a substantial increase in the number of proxies received in advance of the meeting date indicated a growing interest on the part of the friends in general, as the spirit of those present from several States proved that the purposes of the One who is our Master are being rapidly accomplished. The meeting was privileged, as usual, to find in a review of the past *year* abundant evidence of the Lord's overruling providence in the affairs of the Church, a demonstration of His keeping power, and a prophecy of His unfailing watchcare in the experiences that lie just ahead, as well as an occasion for rejoicing in the general growth in spirit not only among those in this gathering, but also among the many with whom this association has contact in its service.

Following the 'usual order a chairman and secretary were chosen for the meeting, after which the Institute's report was heard and approved as read. The Treasurer's report of the year's receipts and disbursements was submitted as follows:

### Treasurer's Financial Statement

May 15, 1932 to April 30, 1933

Balance on hand May 15, 1932		\$83.09	Receipts during year
Tract Fund	\$4,992.51		
Herald Subscriptions	2,321.59		
Revelation Volumes	130.68		
Daniel Volumes	59.95		
Volume I	379.86		
Bibles, Mottoes, etc	350.34		
Rentals	220.00		
		\$8,454.93	
		\$8,538.02	
Disbursements during year:			
Herald Expense	\$3,281.36		
Free Literature	124.49		
Pilgrim Expense	2,413.14		
Office Expense	339.34		
Volume I Expense	391.15		
Bibles, Mottoes, etc	333.39		
Administration Expense	48.75		
Maintenance of Property	1,039.04		
		\$7,970.66	
Cash Balance on hand April 30, 1933		\$567.36	



## **STATEMENT OF AUDITORS**

Brooklyn, N. Y., June 3, 1933.

The undersigned auditors have examined the books of account of the Pastoral Bible Institute and have found them correct and in good order.

GEORGE W. JEFFREY  
LOUIS NEWMAN  
MERVIN A. MATER

Notwithstanding the severity of the depression during the past year, there appeared to be much room for encouragement, and the financial statement indicated that the interest in and support of the work has been remarkably good. On motion unanimously carried the Treasurer's report was accepted.

The retiring members of the Board were not less appreciative of the privileges that had been theirs than were those whom they had served, and they were of one mind with them in praying that the present election should result in placing in office seven brethren who would be ready to be used of the Lord as fully as it would be possible to use imperfect instruments. Their rejoicing was that the success of the work depended not upon their perfection but upon the self-effacement that would make effective the operation of the Lord's power.

The next feature of this session was that of balloting for election of directors. Again the friends by a large majority returned to office those who had been acting as directors. An item of business which followed the election of directors was that of the adoption of the following resolution:

"Owing to the misunderstanding that exists among some of the brethren in New York and elsewhere, be it resolved:

"That we, the members of the Pastoral Bible Institute, Inc., gathered at the annual business meeting of the Institute in Brooklyn, N. Y., June 3, 1933, do hereby declare

"That the Pastoral Bible Institute does not wish in any way to be recognized as an exclusive channel of service among the Lord's people, nor to be recognized as the business head of Associated Bible Students, or of any other group of Bible students.

"In harmony with the foregoing, and to be consistent therewith, be it further resolved

"That the Pastoral Bible Institute does hereby go on record definitely that it does not consider efforts to spread the truth and to serve the brethren that are made independent of its jurisdiction as in any way out of order, or as being expressive of a desire to oppose the Lord's arrangements, provided they be conducted in the spirit of the Lord; and that a copy of this resolution be published in the *'Herald.'*"

A devotional service concluded the meeting as it had been begun.

In the evening following the Annual Meeting, the brethren who had been elected to serve as directors held a conference. Acknowledgment was made to the Lord with thanksgiving, for His grace that had hitherto been so abundantly bestowed; and His wisdom and counsel were especially sought as the brethren entered upon their offices anew. The following officers were unanimously elected by the Board: P. E. Thomson, chairman; B. A. Parkes, vice-chairman; P. L. Read, secretary; P. L. Greiner, treasurer; I. F. Hoskins, assistant secretary. The brethren who have been serving as members of the Editorial Committee were also returned to office. The prayers of all the brethren are earnestly desired to the intent that the Lord may be honored and His people blessed.

## **"THE MASTER'S TOUCH"**

"In the still lute the music lies unheard;  
In the rough marble beauty hides unseen  
To make the music and the beauty, needs  
The Master's touch, the Sculptor's chisel keen.

"Great Master, touch us with Thy skilful hand;  
Let not the music that is in us die  
Great Sculptor, hew and polish us; nor let,  
Hidden and lost, Thy form within us lie!

"Spare not the stroke! do with us as Thou wilt!  
Let there be naught unfinished, broken, marred;  
Complete Thy purpose, that we may become  
Thy perfect image, Thou our God and' Lord!"



## **The Grace of Silence as the Means of Sustaining a Holy Life**

*"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful **in** every good work, and increasing in the knowledge of God."-Col. 1:9, 10.*

WELL pleasing in the sight of God, truly expresses a state of the heart to be earnestly longed and striven for by every child of God, by every disciple of the Son of God. The inheritance of eternal life alone demands a state of holiness and acceptableness to the great Creator; but in addition to this thought, it is obviously inspiring to hold definitely before the mind the station of glory and high exaltation that awaits the faithful Church of Christ. The inspired messages instruct that at the present time those who are to constitute the mystical Bride are under the inspection and judgment of the kingly Bridegroom Himself. How carefully then we should consider the principles upon which this inspection and judgment, and this selection are made.

"Keep thy heart with all diligence, for out of it are the issues of life," represents one of the most solemn admonitions of the entire volume of inspiration. And the thought necessarily follows that if the heart is kept with all vigilance and carefulness, the conduct of life is sure to respond and there will be constantly at work those influences calculated to develop the spiritual life and the likeness of the Savior Himself. Sanctification, separation unto God and unto holiness through the influence and power of the truth, in connection with the Holy Spirit, was most certainly taught by our Master.

Following the ministry of Jesus on earth, and under the direction of the Holy Spirit, the messages of the Apostles were uniform throughout; the sum and substance of their counsel was that the conduct of every Christian's life should be continually showing a response to the voice of the Spirit and that his thoughts and words and deeds should increasingly be brought into subjection to the mind and example of Christ. Such is the thought embodied in the admonition, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Early in the life of every Christian it is realized that one's expression in his outward conduct and in his words has an important bearing on his progress in the development of Christ-likeness and true piety. The tongue is represented in the Lord's Word as containing a vast power for good or for evil. Long ago the Wise Man admonished, "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few." (Eccles. 5:2.) Careful contemplation of this passage will undoubtedly confirm the wisdom that it sets forth. Silence before God is recognized as eminently important and desirable on the part of the one who is walking through this world in the midst of a crooked and perverse generation, among whom he shines as a light to those around him. The deliberations of another on the subject of silence and the subordination of the speech and conduct in harmony with the will of God, are found to be most profitable:

## **In All Holy Conversation and Godliness**

"In the first place, a great freedom in the use of the tongue, an incontinence of speech, if we may so express it, necessarily involves a loss of time. When people meet together, as they generally do, without recollection in God, how many things are said which are obviously unprofitable, but which, nevertheless, do not occupy less time on account of their inutility! It was one of the rules of, conduct laid down by that devoted servant of God, Herman Franke, 'not to make the things of this world a subject of conversation, except when God may be honored, or good done to our neighbor thereby.' The application of some rule of this kind to the conversation of the great mass of Christians would undoubtedly show that much of it neither honors God nor benefits their neighbor; and that consequently the precious time which it requires is lost. But he who is fully resolved to walk in holiness before the Lord, cannot deliberately waste his time. It is a precious deposit which his Heavenly Father has committed to his trust, and for which he is responsible. We repeat, therefore, that a holy person cannot deliberately waste it; and consequently he will feel constrained by the most serious reasons to refrain from frivolous and useless conversation.

"(2) But this is not all. We remark in the second place that it is almost impossible to speak much without saying that which is positively injurious as well as unprofitable. It would be unreasonable to expect to indulge freely in conversation with others, in the manner in which men commonly do, without conforming in part at least to their own views and terms of social intercourse. In other words, we seem to be under the necessity of sympathizing to some extent with their trains of thought and experience; and are not at liberty wholly to reject subjects which are pleasing to them. And who does not know that acting on this view we are often introduced to various topics which, both in their nature and tendency, are exceedingly remote from a religious and edifying character. How large a portion, for instance, of the conversation of the great mass of mankind is taken up with censorious and unfavorable comments on the conduct of their neighbors! How much there is of expressed or hinted suspicion! How much of backbiting and slander! Now if we would not be accessory to sins of this kind, we must learn the difficult art of controlling the tongue, and of forming habits of conscientious silence.

"(3) Again, too much conversation has an injurious effect upon the religious interests of the mind, in addition to what has already been said, by filling the soul with many vain and useless thoughts. All such thoughts take up more or less of the mind's attention; and just so far as it is so occupied, it is necessarily deprived of the consciousness of God's sweet and purifying presence. Such are the laws of the mind that it cannot possibly be occupied with God and a multitude of worldly vanities at the same time.

"And in addition to. this it should be remembered that words are one of the outward signs and natural expressions of the inward passions; and whatever may be true of those of a different character, it is well understood that the resentful or angry passions, which often interpose an obstacle to holiness, generally acquire great vigor by outward exhibitions. On the contrary, it is equally well understood that they as generally wither and die tunder a system of repression and silence. So that by maintaining a judicious practice of silence, we shall not only find our thoughts less liable to wander, and more collected in God, then they would otherwise be, but shall also find the resentful passions, and the exciting passions generally, when thus deprived of the powerful stimulation of words, more submissive and more perfectly under control. I

## **Where the Great Comforter Loves to Dwell**

"(4) Again, outward silence favors inward silence. In other words, it promotes inward and spiritual rest; a cessation from that inordinate and grasping activity which is prompted by the life of nature. This is involved in part in what has already been said; but it is worthy of a distinct and particular notice. The utterance of words necessarily connects us with things outward to ourselves, and sometimes implicates us very strongly with scenes, transactions, and interests, of an external, and generally of a worldly character. But the natural and almost necessary result of outward silence is the retrocession of the soul into itself, and in general, a decided tendency to the resumption of inward peace. And this state of things ... is favorable to the entrance, indwellings, and operations, of the Holy Spirit. It is in such a soul, much more than in others, that the great Comforter and Teacher loves to take up His residence, and to expand His benign influences. 'As much as lies in thy power,' says the devout Kempis, 'shun the resorts of worldly men; for much conversation on worldly business, however innocently managed, greatly retards the progress of the spiritual life. We are soon captivated by vain objects and employments, and soon defiled. And I have wished a thousand times that I had either not been in company or had been silent.'

## **Whoso Keepeth His Mouth**

"(5) It should also have great weight with us, that the Scriptures impart so much instruction on this subject. So liable are we to offend in the use of the tongue, and so difficult is it to regulate ourselves in this respect, that we are told by the Apostle James, 'If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.' In Proverbs also (21:23), it is said, 'Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.' There are other passages of similar import; but how little, notwithstanding, is the importance of properly regulating our speech realized! Some persons, even some Christians, seem to think (if we may be allowed to judge from their conduct) that crime may attach to almost any form of human action but this. O that they would remember the words of the Savior! words which should be engraven upon the heart of every one who aims at holiness: 'But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified; and by thy words thou shalt be condemned.'

"But some will perhaps inquire whether we may not converse much, if our object be to do good. I admit that we may, if we can do more good in this way, including what we owe to ourselves as well as what we owe to others, than we can by a judicious mixture of conversation and silence. But then we should consider that we cannot reasonably expect to do much good without a heart richly replenished with Divine grace. And I believe it is a common opinion that the disbursements of frequent talking without the incomes of a prayerful silence, generally result, and very rapidly too, in the evaporation and loss of the inward life. And accordingly it is a frequent saying that a man may, in a modified sense of the expression, 'talk away his religion.' And it may be added further, as in accordance with what has now been said, that pious ministers not unfrequently lament that calls for outward action and for much speaking to others leave them too little time for interior retirement, and for seasons of spiritual refreshment and advancement, by communication with the everlasting Fountain.

## **Characterized by Quietness of Manner**

"In connection with the subject we proceed to make a few brief practical remarks. And the first which we have to make relates to the manner of our conversation; namely we should make it a general rule to avoid expressing ourselves in a very emphatic and passionate manner, and with a high tone of voice. It is well understood that such a method of outward expression reacts upon the mind and has a tendency to produce an excited and inordinate state of the feelings within; and besides it is generally unpleasant and unprofitable to the hearers. It will be noticed that we are not speaking here of public occasions (in respect to which the rule must be adopted with its appropriate restrictions), but of conversation. And I think we may profitably add here that the rule is capable of some extension. A truly consecrated person will not only be characterized by quietness of manner so far as words and voice are concerned, but also in other outward respects. His countenance, his action, his general movement, will be pervaded in a great measure by the same beautiful and Christ-like trait.

"Another remark is that we should be careful not to speak much of ourselves and of our own affairs. There are undoubtedly some exceptions to this view; especially when suitable opportunities present themselves of speaking of God's dealings with our souls. Nevertheless, this seems to be the correct general rule. Such conversations, namely those which turn frequently and almost exclusively upon ourselves, besides not being in general edifying to others, are apt, by directing our thoughts from the glory of God to the persons and the affairs of the creature, to reanimate and strengthen the dying life of self.

"Again, it is not religiously profitable to make the persons and concerns of our neighbors the frequent subjects of our discourse, unless it be for the purpose of saying what we know can properly be said in their favor, of vindicating them against aspersions, or for some other good and charitable purpose. This rule too has in practice, its appropriate limitations, which a judicious piety will be likely to suggest:

## **The Unwisdom of Self-Vindication**

"The only further practical remark which we wish to make on this subject at present is that when we are falsely spoken against, or in some other way greatly injured, we should not, as a general rule, be hasty to reply. The life of nature would prompt us to reply quickly, to vindicate ourselves at all hazards, and sometimes perhaps with a considerable degree of sharpness and violence. But the gentle spirit of Christ in the soul, which says, 'Without My Father I can do nothing,' always leads us to look to God for aid and direction before we look to ourselves and our own wisdom, or to the precipitate help of earthly friends. It was thus with the Prophet Daniel. When misrepresented, injured, and persecuted, he at once turned his thoughts to God as his only protection. In his solitary chamber, kneeling before the face of the Infinite Presence, and with no disposition to look any where else, he intrusted his cause to Him who alone is able to help. The example of the Savior also, in relation to this subject, is particularly instructive. When brought to trial before Pilate, although He could easily have made a defense, He chose to be silent; 'He answered him to never a word, insomuch that the governor marvelled greatly.' In the language of the evangelical Prophet, . 'He was oppressed and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth.' The deep grace which manifests itself by patience and silence under the circumstances

which have been mentioned, will plead far more eloquently in our behalf than all the torrent of words and all the vivacity of effort which the life of nature is so ready to pour forth."

"Teach us, in time of deep distress,  
To own Thy hand, O God,  
And in submissive silence learn  
The lessons of Thy rod.  
In every changing scene of life,  
Whate'er that scene may be,  
Give us a meek and humble mind,  
A mind at peace with Thee !"

## Half Hour Meditations on Romans

No. 36

*"And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the Gospel beforehand unto Abraham." - Gal. 3:8, Am. R. V.*

THE Apostle has demonstrated that the general tenor and spirit of the Old Testament harmonizes with "his" gospel of faith-righteousness. (Romans 3:27-31.) One thing more remains for him to do in this connection—he will call on "the Law and the Prophets" to complete their "witness" (Romans 3:21) by furnishing a particular instance in which justification is shown in the Old Testament, no less than in "his" Gospel, to be "by faith apart from works of law." (Romans 3:28.) And that the testimony may be conclusive he passes by numerous less prominent heroes of faith (Heb. 11) and appeals at once to the case of Abraham, the illustrious "Father of the Jewish nation. If it can be shown that Abraham was justified by faith, and by faith alone, "his" Gospel is established. On the other hand if it should appear that Abraham was justified by some works of his own, or even by a combination of faith and works of law, that would demonstrate the fallacy of the Apostle's doctrine.

### Abraham -- the Friend of God

As we enter, upon the study of Chapter 4, it is not difficult to realize that "the Jewish disputant is present still to the Apostle's thought. It could not be otherwise in this argument. No question was more pressing than that of Acceptance with God. And St. Paul had not only, in his Christian Apostleship, debated that problem countless times with Rabbinic combatants; he had been himself a Rabbi, and knew by experience alike the misgivings of the Rabbinit's conscience, and the subterfuges of his reasoning.

"So now there rises before him the great name of Abraham, as a familiar watchword of the controversy of Acceptance. He has been contending for an absolutely inclusive verdict of 'guilty' against man, against every man. He has been shutting with all his might the doors of thought against human 'boasting', against the least claim of man to have merited his acceptance. Can he carry this principle into quite impartial issues Can he, a Jew in presence of Jews, apply it without

apology, without reserve, to 'the Friend of God' himself? What will he say to that majestic Example of man? His name itself sounds like a claim to almost worship. As he moves across the scene of Genesis, we-even we Gentiles-rise up as it were in reverent homage, honoring this figure at once so real and so near to the ideal ;walking with God Himself in a personal intercourse so habitual, so tranquil, so congenial. Is this a name to becloud with the assertion that here, as everywhere, acceptance was hopeless but for the clemency of God, '*gift-wise, without deeds of law*'? Was not at least Abraham accepted because he was morally worthy of acceptance? And if Abraham, then surely, in abstract possibility, others also. There must be a group of men, small or large, there is at least one man, who can 'boast' of his peace with God.

"On the other hand, if with Abraham it was not thus, then the inference is easy to all other men. Who but he is called the 'Friend' (2 Chron. 20:7; Isa. 41:8)? Moses himself, the almost deified Lawgiver, is but 'the Servant' trusted, intimate, honored in a sublime degree by his eternal Master. But he is never called 'the Friend.' That peculiar title seems to preclude al, together the question of legal acceptance. Who thinks of his friend as one whose relation to him needs to be good in law at all? The friend stands as it were behind law, or above it, in respect of his fellow. He holds a relation implying personal sympathies, identity of interests, contact of thought and will, not an anxious previous settlement of claims, and remission of liabilities. If then the Friend of the Eternal judge proves, nevertheless, to have needed justification, and to have received it by the channel not of his personal worth but of the grace of God, there will be little hesitation about other men's need, and the way by which alone other men shall find it met."

### **Abraham Justified by Faith Alone**

In the first eight verses of the chapter, the Apostle proves that Abraham was justified by faith, and in verses 9 to 12 that he was justified by faith alone. These twelve verses form the first part of the chapter. "In the second, verses 13 to 16, he supports his argument by the fact that the inheritance of the world, promised to the patriarch and his posterity, was conferred on him independently of his observance of the law. The third part, verses 17-22, proves that that very posterity to whom this heritage was to belong was a fruit of faith. In the fourth and last part, verses 23-25, this case is applied to believers of the present. Thus *righteousness, inheritance, posterity*, everything, Abraham received by faith; and it will be even so with us, if we believe like him."

The chapter begins with the question: "What shall we say then that Abraham our father, as pertaining to the flesh, hath found?"-Ver. 1.

Some difference exists in the text of the various manuscripts with regard to the Greek word translated "hath found," some placing it at the end as in the Authorized Version quoted above; some placing it after the word "father," as in the American Revised Version, which reads: "What. then shall we say that Abraham, our forefather, hath found according to the flesh?"; - and some omitting it entirely, as in the Diaglott translation which reads: "What, then, shall we say of Abraham, our forefather according to the flesh?"

Notwithstanding this slight obscurity in the text, the main thought of the question is clear. It is not a question as to *what* Abraham had found. There was no doubt in the mind of the Apostle or his readers as to that. Abraham, they were assured, had found righteousness or justification. The sole question was *how* had he found it. Had he found it on the grounds of faith alone or in some other way?



## Had Abraham Grounds to Glory Before God?

The Apostle continues: "For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham *believed*\* God, and it was counted unto him for righteousness."-Ver. 2, 3.

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\*In the Greek "believed" is emphasized.

How shall we understand the words: "but not before God"? Some have supposed that the meaning of the Apostle is that even though justified by works, Abraham would still not have had grounds for exulting before God. Of course, in an important sense this is true, for there are no moral creatures anywhere who could attain to any moral excellence apart from the grace of the Almighty God. Even His angels - those in heaven who have never fallen, he charges with folly (error?) - Job 4:18.

But the glorying of which the Apostle is speaking, the glorying which his Jewish opponents would understand him to mean is that which would have been legitimate in the case of Adam had he not sinned, and which is legitimate in the case of the angels who have never sinned. Would not Abraham, as a matter of fact, have grounds for *such* exultation, even in the presence of God Himself, if he had earned his justification; if he had been justified by works; if he had rendered perfect obedience to law's every requirement? Whether or not he would have indulged in the act of glorying is beside the question. He most assuredly would have had grounds for so doing had he been justified by works. We must therefore look in another direction for an understanding of the Apostle's words "but not before God."

This phrase is what is termed an elliptical expression, and we believe it can be best understood by supplying the ellipsis (or missing words) in some such manner as the following: "*But* [Abraham has] *not* [whereof to glory] *before God.*" With these missing words supplied, the context might be paraphrased thus: If Abraham were justified by works he hath whereof to glory. But the truth is that Abraham hath not whereof to glory before God, however much he might have to glory before men, for in that well-known passage of Scripture, Genesis 15:6, which speaks of the way in which Abraham was justified we find nothing whatever about works, but faith alone is mentioned, as we read: "Abraham *believed* God," that is to say relied on God's faithfulness, and this, his faith, the simply taking God at His word, was placed to Abraham's credit for righteousness.

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."-Ver. 4 5.

Here the Apostle draws an illustration from the domain of common life. To the hired workman who has performed his task his pay is not a matter of generosity on the part of his employer, but a matter of justice. His employer is under obligation to pay him the stipulated wages as a "*debt*". But according to the Genesis account Abraham was not treated on this footing; he is therefore not one who has fulfilled his task. Or, to reach the same result from the parallel and opposite standpoint: to him that worketh not, whatever is reckoned must be reckoned not of debt but of grace; and since this is precisely the manner in which, according to Moses, righteousness was reckoned to Abraham, namely, out of God's sheer generosity, because He chose to regard Abraham's faith, therefore it is again seen that Abraham is not one who fulfilled his task-he is not declared righteous on that account.

## Him that Justifieth the Ungodly

There would be nothing remarkable if the Scriptures had stated that God would declare the righteous righteous; indeed we would have had difficulty in understanding how He could consistently do anything else. But the miracle of grace lies in His having found a way to declare the ungodly righteous. . But the word "ungodly" is a word "intense and dark; it means not the sinner only, but the open, defiant sinner." Is it to be understood here as having special reference to Abraham? We scarcely think so. Of course, it would be true, even of Abraham, potentially, for the heart is deceitful above all things, but it is the class to which Abraham and all who are justified by faith belong, rather than Abraham particularly, that the Apostle has in mind, in introducing this word into the discussion. The strong word "ungodly" has more than likely been suggested to his mind by the quotation which he is about to make from Psalm 32:1, for "St. Paul is ready now with a conspicuous example of the justification of one who was truly, at one miserable period, by his own fault, 'an ungodly one.'

## The Covering of David's Sins

"'Thou hast given great occasion to the enemies of the Lord to blaspheme.' (2 Sam. 12:14.) He had done so indeed. The faithful photography of the Scriptures shows us David, the chosen, the faithful, the man of spiritual experiences, acting out his lustful look in adultery, and half covering his adultery with the most base of constructive murders, and then, for long months, refusing to repent. Yet was David justified: 'I have sinned against the Lord'; 'The Lord also bath put away thy sin.' He turned from his awfully ruined self to God, and *at once* he received remission. Then, and to the last, he was chastised. But then and there he was unreservedly justified, and with a justification which made him sing a loud beatitude.

"Just as David too speaks his felicitation of the man (and it was himself) to whom God reckons righteousness irrespective of works:

"Happy they whose iniquities have been remitted, and whose sins have been covered;

"Happy the man to whom the Lord will not reckon sin.' (Psa. 32:1, 2.)"-Ver. 6-8.

"Wonderful words, in the context of the experience out of which they spring! A human soul which has greatly transgressed, and which knows it well, and knows too that to the end-it will suffer a sore discipline because of it, for example and humiliation, nevertheless knows its pardon, and knows it as a happiness, indescribable. The iniquity has been 'lifted'; the sin has been 'covered,' has been struck out of the book of 'reckoning,' written by the judge, The penitent will never forgive himself; in this very Psalm he tears from his sin all the covering woven by his own heart. But his God has given him remission, has reckoned him as one who has not sinned, so far as access to Him and peace with Him are in question. And so his song of shame and penitence begins with a beatitude, and ends with a cry of joy."

We need not suppose that David here "plays the part, of *a second* example, side by side with Abraham. The position of Abraham is unique, and Paul will return to it after this short interruption. He merely adduces a saying of David, the inspired singer, which seems to him to complete the testimony of Moses about Abraham." "What was declared before in the case of



Abraham is repeated by the man after God's own heart from his own experience. Righteousness without works in the real meaning of the Apostle, is righteousness even along with the, admitted presence of legal shortcoming and sin. To be without works, in the sense of the whole context, is not to be without works of faith, but simply to have sinned and come short of the law's just requirements. 'Can such an one be accepted with God, and a partaker of true blessedness? The words of David are a testimony that blessedness comes in this way, and imply that it comes in this way alone. Since all have sinned and come short of the glory of God, it is not 'those who 'keep silence' (Psa. 32:3), refuse to own their sins, and seek to be justified by the law, who find favor and peace; but those, on the contrary, who confess their sins, and acknowledge their guilt, to whom the Spirit of God, by the Psalmist, gives a threefold assurance of forgiveness and the Divine blessing."

### **Imputed Righteousness**

We pause here to notice the word "counted." It is a translation of the Greek word "*logizomai*", which occurs eleven times in this chapter. (Ver. 3, 4, 5, 6, 8, 9, 10, 11, 22, 23, and 24.) In the American Revised Version this Greek word is uniformly rendered in this chapter, "reckoned,;" but the Authorized Version employs three different words, "count" "reckon" and "impute" to render the same Greek word, and thus tends to obscure the clearness and force of the argument. What is the meaning of this word, and of the corresponding Hebrew word from which the term "imputed righteousness" is derived? Scholars tell us that while the primitive meaning is to reckon, whether the estimate be true or false, the secondary and usual sense is to reckon to a person what is not strictly his. Thus "Judah counted Tamar, to be a harlot when she was not such in reality, but he was deceived by her' disguise. (Gen. 38:15.) The word in the Hebrew is the same as in Gen. 15:6. Eli counted Hannah to be drunken from the motion of her lips in prayer, when she was really sober. (1 Sam. 1:13.) - Leviathan esteemeth iron as straw, and darts are counted as stubble. (Job 41:27.) These are but samples of many Old Testament passages. In the New Testament, we read that God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses. (2 Cor. 5:19.) Again, the question is asked:

Shall not his uncircumcision be reckoned for circumcision? (Rom. 2:26.) Other New Testament passages besides those in the fourth chapter of Romans might also be cited, "and to all of them the same rule applies."

One other question raised by the words of the Apostle may be profitably disposed of here. What is the relation between, verses 6 and 8, between the imputation of righteousness (Ver. 6) and the nonimputation of sin (Ver. 8) ? We answer: They are not two distinct blessings "wholly separable in' thought and in their causes," but are "simply two names or aspects of one and the same act of Divine grace"

## TWO EXCELLENT CONVENTIONS

The two conventions recently announced in these columns, namely at Hartford, Conn., June 3, 4, 5, and at Atlantic City, June 10, 11, both proved to be truly seasons of refreshing to the inner man. We refer to these two conferences in 'the one report inasmuch as -in. some important respects, what- may be said of the one may also be said of the other. The assembly of the brethren at Hartford is the first in which we have had the privilege of assisting in that city. The recent years have witnessed the standing forth in Christian liberty, of a' fine representation of brethren in this place, especially' of the Italian and Polish friends who were largely responsible for the convention held there at this time; and they have shown remarkable zeal and Christian fellowship in encouraging one another to discern and follow the voice of the Good Shepherd. Some 200 or more of the friends made up the convention gathering at Hartford, and various of the New England States were well represented. The convention proved to be a continuous season of profitable conference both as respects the general fellowship and the spiritual joys experienced. In response to various prayers, the Lord was manifestly present and caused the hearts of the brethren to rejoice together in the earnest consideration of the various features of their spiritual heritage. The Kingdom hopes, following in Christ's footsteps, discerning the will of God, and faithfulness in the overcoming life, were lines of thought that were given much prominence in the discussions of those who addressed the convention, as well as in the testimonies that were heard. Without doubt, the friends took their departure from this convention feeling more deeply the responsibility of confessing Christ and with a greater desire and determination to walk in the ways of the Lord, in hope of realizing at last His blessed approval.

The convention at Atlantic City, afforded opportunity for the brethren of still 'another section of the country 'to share the convention blessings. Those who assembled in Atlantic City were of one mind in recognizing the advantages that this city °Offers as a place to meet and commune together respecting their precious hopes and promises. In fact it has become quite the regular custom for a' convention to, be held in this city yearly. The usual warm welcome on the part off the little Class there was extended again to those who came from other parts to join them, in their fellowship. And as was the case in Hartford, so here, the spiritual communion was very' precious and the spirit of. loving harmony and oneness in the Lord was very much in evidence throughout the sessions of this convention. Again the theme upon the hearts of all seemed to be that of striving after a larger and fuller acquaintance with the Lord and a' more profound understanding of His will. It is recognized that the 'Lord's people today, no matter in what country they live, are having their severe trials and testings, and it was encouraging and uplifting to note the disposition on the part of. the brethren more and more to discern, the Lord's providential leadings and oversight of the affairs of His people, to the intent that they may realize that sanctification of the Spirit and that preparation of character that will qualify them to hear the Master's well done. Again ,it seemed evident at Atlantic City, that all realized fresh inspiration to press on in the footsteps of Him who has, promised ultimately to gather all the faithful unto Himself.

## **A FURTHER WORD REGARDING**

### **"THE REVELATION OF JESUS CHRIST"**

Desiring to especially encourage still further the circulation of the First Volume of "The Revelation of Jesus Christ," another reduction has been made in the price. This book will now be sent out at fifty cents per copy, postpaid, instead of seventy-five cents as formerly. We trust that this further reduction will enable many more of the friends to possess this volume. Living as we are in the time when some of the most significant of the Revelation visions are meeting fulfillment, it is of signal importance that the Lord's people give due consideration to this sacred prophecy, inasmuch as such devout study of this portion of the Word is sure to inspire to fresh courage, faith,, and steadfastness in the Christian walk, even as saith the Revelator, "Blessed is he that readeth, and they -that hear the words of this prophecy, and keep those things that are written therein: for the time is at hand."