

# THE HERALD OF CHRIST'S KINGDOM

VOL. XLI July, 1958 No. 7

## Christian Liberty

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

THE love of freedom is inherent in all of God's intelligent creatures. Moreover, under certain limitations, it was manifestly his purpose that all enjoy liberty -- the limitations, in every case, being those of righteousness, of respect of and submission to the divine law, and mutual love and respect for the rights and liberties of fellow creatures.

However, many have very different ideas of freedom from this. One of the world's great champions of human liberty -- Abraham Lincoln-- once said:

"We all declare for liberty; but in using the same word, we do not all mean the same thing. With some, the word liberty may mean for each man to do as he pleases with himself, and the product of his labor; while with others the same word may mean for some men to do as they please with other men, and the product of other men's labor."

Again he wrote:

"The shepherd drives the wolf from the sheep's throat, for which the sheep thanks the shepherd as his liberator, while the wolf denounces him for the same act, as the destroyer of liberty. Plainly, the sheep and the wolf are not agreed upon a definition of the word liberty."

As we look around us today, it seems evident that there are yet many men who have not repudiated the wolf's dictionary. Such are anxious to cast off all restraints of God and man, to pursue a selfish course, untrammelled, and without regard to either their obligations to God, or the rights of their fellow-men. Such ideas of freedom (?) lead only to anarchy and destruction. And those who hold them look upon all wholesome restraints of law and order as infringements of their rights, and consider themselves in bondage under them. This is the rapidly growing sentiment all over the world today among the masses of mankind. And this is what makes the outlook for the future so ominous, threatening the utter wreck of the present social order in world wide anarchy.

These remarks, however, have to do mainly with the liberty known and experienced by mankind in general. From these reflections let us turn to the consideration of the liberty of our text: "the liberty wherewith Christ hath made us free."

From time to time the question is raised: Would it not be possible to formulate a list of elementary, fundamental truths, the acceptance of which would be all that was necessary to enable followers of the Master to attain and enjoy Christian liberty, unity, and fellowship? To such a question I reply: It surely is possible. As a matter of fact it has been done for us. The list was compiled many years ago, and consists of seven foundation truths of our "most holy faith." A wise and faithful Pastor furnished this list, and did so, I am persuaded, under the guidance of the holy spirit of God. These seven vital truths are grouped together by none other than the great Apostle to the Gentiles himself, in Ephesians 4:2-6, as follows

"One body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Here the Apostle mentions:

1. The Author of unity -- "One God and Father."
2. The Center of unity -- "There is one Lord."
3. The Door of unity -- "There is one baptism."
4. The Kinship of unity -- "There is one body."
5. The Nature of unity -- "There is one spirit."
6. The Goal of unity -- "There is one hope of your calling."
7. The Creed of unity -- "There is one faith."

### **WHAT IS THE "ONE FAITH"?**

What is the "one faith" mentioned as item 7 in the list? Ah! it is here, very often, that our wily adversary is successful in ensnaring those not on the alert. All the more important that we should be, as was the case with Jesus, of "quick understanding" in the reverence of Jehovah; that we should be fully informed as to just what the faith is, quick to detect the counterfeit from the true. What, then, is the "one faith"? Let a wise and faithful Pastor, who labored long and earnestly in our own times, make reply. I quote:

"The one faith, which all should hold, was a very simple one; one so simple that all, the learned and the unlearned alike, could grasp it and comprehend it, and be 'fully persuaded in their own minds' concerning it. It was not a dose of incongruous mysteries, inconsistent with themselves and inharmonious with reason as well as with the Bible, to be swallowed by the ignorant with credulity, and by the learned with hypocritical mental reservations. But it was so simple, so clear, so reasonable, that any and every honest follower of Christ could be fully persuaded in his own mind regarding its truth. What is this one faith? The basis of it is stated by Paul, thus: 'I delivered unto you first of all, that which I also received [first of all as a foundation truth or doctrine, upon and in harmony with which all other doctrines must be built], how that Christ died for our sins,

according to the Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures.' (1 Cor. 15:3, 4.) 'There is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.'-1 Tim. 2:5, 6.

"This, in a word, confesses sin and utter helplessness; it acknowledges God's loving plan for our redemption; it owns that our Lord's death was our ransom price; and that forgiveness (justification), and reconciliation to God, and the restitution of believers, come as a result of faith in this Redeemer, when in due time that plan is made known to each and all.

"These brief statements contain the whole Gospel, in the same sense that an acorn contains an oak tree. Without this Gospel kernel, the true Gospel can never be possessed; hence *this must be insisted* on as a test of Christian fellowship. This must be received, else the Gospel is not received. When it is received, the Gospel is received . . . .

### **A PERFECT BASIS OF UNION**

"This true Gospel, this simple faith, easily understood and confessed by the weakest babe in Christ, must also be, and always, and equally the faith of the most developed sons of God. *This* one faith (and not the endless ramifications and details of faith which lead out from it) Paul placed as a standard or test of all claiming the name Christian. All the consecrated who agreed on this one standard, or foundation truth, Paul counted as in and of the one Church. While each member was to grow in grace, knowledge, and love, there would always be harmony and oneness in the faith and fellowship of the Church, if all growth were kept in line and harmony with this foundation truth.

"Here was a perfect basis of union, which allowed for all the various stages of individual *development in the truth*, and which most effectually guarded against errors. For if this simple creed were today made the standard by which all doctrines should be tested, it would speedily lead to the discarding of every error, and to the true union of the Church in the 'one Lord, one faith, and one baptism.'

"The endeavor to compel all men to think alike on all subjects, culminated in the great apostasy and the development of the great Papal system; and thereby the 'gospel,' the 'one faith,' which Paul and the other Apostles set forth, was lostburied under the mass of uninspired decrees of popes and councils. The *union* of the early Church, based upon the simple Gospel and *bound only by love*, gave place to the bondage of the Church of Rome -- a slavery of God's children, from the degradation of which multitudes are still weak and suffering.

### **THE TRUE BIBLE STUDENT'S PLACE**

"The Reformation movement of the sixteenth century came as an effort to regain liberty of conscience; but, deluded by the idea of *an elaborate creed*, insisted upon for so many centuries, the reformers and their followers formed other systems of bondage very similar to that of Papacy, though slight modifications gave liberty to fuller ideas on some subjects. And so it has been ever since: each new reform movement has made the failure of attempting to make a creed just large enough for its prime *movers*." -*Reprints* R1572.

"The true teacher's place, and the true Bible student's place, is outside of all human bondage, free to examine and feed upon all portions of the good Word of God, and untrammelled to follow the Lamb whithersoever he leads."-S.S. Vol. III, p. C145.

- *P. L. Read.*

## Half Hour Meditations on Romans

### No. 33

*"Christ Jesus, whom God set forth to be propitiatory, through faith, in His blood, to show His righteousness because of the passing over of the sins done a f onetime, in the forbearance of God; for the showing, I say, of His righteousness at this present season; that He might Himself be just; and the justifier of him that hath faith in Jesus." - Rom. 3:25, 26. R. V. (Margin).*

IN the light of the discussion in last month's "Half-hour," we are prepared to answer the question there propounded: "In what sense can the death of Christ be said to demonstrate the righteousness of God?" To that question we reply: In two ways, so closely connected that either of them separated from the other would lose its value. First, in the very fact of his death, and second in the mental attitude which Christ maintained throughout this ordeal.

In the death of Christ, the Just for the unjust, God is revealed as One against whom no creature can revolt without meriting death. This demonstration however, striking though it was, would have been incomplete without the moral manifestation which accompanied it -- the mental attitude maintained throughout by our Lord. Instead of realizing in the death of Jesus the punishment deserved by us, God might have permitted us to endure our own punishment. But had he done so, how many of us would have undergone it as Jesus did, *accepting it as deserved*. This is what he alone could do by virtue of his holiness. ("O, *righteous* Father, the world hath not known Thee" (John 17:25).

### **It Satisfies Our Longings As Nothing Else Can Do**

If the doctrine of atonement has involved intellectual difficulty because of the false views with which its clear light has been obscured, "on the other hand it has proved itself, as the popular Christian literature of all ages sufficiently shows, widely and deeply welcome to the human heart. This wide welcome which it has received shows that it contains a deep truth. And from this point of view, *from the point of view of our practical spiritual needs*, we do well to meditate much and deeply upon this doctrine. We can depend upon it. If we are to go on patiently doing good in a world like this (so full of disappointment and anxieties and moral failures and torturing scruples), we must have peace in our heart.

And this is what the really evangelical doctrine is capable of giving us. It bids us continually look out of ourselves up to God and assures us that his love, manifested in the sacrifice of his Son, is there continually, unchangeably. It is there, waiting till first we turn to him, to give us the assurance of entire absolution and admission into the divine fellowship, wholly irrespective of what we have been or done; and it is there continually, however often we fall, with the same large and liberal hand to pour out continual forgiveness. [His love] never wearies of restoring us again and again to the solid foundation of the peace and grace which are by Jesus Christ. We are not meant to be miserably anxious or morbidly introspective.

We must confess our sins, and that with exactness, without self sparing, without self excusing, in utter humility and truth: if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. " To quote from our late Pastor: "If we lose sight of the fact that God regards us from the standpoint of the will, if we get to thinking of ourselves and God's estimate of us according to the flesh, we are sure to get proportionately into darkness and confusion and discouragement. But let us not forget, on the other hand, that the spirit or will is

counted alive because of its righteousness, because it is in harmony with God.

Let us, therefore, never be slack in respect to the will, or intention governing the conduct of our lives, but remember that any laxity will mean the proportionate loss of spiritual life. To will right is always possible to us, and nothing less than an absolutely loyal will could be acceptable to God in Christ." -- *Manna*, May 4

### **Behold the Lamb of God**

And if perchance this page should meet the eye of one who has not yet learned to look by faith on him, the "Lamb of God, that taketh away the sin of the world," let it here be said that you may find your peace, nay, you *will* find it, when you turn to him.

"You will carry, it may be, the scars of those wounds which you have inflicted upon yourself to your grave; but the wounds themselves he can heal, and heal them altogether. He can give you back the years the cankerworm has eaten, the peace your sin had chased away, as it seemed to you, for ever. He can do so and will. Purge me with hyssop, and I shall be clean, wash me, and I shall be whiter than snow -- this will be then your prayer, and this your prayer shall be fulfilled. The blood of sprinkling will purge, and you will feel yourself clean. Your sin will no longer be yourself; you will be able to look upon it as separated from you, as laid upon another, upon One so strong that he did but for a moment stagger under the weight of a world's sin, and then so bore, that bearing he has borne it away forever."

- *P. L. Read.*

## Our Anointing

*"The anointing which ye have received of him abideth in you." - 1 John 2:27.*

THIS SUBJECT is of momentous interest to the Lord's people. Their anointing is the means used to transform them from the natural into the spiritual. Without that miraculous agency, none born in the flesh could possibly reach a world invisible to human eyes, for: "Flesh and blood cannot inherit the Kingdom of God, neither can corruption inherit incorruption." This gift can neither be purchased by money nor good deeds. It is granted in fulfillment on God's foreordained design and intention: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." - 1 Cor. 15:50; James 1:16-18.

Let us consider Adam relative to this matter. First of all there was this difference between him and the animals about him. He was so mentally equipped that no question arose in his mind with regard to the existence of a supreme intelligent Creator. Even so he could not grasp the conditions prevailing in the spiritual world. Consequently there was but little companionship with the messenger which contacted him from above. This subjection to earthly conditions -- though so congenial and beautiful -- would have been the portion of Adam's progeny as a whole, had not God devised a plan whereby he would bring many sons unto glory. - Heb. 2:10.

### THE ANOINTING OF JESUS

From Adam we come to Jesus where vital truth is centered. Born of the Virgin Mary, he grew up a carpenter in Nazareth. His mind and body resembled Adam in perfection, but with this difference. Adam lived in a place completely congenial to his make-up. Jesus, on the other hand, found himself in a troubled, dying world beset by sin and ignorance. With the sacred records before him, he began to absorb all that had been outlined by Moses and the Prophets. The result was an inward urge to put things right and which burst into a flame during the ministry of his cousin John. Coming to Jordan, the language of his heart was: "In the volume of the book it is written of *me!* I come to do thy will O God! A body thou hast prepared me!" Symbolizing by water immersion the sacrificial death of his perfect humanity, the heavens were opened and the Holy Spirit descended upon him in the form of a dove and a voice was heard saying: "This is my beloved son in whom I am well pleased." - Luke 3:21-23; Heb. 10:5-10.

The anointing then received, was *dynamic!* It so affected Jesus that he wished to be alone in the wilderness. Even natural food was waived aside. He became intensely absorbed in the sacred things which had been so long stored in his mind. Eventually he was able to formulate into one harmonious whole, all that had been prophetically recorded concerning his person and mission. The hitherto hidden meanings of type and shadow, now dove-tailed exquisitely. There was seen a symmetrical plan which was so satisfying that he determined to be faithful unto death. Overcoming the wiles of Satan to tempt him to another path, he there and then set his face towards Jerusalem, which, with its temple and sacrifices, betokened, his own great sacrifice upon which depended the salvation of the world. - Heb. 12:2.

## **THE SPIRIT DISPENSATION**

It is in this light that we see the importance of the anointing. Without it, Jesus could never have understood God's mind and purpose. The same thing applies to his followers. Without this aid, no human being -- no matter how great-hearted or talented -- could comprehend, let alone traverse the way that Jesus went. This was illustrated by the Apostles. How limited and naturally-minded they were, when with him in the flesh. That amazing happening which occurred on the day of Pentecost, made all the difference. They were animated and transformed in a way which astounded themselves and others. - Acts 2.

We are reminded that the Spirit of God works in devious ways. Coming spasmodically upon the Old Testament Prophets, they were moved to record things which they only dimly understood. Though so greatly blessed, these ancient worthies were really servants in advance to the family of priests who would be instructed in the things they had recorded for their particular benefit. The anointing of saints, however, was vastly different. Amongst other things it brought about the spirit of sonship whereby trustfully and affectionately they would cry: "Abba Father!" An intimate union arose which they alone could comprehend. Amongst themselves, a relationship resulted of the highest possible order, surpassing even human relationships. Collectively there was "one Body, one Spirit, one Hope, one Lord, one Baptism [even unto sacrificial death after the example of their Leader], one God and Father." It was a oneness pictured by Aaron who was anointed with an oil reserved only for the Priesthood. Upon no others must it come. Moreover those who would dare to make anything like it, would be "cut off from the people." - Exod. 30:22-33; Eph. 4:1-5.

## **THE ANOINTING OIL**

Israel's priestly anointing therefore had a potential significance. The oil comprised Myrrh, Cinnamon, Calamus, Cassia, and Olive Oil. Myrrh is a balsamic gum possessing curative, antiseptic, and stimulating powers. It proclaims the spirit of high intelligence, reminding us how our Lord went about doing good, healing the sick, and imparting wisdom wherever he went. Cinnamon, being pleasantly aromatic and carminative, represents the soothing and comforting aspects. The same may be said of Calamus and Cassia which are likewise aromatics. These are the things used in connection with an oil which was pressed out of the fruit of the olive tree. Possessing in itself nutritive and lubricating virtues, its value was thereby greatly augmented. From all this, we can more readily understand the meaning of the words Jesus addressed to those present in the synagogue at Nazareth: "The spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord." - Luke 4:16-21.

## **THE CHRIST COMPANY**

The word "anointed" in New Testament Greek, is *kristos*, from which *Christ* is derived. The Scriptures declare that Christ is a composite company with Jesus as the head. A human body is used to portray this aspect (1 Cor. 12). This was foreshadowed in the person of Isaac. He was the only son of Abraham's wife Sarah; the child of promise, destined to inherit all that Abraham had; a wonderful picture indeed when viewed in the light of Romans 8:17. The great love which Abraham possessed for his son, was likewise emblematical. Then there is that dramatic feature of Abraham offering his son upon the altar of sacrifice. True this initially pictured Jesus, but we cannot overlook those repeated statements concerning "suffering with him and being dead with



him." These are the things which lend emphasis to the knowledge that "we brethren, as Isaac was, are children of the promise." The complete oneness is likewise indicated by the words: "He saith not unto seeds as of many, but of one and to thy seed which is Christ, and if ye be Christ's then are ye Abraham's seed and heirs according to the promise." - Gal. 3:16, 29; 4:28, 31; 2 Tim. 2:11, 12.

Another type of a human being illustrating the same truth, is that of Aaron as a single unit. It gives indication that precisely the same kind of anointing-with all its benign and goodly qualities -- which came upon Jesus, extends also to those who follow in his steps and who have been predestinated in him before the world was. Betokening the complete unity of mind and heart of the whole Christ, the pleasant balsamic oil falling upon the head of Aaron, ran down to the skirts of his garments. - Psalm 133; Eph. 1:2-8.

### THE PRACTICAL LESSON

Let us now approach that which is essentially practical. We learn that it is one thing for God to bestow this greatest of all gifts: one thing to map out providential leadings; and another for the recipient to gladly and gratefully respond. One may do this for a while until temptations arise to spoil the fruit. We are told that we are "partakers of Christ *if* we hold the beginning of our confidence steadfast *unto the end.*" If, after being anointed, one begins to nurture doubts and fears, or cultivate the weeds of harsh criticism and discontent, this would be disastrous. Whilst ever ready to bless, the Lord does not coerce the will. All, therefore, who slothfully return to their former questionable besetments, are inviting destruction. They are not reciprocating the love of the Infinite One. - Hebrews 3:46; Heb. 6:4-9; Heb. 10:26-31.

We cannot question God's righteous judgments, but it is a comforting thought to know that numbers who lose their official priestly anointing and who nevertheless still retain a measure of the Holy Spirit, are given experiences designed to help them to a realization of their vital needs. This brings to light the Great Multitude class as pictured by the Levites who though not priests, had no inheritance in the land. So this company, having given up their human prospects, are to be raised in the spirit realm. They will minister *before* the throne and not *upon* the throne. - Rev. 7:9-17; Psalm 45:14, 15; Song of Solomon 8:8, 9; 1 Cor. 3:10-15; 5:4-7; Deut. 10:8, 9.

### A WORD OF EXHORTATION

Finally a personal word. We are nearing the gates of the celestial city. Wise are we, therefore, in the light of the anointing, to examine ourselves. Happy are we if *we look up* and, calling to mind the encouraging tones of the 103rd Psalm, trust completely in his tender mercies and the sustaining grace centered in Christ Jesus.

Dropping all party spirit, let us worship the Lord in "singleness of purpose." With so grand and glorious a prospect before us:

Let us with patient courage, speed on the royal race,  
All mindful of that wondrous goal, immortal by his grace;  
And remember the dear Master and all who went before,  
Who sought with loving ardor, his peace forevermore.  
Now when wisdom's gems are gathered-gems that beautify  
Let Praise ascend to heaven, to him who dwells on high.  
And send them hither, thither, with joy and sweet caress;  
If we would live forever-then we must live to bless!

- F, Lardent

## The Question Box

Job 19:25-27

*Question:*

Will you please discuss the following Scripture found in Job 19:25-27:

"For I know that my Redeemer liveth.  
And that he shall stand at the latter day upon the earth;  
And though after my skin worms destroy this body,  
Yet in my flesh shall I see God; Whom I shall see for myself,  
And mine eyes shall behold, and not another."

*Answer:*

AS WITH all Scripture, this passage will be best understood when studied in relation to its context.

Obviously it is part of job's reply to Bildad. In Job 18:17-21, Bildad had threatened job that his name and memory would perish; that posterity would either utterly forget him, or remember only to condemn him with horror and amazement.

To this threat job here replies by making a solemn and formal appeal to posterity. So far from forgetting or condemning him, he is sure that subsequent generations will remember the story of his faith and patience, and the end of the Lord concerning him, with sympathy and admiration; he is certain that he has at least one thing to say which the world will never let die, one bequest to make which cannot fail to bear his name honorably down the stream of time. This treasure is the truth that there is to be a life beyond the grave, a *retributive* life, in which every man will receive the due reward of his deeds.

Great moral truths are never discovered by nations or races, but by individual men. And yet even the wisest and most forward-looking men rarely discover a truth much in advance of the thoughts and yearnings of their own race, in their own generation. As a rule the new truth is in the air of the time; many have some dim consciousness or presentment of it, and are groping after it, if haply they *may* find it. And at last one man, one happy man, prepared for the achievement by the peculiar bent of his nature, or gifted with vision and the spirit of consecration, driven onwards, perhaps, by peculiar personal experiences into untrodden regions of thought, grasps the present and widely diffused but evasive truth, and gives it clear expression.

Of this common process of discovery it is probable that we have an illustration in the case of job. There are many indications that even as far back as his time, the thought of a better and more enduring life, a strictly *moral* life, hidden from men by the darkness of death, was in the air; that the best and highest minds were reaching after it and yearning for it. And in job this general thought took form, this common yearning rose to articulate expression, this widespread hope became a living and vitalizing faith. His personal experience, the wrongs and calamities he endured, the doubts and conflicts these miseries bred in his heart, prepared and qualified him to become the interpreter of the general heart of his time, to discover the truth which alone could satisfy it. It was simply impossible for him, since he believed the great Ruler of men to be just and unchangeable, to conclude that the God whom he had done nothing to offend was really hostile to him, though he seemed hostile; or that he would always continue to *seem* hostile to him, never acknowledging his integrity. And as he had lost all hope of being redeemed and vindicated in this life, as, therefore, he could no longer admit the present life to be a strictly retributive one,

he was compelled to look for, till he discovered it, *a retributive life beyond the grave*. He realizes that, for him, the present life is about to end. To the "world of tomorrow," therefore, he must look, if his hopes are to find fruition. *This*, it seems to us, is the gist of the matter; *this*, the line along which job's thoughts traveled to the lofty conclusion he reached; *this*, the spring of living water that threw up the beautiful fountain of hope which still attracts our eyes.

This wonderful hope of Job is contained in Job 14:25-27, cited in our text. However, before we consider it in detail, let us note the brief preface by which it is introduced in Job 14:23, 24. We quote them from the *American Revised Version*:

"Oh that my words were now written!  
Oh that they were inscribed in a book!  
That with an iron pen and lead They were graven in the rock for ever!"

Whatever may become of his other words, some of which he elsewhere admits he loathed, and would retract (Job 42:6), he wishes the words he is about to utter to remain. They express his deepest, his unalterable, convictions. His previous speeches reflect all the fluctuating and uncertain moods and emotions of his heart -- his doubts and fears, his cravings and aspirations; but now he is going to say only what he is *sure of*, what he *knows*. And, therefore, he wishes his words to be written down in *a book*, a book formed of skins or parchments, as scholars tell us the etymology of the Hebrew word denotes; he would have them enshrined in the most permanent form of ancient literature. Nay, more, he is conscious of such value in his words that even parchment is not durable enough for him. He would have them *cut deep in the rock*, raised above all accidents of time, that they may speak with an eternal tongue to the fugitive generations of men. And, in very deed, his wish has been more than fulfilled; for, as Chrysostom, commenting on these verses, finely says: "Job's words have not been written down with an iron stylus, as he desired, but far more durably. Had they been written as he wished, time would have obliterated them; but they have been inscribed in the imperishable records of Holy Scripture. They are graven on the rock of God's Word, and there they are still read, and minister comfort to all generations."

(Concluded in next issue)

- P. L. Read

## Israel Today

THE State of Israel, whose government is a parliamentary form of democracy, proclaimed its independence on May 14, 1948. (See Declaration reproduced below.) Since then it has been grappling with the problems and realities of political statehood.

Last month, in these pages, we listened to the message of David Ben-Gurion, its first and present Prime Minister, as he recalled the events leading up to the establishment of the State, and reviewed the difficulties and dangers which had been overcome in the decade just ended. It was impressive to note that his outlook for the State's future was one of confidence in the Rock of Israel. The 10-year story of the development of the land, as told by Mordecai Bentov, Minister of Development, also held our close attention.

This month we take pleasure in submitting a report by Blake Clark, as given in *The American Weekly*, that today, to use his own words:

### **BIBLE PROPHECIES ARE COMING TRUE**

One of the most remarkable bits of news to come out of the Middle East is this: Many of the mystic, often puzzling, frequently fantastic predictions of the prophets of the Old Testament are coming true.

"Fear not," said the Lord (Isaiah 43:5, 6), "for I am with thee. I will bring thy seed from the east and gather thee from the west. I will say to the north 'Give up' and to the south 'Keep not back, bring my sons from far and my daughters.... "

Some 2,500 years after this poetic prediction was made, the children of Israel returned to the Palestine from which their ancestors were driven in the first century A.D. For three and a half years they came from 74 different countries of all five continents. The north "gave up" and the south "kept not back."

Zion's call was heard by the Jewish community of Yemen, in southwest Arabia. Isaiah (40:31) reassured the faithful longing for eventual return to Israel: "They that wait upon the Lord . . . shall mount up with wings as eagles."

In 1949 representatives of the Jewish Agency went to Arabia to free these 40,000 Jews. But, remembering false messiahs, the Yemenites feared to follow. Then a representative mentioned that the means of transport would be an air-lift.

"The wings of the eagle!" cried the Yemenites; it was a clear sign from God. With touching faith, these backward folk, who normally would not have entrusted themselves to a wagon-ride, eagerly entered the crowded DC-4s for the ride to Israel.

Turn to Isaiah, chapter 55, verse 13 (Isa. 55:13). This is the Prophet's invitation to the descendants of the Twelve Tribes to return to Zion. He promises them that "instead of the thorn shall come up the fir."

This prophecy has been literally fulfilled. In 1917, foresters counted in all Palestine only some 15,000 trees. Most of them were terebinth, oak and thorn. Today, because of the Israelis' tree-planting passion, the mountains of Israel are mantled with 21,000,000 trees, mostly conifers.

Another passage of Isaiah (Isa. 61:5) must have puzzled past generations of Bible readers. "And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers." Why "strangers" and "aliens"?

Today, the country's number one plowman is unquestionably Dr. Walter C. Lowdermilk, a world-famous soil conservationist who grew up in North Carolina. He has taught the Israel farmers how to plow on the contour. A French expert, Professor Dupain, supervised planting of vineyards and started Palestine's wine industry.

God declares in Ezekiel (Eze. 36:30): "And I will multiply the fruit of the tree, and the increase of the field...". A few figures illustrate this prophecy's fulfilment. Fruit plantations increased from 88,250 acres in 1949 to 118,750 in 1954. Fields of vegetables, potatoes and peanuts multiplied over four times, from 17,250 to 75,000 acres. Israel is now self-supporting in vegetables and fruit.

Prophets promised the returning children of Israel an abundance of water. Joel (Joel 3:17, 18) is specific: "I am the Lord your God dwelling in Zion, my holy mountain. A fountain shall come forth of the house of the Lord and shall water the valley of Shittim."

This is the Negev, home of the orange-toned *shittim* (desert acacia). Today the "great Negev pipeline" feeds sprinklers, faucets and irrigation pipes on this one-time wasteland. Its sweet waters come originally from Mount Zion itself.

In Deuteronomy (Deut. 32:13) the Most High found Jacob in a wilderness and brought him to a land where he could "suck ... oil out of the flinty rock."

When oil was recently discovered in Israel this passage was read over the air after the broadcast announcing the new strike. For Israelites, steeped in the tradition of the Old Testament, know that their nation's progress has been linked with making these ancient prophecies come true.

## Declaration of the Establishment of the State of Israel\*

ERETZ-ISRAEL was the birthplace of the Jewish people. Here their spiritual, religious, and political identity was shaped. Here they first attained to statehood, created cultural values of national and universal significance and gave to the world the eternal Book of Books.

After being forcibly exiled from their land, the people kept faith with it throughout their Dispersion and never ceased to pray and hope for their return to it and for the restoration in it of their political freedom.

Impelled by this historic and traditional attachment, Jews strove in every successive generation to reestablish themselves in their ancient homeland. In recent decades they returned in their masses. Pioneers, *ma'pilim*, and defenders, they made deserts bloom, revived the Hebrew language, built villages and towns, and created a thriving community, controlling its own economy and culture, loving peace but knowing how to defend itself, bringing the blessings of progress to all the country's inhabitants, and aspiring towards independent nationhood.

In the year 5657 (1897), at the summons of the spiritual father of the Jewish State, Theodor Herzl, the First Zionist Congress convened and proclaimed the right of the Jewish people to national rebirth in its own country.

This right was recognized in the Balfour Declaration of the 2nd November, 1917, and reaffirmed in the Mandate of the League of Nations which, in particular, gave international sanction to the historic connection between the Jewish people and Eretz-Israel and to the right of the Jewish people to rebuild its National Home.

The catastrophe which recently befell the Jewish people—the massacre of millions of Jews in Europe—was another clear demonstration of the urgency of solving the problem of its homelessness by reestablishing in Eretz-Israel the Jewish State, which would open the gates of the homeland wide to every Jew and confer upon the Jewish people the status of a fully privileged member of the comity of nations.

Survivors of the Nazi holocaust in Europe, as well as Jews from other parts of the world, continued to migrate to Eretz-Israel, undaunted by difficulties, restrictions, and dangers, and never ceased to assert their right to a life of dignity, freedom, and honest toil in their national homeland.

In the Second World War, the Jewish community of this country contributed its full share to the struggle of the freedom and peace-loving nations against the forces of Nazi wickedness and, by the blood of its soldiers and its war effort, gained the right to be reckoned among the peoples who founded the United Nations.

On the 29th November, 1947, the United Nations General Assembly passed a resolution calling for the establishment of a Jewish State in Eretz-Israel; the General Assembly required the inhabitants of Eretz-Israel to take such steps as were necessary on their part for the implementation of that resolution. This recognition by the United Nations of the right of the Jewish people to establish their State is irrevocable.

This right is the natural right of the Jewish people to be masters of their own fate, like all other nations, in their own sovereign State.

---

\* Reprinted at this time by request

ACCORDINGLY WE, MEMBERS OF THE PEOPLE'S COUNCIL, REPRESENTATIVES OF THE JEWISH COMMUNITY OF ERETZ-ISRAEL AND OF THE ZIONIST MOVEMENT, ARE HERE ASSEMBLED ON THE DAY OF THE TERMINATION OF THE BRITISH MANDATE OVER ERETZ-ISRAEL AND, BY VIRTUE OF OUR NATURAL AND HISTORIC RIGHT AND ON THE STRENGTH OF THE RESOLUTION OF THE UNITED NATIONS GENERAL ASSEMBLY, HEREBY DECLARE THE ESTABLISHMENT OF A JEWISH STATE IN ERETZ-ISRAEL, TO BE KNOWN AS THE STATE' OF ISRAEL.

WE DECLARE that, with effect from the moment of the termination of the Mandate, being tonight, the eve of Sabbath, the 6th Iyar, 5708 (15th May, 1948), until the establishment of the elected, regular authorities of the State in accordance with the Constitution which shall be adopted by the Elected Constituent Assembly not later than the 1st October, 1948, the People's Council shall act as a Provisional Council of State, and its executive organ, the People's Administration, shall be the Provisional Government of the Jewish State, to be called "Israel."

THE STATE OF ISRAEL will be open for Jewish immigration and for the Ingathering of the Exiles; it will foster the development of the country for the benefit of all inhabitants; it will be based on freedom, justice, and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race, or sex it will guarantee freedom of religion, conscience, language, education, and culture; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the Charter of the United Nations.

THE STATE OF ISRAEL is prepared to cooperate with the agencies and representatives of the United Nations in implementing the resolution of the General Assembly of the 29th November, 1947, and will take steps to bring about the economic union of the whole of Eretz-Israel.

WE APPEAL to the United Nations to assist the Jewish people in the building up of its State and to receive the State of Israel into the comity of nations.

WE APPEAL -- in the *very* midst of the onslaught launched against us now for months -to the Arab inhabitants of the State of Israel to preserve peace and participate in the upbuilding of the State on the basis of full and equal citizenship and due representation in all its provisional permanent institutions.

WE EXTEND our hand to all neighboring states and their peoples in an offer of peace and good neighborliness, and appeal to them to establish bonds of cooperation and mutual help with the sovereign Jewish people settled in its own land. The State of Israel is prepared to do its share in common effort for the advancement of the entire Middle East.

WE APPEAL to the Jewish people throughout the Diaspora to rally round the Jews of Eretz-Israel in the tasks of immigration and upbuilding and to stand by them in the great struggle for the realization of the age-old dream-the redemption of Israel.

PLACING OUR TRUST IN THE ALMIGHTY, WE AFFIX OUR SIGNATURES TO THIS PROCLAMATION AT THIS SESSION OF THE PROVISIONAL COUNCIL OF STATE, ON THE SOIL OF THE HOMELAND, IN THE CITY OF TEL-AVIV, ON THIS SABBATH EVE, THE 5TH DAY OF IYAR, 5708 (14th MAY, 1948).

David Ben-Gurion

Daniel Auster	Eliyahu Dobkin	Zvi Luria
Mordekhai Bentov	Meir Wilner-Kovner	Golda Myerson
Yitzchak Ben Zvi	Zerach Wahrhaftig	Nachum Nir Zvi Segal
Eliyahu Berligne	Herzl Vardi	

## **The Song of Songs**

### **A short series of devotional meditations - No. 4**

*"My beloved is mine and I am his." - Song of Solomon 2:16.*

IN our previous meditations we have lingered over the first five idyls. The two concluding ones, which we now consider, might be called in modern phrase, the close of the honeymoon. The first of them, extending from Song of Solomon 7:11, to Song of Solomon 8:4, is spoken by the bride to her husband.

#### **THE BRIDE'S LONGING FOR HER LEBANON HOME**

The once lowly Shulammitte, though now sharing with her beloved all the splendors of the royal palace, retains that sweetness, humility, and devoted affection which, in other scenes and circumstances, had gained his heart. She invites him to revisit those rural scenes with her, and share once more their simple pleasures -- there to renew their love.

"Come, my beloved, let us go forth into the field;  
Let us lodge in the villages.  
Let us get up early to the vineyards;  
Let us see whether the vine hath budded,  
And the tender grape appear,  
And the pomegranates be in flower."

The suggestion that they "see whether the vine hath budded, and the tender grape appear," informs us that it is the same season as when they first met. (Song of Solomon 2:13.) No doubt this remembrance enhances her desire to have him with her there again, and so she continues:

"There will I give thee my love."

The last of the seven idyls shows her desire being carried out.

#### **RENEWAL OF LOVE IN THE VINEYARD OF LEBANON**

Verse 5 of chapter 8 (Song of Solomon 8:5) represents the arrival of the royal pair, unattended, at the spot where they first met.

*"Who is this that cometh up from the wilderness, Leaning upon her Beloved?"*

First we listen to the King as he calls the attention of his bride to a fruit-tree, which they pass, the trysting-spot of earliest vows in this her home and birthplace. Then the bride responds:

"Set me as a seal upon thine heart,  
As a seal upon thine arm."

It was the custom to wear the name or pictured face of the betrothed inscribed or engraved upon a jewel set in precious metal, either worn on the heart or the arm or both as a token of fidelity and deep affection. The beloved would not be forgotten with these ever-present reminders of the face and name dearest of all. Such emblems of constancy symbolize well the faithful watch of Christ



over his Church. History records periods of darkness, of near despair, of persecution and travail, when worldly men have declared that the Christian faith was on its way out; but never has that light of love been wholly quenched. In the hearts of a faithful few the light has burned undimmed, tended by a faithful hand, to glow again in due time with undiminished vigor. Individually, the testimony is one of unflinching, unchanging, satisfying love.

"The love of Jesus, what it is, none but his loved ones know." His is a keeping, inspiring love, a love beyond knowledge. The love that gave life itself, its all, under the awful conditions of the cross, despising the shame, accepting the terrible experience even with joy, is not likely to forget or forsake the object of its love and sacrifice. The character and qualities of Jesus are of such superb, eternal beauty and endurance that nothing can change them; he is the same "Yesterday, Today, and Forever."

The fidelity of the bride to her royal bridegroom has been worthy of record. "Be thou faithful unto death," he asks of her. How nobly she has responded is something of wonder! Who can read of the heroic endurance of those persecuted unto death without marveling, not only at their physical courage, their strength of mind, but their personal love and devotion to a Person, to one who set them an example of how to live and how to die in the midst of enemies and rebels against goodness and God.

Men and women, young and old, have lost their all, endured all that a perverted generation could heap upon them, of contempt, ostracism, violence, and privation, without a thought of saving themselves by words of disloyalty to the supreme love of their lives. They have been able to say with St. Paul, "I have kept the faith."

"For love is strong as death."

In these words, and in those which immediately follow, we have the key-note of the poem. As more than one scholar has observed, there is, in the musical and suggestive phrases of verses 6 and 7 (Song of Solomon 8:6-7), spoken by the bride, a brief hymn in praise of the divine principle of love; -- a hymn which is the Old Testament prelude and counterpart of St. Paul's matchless psalm in praise of love. - 1 Cor. 13.

First comes a comparison with death. Death is inevitable. None can escape it. But neither can any escape from love once it has captured them. It is a bondage stronger than any prison house, but one so delightful, so desirable, that no prisoner ever tries to escape from the enthralling chains of a true attachment. The desire is for an ever closer bond, for inseparable links, for a oneness which even death itself shall not dissolve:- "Jesus, Lover of my soul" is fact and not fiction to the truly converted, dedicated life. The storms and stresses constantly hurling their billows upon the human lot, batter in vain upon the individual house that has been built upon the Rock Christ Jesus. So embedded is it into that immovable foundation of Life, Love, and Truth, it cannot be torn from its moorings, its safety, its security by the bitterest of life's distresses. Not death, with all its seeming finality of decay and destruction of the flesh, can tear the trusting heart from the bosom of him who said, "I am the Resurrection and the Life." Blessed place of rest! leaning upon the breast of him who lives forevermore, clasped in the arms of omnipotent power, what can disturb such repose and confidence? Cherished hopes and ambitions may be torn to ribbons in the fierce gales which blow upon human endeavor. Tragedy may crush out the joy of living. Treachery, sorrow, physical anguish may so numb the soul with misery that God seems for a time far off; heaven an unreal and unattainable state. Doubt, rebellion, temptation to turn aside from the pursuit of the unseen, eternal verities may come, clouding out the bright vision as the mists obscure the majestic top of the mountain; but the true saint rises victorious out of the blackness of

despair. He may know the down drag of the Slough of Despond, the awful fear and uncertainty of Doubting Castle, but he also knows the joy of getting out, the relief and overwhelming gladness of finding himself on solid ground again, a free and untrammelled spirit soaring to his haven of rest. The love of Jesus does not let go.

"Jealousy is cruel as the grave."

These words seem to strike a discordant note in what hitherto has been a song of delights. The mind leaps to lovers' quarrels. This is due to a mistranslation. That jealousy is cruel as the grave none will deny. However, that such a thought was present to the mind of the inspired writer when he penned the words of which this phrase is a translation, no scholar will admit. A good deal of the beauty of some eastern imagery is sometimes lost in its faulty translation into western words. Thus, the word rendered "jealousy" here means, not "jealousy," but "love." In a footnote to the *Variorum*, Ewald and Ginsburg are both cited as rendering the word in this connection "*ardent love*." Samuel Cox comments: "Love regarded in its ardor and inexorable force, the love that can neither yield nor share possession of its object."

The word rendered "cruel" indicates the tenacity of love's ardent affection, not its cruelty; it implies, not that it will ill-treat or torture its object, but that it will never let it go. The word rendered "grave" is "sheol," the condition of death, which holds all who enter it with such a firm and unyielding grasp. Love is a master-force, "*strong as death, tenacious as hades itself*."

"The flashes thereof are flashes of fire,  
A very flame of the Lord."

In these two lines this master-passion is described as an all-pervading fire, kindled by God himself, sharing his nature; for, instead of "the coals thereof are coals of fire, which hath a most vehement flame," we ought to read as it is given in the *Revised Version*, above quoted. That is to say, Love is divine, a flame kindled and fed by God, who is a quickening as well as a consuming fire.

"Many waters cannot quench love,  
Neither can the floods drown it."

*Fire* is a symbol of love; and therefore, its antagonist element, *water*, is used to set forth the powers that are hostile to love, but which must, in the end, be overcome by it. Here this divine principle of love is seen as triumphing, by its inherent might, over all the forces that oppose or may oppose it.

"If a man would give all the substance of his house for love,  
It would be utterly contemned."

Here the great love song soars to its grandest note. There can be little doubt but that the Shulammitte has been thinking mainly, if not entirely, of the mutual love of Solomon and herself. Christians, however, realize that her words have their New Testament application to the mutual love of Christ and his Church -- to the love "that never faileth." - 1 Cor. 13:8.

Under what picturesque and beautiful metaphor do these favored and chosen few, for whom all the ages have wrought and waited, glow in the portraiture of the inspired Word of God! Shall his love grow cold for those who are graven upon the palms of his hands, who are as the apple of his eye; for whom he has given his choicest treasure; for whom and in whom he has worked with

such patient care through the long centuries until each and all are fitted to be the holy temple of his spirit, his eternal habitation?

Weakness may assail them, doubt discourage them, tribulation, persecution, all the storms which life can produce may blow upon them. Death may dissolve their earthly house, but never will the love of Christ cease towards, or forget one member of that faithful little flock who have made the Eternal God their refuge. Beneath them are the Everlasting Arms. In life, in death, they are his, and in the life to come they shall shine as the sun in the glorious Kingdom of God.

The banqueting house is prepared with its banner of love. Long the royal Bridegroom has waited, holding secret communion, keeping a holy tryst with his Beloved. Now, in the end of the Age, as the tumult of the nations rises like a great whirlwind, and the storm clouds hang dark and threatening over the entire world, there is, on the part of the faithful, a hushed expectancy, a thrilling silence, an alert awareness, a watching, a listening for the hour and the voice which bids them: "Come, my people, enter thou into thy chambers and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast" - Isa. 26:20.

It is the midnight hour, the time long appointed for the overthrow of evil, when the wrath of God burns with destroying flame upon every wicked way defiling and corrupting the earth. But there is a refuge for the righteous. "And they that were ready went in with him to the marriage, and the door was shut." The royal Lover, in the days of his flesh, left on record his instructions for this very hour. They that are wise, they that love supremely, are ready. Behind that door, shut on the iniquities of an unbelieving world, lies the consummation of the hopes of the ages.

"And I heard as it were the voice of a great multitude, saying, Alleluia! for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his Wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints."

Our meditations on the Song of Songs have come to an end. Ere long, we too, if faithful to the end, will have the privilege of extending to a chastened world the blessed invitation: "Come! Let him that is athirst come, and take the water of life freely. There shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." - Rev. 22:17; Rev. 21:4.

- *F. A. Shuttleworth, Scot.*

## The Fruit of the Spirit

*"The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." - Gal. 5:22.*

AT the conclusion of the "Whitsuntide Meditation" published in the June "Herald," after noting that *all* of the several graces mentioned are to be developed *together* in the character of *each* consecrated follower of the Master, we paused to compare the teaching of our text, first with that of our Lord, in the Beatitudes (Matt. 5), and then with the well-known passage from St. Peter's pen, where the one who "has obtained precious faith," is exhorted to give all diligence to furnish in his faith fortitude, and in his fortitude knowledge, etc., etc., and thus to develop, *not a one-sided, but a well-balanced* Christian character.

This passage from St. Peter, moreover, should caution us against a disproportionate inference from the imagery of "fruit" suggested by St. Paul in Gal. 5:22 and by our Lord in the parable of the Vine. (John 15.) The ideas suggested by "fruit" and "fruit-bearing" are not those of effort and care in the fruit-bearing branches; effort and care are the cultivator's part. But St. Peter's exhortation reminds us that the analogy between the impersonal fruit-tree and the personal believer cannot be in all respects complete. In the conscious and responsible man there is a place for "all diligence." As Brother Russell, commenting on 1 Peter 1:14, 15 has well observed: "Some Christians have the erroneous idea that God does all the fashioning, and that his children are to be merely passive in his hand; but Peter does not so express it. He exhorts us to fashion ourselves according to the divine instructions. There is work to be done in us and about us, and those who are not up and doing, but who passively sit and wait for the Lord to work miracles on their behalf, are greatly deceived and are giving the enemy great advantage over them, which he will certainly use to bind them hand and foot and cast them into outer darkness, unless they bestir themselves to work out their own salvation with fear and trembling."-Manna, March 19.

But when this is said, by way of balance and clearness, then without reserve we may give our thankful attention to the blessed suggestions and significance of the word "fruit." What does it tell us? It tells us, the branches of the true Vine, that in us, but not of us, there is a mighty, fructifying principle. It tells us that the Christian character is not something to be worked up by weary efforts out of the material of self. Rather it is the result of *growth*. It is not something to be *manufactured*. Nor is it to be acquired from our surroundings; it is produced in the midst of them, not because of them, but often in spite of them. To quote again from our late Pastor:

"As members of the fallen race we were incapable of doing any work which our holy God could accept. Our present standing, therefore, as New Creatures, is not the result of anything that the old creature did, or could have done. It is not of ourselves; it is the gift of God. This lesson must be thoroughly appreciated, else we will be continually in danger of falling.... So far from considering the New Creature as an evolution of the old creature, the Apostle would have us understand distinctly that it is a new and separate creation. We were created in Christ Jesus, God's workmanship -- prepared *for* good works, but not *by* good works."-Manna, March 29.

"Contrast," says our Lord, "the glory of Solomon with that of the lily of the field." Why was it that Solomon's glory could not be compared with but only contrasted with that of the lily? Because the lily *grew*, and all the colors of the lily came from *within*, while all the glorious raiment worn by Solomon was a glory not his own, put on him from *without*.

Let the anxious, the discouraged, Christian, ponder this word "fruit" recollecting this, its special significance. Let him be at rest concerning the adequacy of the mighty power working within him to will and to do God's good pleasure-and to complete the good work begun in him. (Phil. 1:6.) Let him in humble faith "lay aside" all known hindrances; and then, in the same humble faith, watching and praying, yield himself unto God, that he may have his "fruit unto holiness," "fruit unto God." - Rom. 6:13, 23; 7:14.

### THE THREE TRIADS

Commentators, generally, have suggested that the nine elements of fruit mentioned in St. Paul's inspired analysis may be taken in three triads, or sets of three, corresponding to three sides of the much diversified Christian experience. The first three, Love, Joy, and Peace find their sphere of operation in the inner life of fellowship with God, which is known only to God and to the individual Christian's own consciousness; Long-suffering, Gentleness, and Goodness describe the Christian's character in his relationship with men; Faithfulness, Meekness, and Self-control manifest themselves in the personal character, which interprets itself in words and deeds, yes, even in face and manner. In those who possess it, and (if we may use the expression) are themselves possessed of it, the spirit of Christ bears fruit in every region of human life.

The essence, then, of the life and character of one producing the fruit of the spirit is Love, Joy, and Peace. These cannot be called *duties*; they should not be thought of as *virtues*, even; they are simply the result of communion or fellowship with God-the *fruit* of the spirit. The *love* of God has been shed abroad in the Christian's heart by the Holy Spirit. (Rom. 5:5.) The exalted Head of the Church was anointed with the oil of *gladness* and this anointing flows down upon the members of the Body as righteousness, *peace*, and *joy*, in the Holy Spirit. (Rom. 14:17.) These three elements of the fruit are in the private, inner life which God alone beholds. Nevertheless when *Love* and *Joy* and *Peace* are within, they cannot but find outward expression, and make their possessor *loving*, *joyful*, and *peaceful*; *loving* towards God, the brethren and all men; *joyful* with a calm but contagious and beneficent happiness; *peaceful*, with a sense of rest which cannot but diffuse itself in the direction of those with whom he comes in touch.

Again, in his relationships with the brethren and with all men, the fruit bearing Christian is seen to be Longsuffering, Gentle and Good. "Longsuffering," it has been observed, "is the capacity to present the same calm surface today, tomorrow, and the day after tomorrow, in spite of anything and everything." It is long temper, as contrasted with short temper; the ability to "bear all things." (1 Cor. 13:7.) "Gentleness" is to touch others lightly, and then only with a healing touch; to manifest a disposition at all times to be tender in one's treatment of others -- tender even in one's just reproofs. "Goodness" in this connection, is to be good to others; to pronounce benediction upon them; to be benevolent to them, to see that they benefit from their association with us.

Finally, the true Christian character, as it develops, results in a practical, alert, circumspect outward life. Bright with a secret happiness, long-suffering with an infinite forbearance, the fruit of the spirit will be seen in Faithfulness, Meekness, and Self-control. The truly spiritual man will be faithful in every duty, loyal to every promise. He will be dependable in business. His friends will receive faithful and careful counsel. His employers will get a service out of him in which their just interests will be as his own. His employees will find him watchfully equitable, considerate, courteous. He will take great care to owe no one anything. The local ecclesia will be well and truly served by him, be it ever so large, or small, or unresponsive. He will be known to be one who will take trouble for others, and who is glad to be their servant indeed for Christ's sake. He will be meek, avoiding a manner and habit of self-assertion among his brethren in matters of opinion or of work. And with and over it all he will be self-controlled. He will, for the

glory of the Master, his Master, and that he may be truly serviceable in his ministry to others, watch and pray over his own acts and habits; over bed, and board, and literature, and companionship, and recreation, and imagination, and tongue-over thought, word, and deed.

Will he progress thus, to perfection? No -- not in this life. Indeed, as though to caution against such a thought the Apostle immediately presents the case of a brother overtaken in a fault, urging all, as they seek to restore the erring one, to do so in the spirit of meekness, lest they also should be tempted. (Gal. 6:1.) No -- perfection in this life is not present to the Apostle's mind, here or elsewhere, for them or himself. In Phil. 3:13, he emphatically declares: "I count not myself to have apprehended."

### **"THIS ONE THING I DO"**

But he did not stop with that confession. His further words show that he had an objective which reached beyond the present life. "This one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." - Phil. 3:13, 14.

Let us follow him as he followed Christ. As the Apostle Peter declares: "If ye do these things ye shall never fall." "The contingency is not in the doing of these things perfectly and regardless of the righteousness of Christ to cover our transgressions and compensate for our daily shortcomings; but if, added to our faith in the imputed righteousness of Christ, we have cultivated all these graces to the extent of our ability, we shall not fall. When we have done all that we can do, we are still unprofitable servants, not daring to trust in our own righteousness but in the ample robe which is ours by faith in Christ, while, with consistent 'diligence,' we work out our own salvation with fear and trembling, knowing that the righteousness of Christ is only applied to such as desire to forsake sin and pursue that 'holiness without which no man shall see the Lord.'" - Manna, Nov. 20.

"We seek not, Lord, for tongues of flame,  
Or healing virtue's mystic aid;  
But power Thy Gospel to proclaim  
The balm for wounds that sin has made.

"Breathe on us, Lord; Thy radiance pour  
On all the wonders of the page  
Where hidden lies the heavenly lore  
That blessed our youth and guides our age.

"Give strength, blest Savior, in Thy might;  
Illuminate our hearts, and we,  
Transformed into Thine image bright,  
Shall teach, and love, and live, like Thee."

- P. L. Read.

## Annual Report of Directors

*"Speak unto the children of Israel, that they go forward." - Exod. 14:15.*

It was with these words, earnestly pressed upon them, that the Pastoral Bible Institute commenced operations, just forty years ago. Originally spoken by God himself to Moses at the Red Sea, these words were put in the form of a resolution, at that never to be forgotten convention held at Providence, Rhode Island, and unanimously adopted by the brethren there assembled.

Nor could we think of a better word to speak in the ears of the brethren today. Not many of those present at Providence then, have tarried with us until now, but those who have, know that these past forty years have abundantly testified to the goodness and mercy of God in our experience. And our confidence is, that thus it will prove to be in the days ahead, however many, or however few, they may be.

### THE HERALD

Today's report, however, deals only with the year just ended. Prominent among the several branches of the Institute's ministry is that of our monthly magazine, "The Herald of Christ's Kingdom." Recognizing the truth implicit in the Apostle's inquiry: "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8), each issue of the Herald has carried a statement of its position under the caption, "This journal and its Mission." There, not only what the Herald "stands firmly for," but what "it stands free from," is also plainly stated. Notwithstanding the views of some to the contrary, we must insist that our "trumpet" gives forth no uncertain sound, and each, therefore, should prepare himself to the battle.

During the past few months, we were particularly encouraged by the results of a small publicity campaign. The time seemed right for offering The Herald to the public and, in the short space of ten weeks, we received over two thousand responses to our newspaper and magazine announcements. All of these requested sample copies of The Herald; many of them asked for selections from our list of free booklets and tracts; while quite a number purchased copies of *The Divine Plan of the Ages*, and our other available books.

After reading the sample Heralds sent them, more than two hundred subscribed to our journal on an annual basis, and every day a few more send in their subscriptions. This is so, even though none of the sample Heralds mailed were especially prepared for the public, but were true *samples*, containing the usual "balanced" spiritual diet to which our regular subscribers have long been accustomed.

While the great majority of these new subscribers are located in the United States, nevertheless the following countries are represented amongst them: Australia, British Isles, France, Germany, India, Israel, New Zealand, Switzerland and West Indies.

### THE PILGRIM MINISTRY

As was announced in the May and June issues of The Herald, our Brother Paul E. Thomson is presently engaged in an extensive pilgrim trip throughout the British Isles. Before leaving the United States, he assured us that his prayers would be with us, and asked that we would reciprocate on his behalf, at the throne of heavenly grace. We are confident that his trip will not

only confirm the faith and consecration of the British brethren, but contribute also to strengthening the "ties that bind" us to our overseas brethren.

Our other full-time pilgrim, Brother John T. Read, who recently completed another extended trip through Canada and the United States, reports a larger number than usual of appointment changes and cancellations due to illness and death. His experience is confirmed by the fact that last *year* we listed no less than eighty-three names of brethren in our "Recently Deceased" column.

We ought not to close this part of our report without a word in regard to funeral services. Our Institute is often called upon to send brethren to conduct funerals. Only the bereaved know what it means to have a consecrated brother, possessed of the necessary ability, declare clearly, considerately, and courageously, our resurrection hopes.

In this connection, may we solicit additional cooperation from the brethren. "As the darkness deepens," the need is apt to become greater. We would very much like to have in our files a list of qualified brethren to whom we might confidently turn for help in these times of emergency. If any one reading these lines is prepared to offer his personal services, will he please send us his name, address and telephone number. If he is qualified to conduct funeral services in languages other than English, please also so state, specifying which language.

### **HELPS TO BIBLE STUDY**

A number of our recent Herald subscribers have written us for particulars as to any courses of Bible study offered by our Institute. After informing them that we do not offer any residence courses, we invariably counsel all such inquirers that, before they consider any other method of study, they read and study the Bible itself. Foremost amongst the helps to its study we continue to rank *The Divine Plan of the Ages*.

As our older readers know, this able work furnishes satisfactory proof that the Bible is a revelation from God; that it discloses what God's plan for mankind is; and shows it to be in full harmony with the principles of wisdom, justice and love.

In brief, it shows that God's plan is to select and save the Church during the Gospel Age, the Age now nearly ended, and then to use the Church to bless Israel, and through Israel the remainder of mankind, during the next Age -- the Millennium.

Brother Streeter's volumes on *Daniel and The Revelation* continue in steady demand, and readers write us telling of the blessings experienced as they study and meditate therein.

### **WITNESSING TO THE PUBLIC**

A little earlier in this report we said that, in response to a recent publicity campaign, we received for a period of ten weeks over two hundred letters a week. These letters came from people in all walks of life; -- from ministers of religion, theological students in Bible colleges, prison chaplains and prison inmates; from men and women many of whose letters gave evidence that they were already followers of the Master, but who desired to know "the way of God more perfectly" (Acts 18:26), and who were hopeful that we might be of some help to them.

If this experience is any indication at all as to the direction in which the Lord is leading us, (and we cannot but believe that it is,) our conclusion can only be that opportunities for witnessing to the public, far from diminishing, appear to be increasing. From every quarter the Macedonian cry



reaches us: "Come over and help us." Brother Lanowick, of *The Jews in the News* tells us the same story.

Because of this, we are disposed to increase, rather than diminish our labors in this direction. Additional follow-up literature is being made available. In addition to the booklet on "Our Lord's Return," eight new booklets and six tracts are currently in good supply, all on thought-stimulating Scriptural topics, as listed on the back page of each issue of the Herald.

*Pastoral Records*, a ministry of song, by Brother John T. Read, are being profitably employed, not only for the benefit of shut-ins, but also in parlor meetings. We still have a small stock of albums on hand. They will be supplied to any, on a "first-come, first served" basis.

### **CORRESPONDENCE**

As in prior years, the various branches of the ministry mentioned foregoing are supplemented by correspondence. Letters of general interest we have shared with you in the pages of the "Herald". These messages are all most welcome, even though we are not always able to give as extended or as prompt replies as we could wish.

### **MEMBERSHIP**

As we pointed out in the April "Herald", membership in the Pastoral Bible Institute is, and always has been, open to any consecrated brother or sister who "is in full harmony with the purpose, spirit, and policy of the Institute," and who intends to support it "in all reasonable ways as he or she shall deem to be the Lord's will."

This being true, it is particularly gratifying to note that during the year just ended, eight more brethren applied for, and were granted, membership.

Your brethren in. the Master's service,  
BOARD OF DIRECTORS  
By: *James C. Jordan*, Chairman.

## The Annual Meeting

The fortieth Annual Meeting of the members of the Pastoral Bible Institute, Inc., was held at 2:00 p.m. June 7, in the parlors of the Institute, 177 Prospect Place, Brooklyn, New York.

After the customary devotions, Brother J. C. Jordan was elected chairman of the meeting, and Brother P. L. Read, secretary.

Next followed the reading and approval of the minutes of the previous meeting, held June 1, 1957.

The annual report of the Directors, for the fiscal year ended April 30, 1958, was then presented. This, including the Treasurer's Financial Statements previously examined and approved by the Auditing Committee, is published on Pages 109 to 111.

The names of recently deceased members were next read-also those brethren who had become members of the Institute during the previous year; after which the meeting proceeded with the election of a new Board. Brothers N. T. Constant, C. M. Glass and A. Gonczewski were appointed to act as Tellers. While *they* were counting the votes, the rest of the friends engaged in a general discussion of various phases of the ministry. At the conclusion of the count, the names of the following brethren were announced as elected: F. A. Essler, A. C. Jordan, J. T. Read; P. L. Read, W. J. Siekman, P. E. Thomson, and H. V. Warren.

A devotional service concluded the meeting.

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

## FINANCIAL STATEMENTS, FISCAL YEAR ENDED APRIL 30, 1958

### (1) Balance Sheet as of April 30, 1958

#### Assets

Cash in Bank			\$10,793.50
Accounts Receivable			293.36
Inventory of Books, etc.			
Pocket Edition - Divine Plan	(1850)	\$1,295.00	
Revelation Exposition - Vol. 1	(290)	145.00	
Revelation Exposition - Vol. 2	(718)	1,135.50	
Daniel Exposition	(364)	195.00	
Our Lord's Return Booklet	(135)	10.00	
Miscellaneous Items		8.61	
Pastoral Records	(95)	285.00	
Total Inventory			<u>3,074.11</u>
Annuities Receivable			2,022.30
Property at 177 Prospect Place			<u>14,030.00</u>
Total Assets			<u>\$30,213.27</u>
Liabilities			<u>None .</u>
Net Worth (as per Analysis below)			<u>\$30,192.88</u>

### (2) Statement of Income and Expense and Analysis of Net Worth Fiscal Year Ended April 30, 1958

#### Income

Contributions		\$ 9,847.02
Herald Subscriptions		1,291.80
Interest Earned		<u>148.26</u>
Total Income		<u>\$11,287.08</u>
Operating Expense		
Pilgrim Expense	\$3,226.25	
Herald Expense Including Printing, Mailing and Clerical	6,377.84	
Free Literature	605.06	
Maintenance of Property Including Taxes, Gas, Electricity, Insurance, and Repairs	744.89	
Ministry of Comfort	131.85	
Administrative and Office Expense	1,321.64	
Loss on Sale of Books	<u>19.49</u>	
Total Operating Expense		<u>\$12,427.02</u>
Net Income for Fiscal Year Ended April 30, 1958		\$ 1,139.94
Net Worth, May 1, 1957		<u>31,332.82</u>
Net Worth, April 30, 1958 (as per Balance Sheet above)		<u>\$30,192.88</u>

## Recently Deceased

Sr. Gladys Glenn Chaffin, Midland, Pa. - (May)  
Bro. Charles R. Coates, Brooklyn, N.Y. - (May)  
Sr. Edith Coen, Wiley, Colo. - (May)  
Bro. Edwin Doney, Kunkletown, Pa. - (June)  
Bro. Wilbur L. Glenn, E. Liverpool, O. - (May)  
Bro. F. A. Lange, Northampton, Mass. - (May)  
Sr. Ernestine Radovich, Chicago, Ill. - (June)  
Sr. Olive Rockfield, Columbus, O. - (March)  
Sr. Gladys Sears, Sonora, Calif.-(May)  
Bro. A. Slivinsky, Hartford, Conn. - (May)