

THE HERALD OF CHRIST'S KINGDOM

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The Magnificat

"And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest: amid the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end." - Luke 1:30-33.

FOR OUR Christmas meditation we have selected the words recorded in Luke 1:46-55. These, the exalted utterance of a humble Jewish maiden, were invoked by the inspired greeting of her kinswoman. For, "it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit and she spoke out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? And, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord." - Luke 1:41-45.

Moved by the deepest emotion, Mary breaks out in an ecstatic song, to which we owe the earliest and grandest of our hymns, the Magnificat. Like Miriam, Deborah, Hannah; or Judith, she utters a song of joy. In the words of Geikie: "The whole hymn is a mosaic of Old Testament imagery and language and sows a mind so colored by the sacred writings of her people that her whole utterance becomes, spontaneously, as by a second nature, an echo of that of prophets and saints. It is such as we might have expected from the lips of some ideal Puritan maiden in those days in our own history, when men were so deeply read in the oracles of God that their ordinary conversation fell into Scriptural phrases and allusions, and their whole life was colored by the daily contemplation of superior beings and eternal interests. Mary, like them, must have, lived in a constant realization of the presence and special providence of One with whose gracious communications to her people she had thus filled her whole thoughts. A Jewish puritanism, of the loftiest and most spiritual type, must have been the very atmosphere in which she moved, and in which her child was hereafter to be trained.

With the extremism which has developed into Mariolatry, we of course, have no sympathy. But we can and do honor one whom God has thus honored and to whom the angel could say: "Hail,

thou that art highly favored, the Lord is with thee: blessed art thou among women. And while not countenancing the generally accepted doctrine of "the Immaculate Conception" of Mary,* which attempts to establish faith in our Lord's mother as immaculate, spotless, perfect; and admitting only that she was a member of Adam's race in the same sense as all other members of it -- that her life was derived from the Adamic stock with inherited human weaknesses and blemishes and was unavoidably, like all others, under the sentence of death -- our esteem for this gentle maiden of marvelous faith, submission, and obedience remains undiminished. Truly, "henceforth all generations shall call her blessed." However, it is not the Virgin mother's person but rather the spiritual emotion and eloquence of her Magnificat that is our immediate concern and to which we now turn for detailed consideration. Each exulting strain of that song which anticipated the first Christmas will refresh our spirits as we recall our own cause for joy and gratitude to, "the Giver of every good and perfect gift."

* For a full treatment of this subject see Scripture Studies; Volume V Chapter 4.

"SING FORTH THE HONOR OF HIS NAME"

"And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior."
- Luke 1:46, 47.

How natural for her mind, imbued with its religious heritage, to raise itself in adoration of her God. The intimation made to her was one which she could hardly grasp in its full significance. Her Son was to sit upon the throne of His father David, and reign over the house of Jacob, founding a kingdom which should endure for ever. The gratitude within, welled forth in notes of heartfelt praise. And to us who know the full significance of that wonderful event, Mary seems to speak in the Psalmist's words: "O magnify the Lord with me, and let us exalt His name together." Our echoing words of praise have already been written for us: "Blessed be Thou, Lord God of Israel our Father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in, the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all.. Both riches and honor come of Thee, and Thou reignest over all; and in Thine hand is power and might and in Thine hand- it is to make,, great, and to give strength unto all. Now therefore, our God, we thank Thee, and praise Thy glorious name." We may all say: "My soul shall be joyful in the, Lord: it shall rejoice in His salvation." - Psa. 34:3; 1 Chron. 29:10-13; Psa. 35:9.

"WHO REMEMBERETH US IN OUR LOW ESTATE"

"For He hath regarded the low estate] of His handmaiden; for, behold, from henceforth all generations shall call-me blessed." -- Ver. 48.

For centuries had the pious women of Israel each cherished the hope that of her might be born the long promised Deliverer. And now this incomparable honor, worthy of the greatest Queen, had become the lot of this humble maid. Well might she rejoice at the goodness of God. And is it not so with us? What shall we say as we consider our own even greater portion? Hath not the Lord considered our "low estate"? "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called, but God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, bath God chosen, yea, and things which are not, to bring to nought things that are: that, no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and deliverance: that, according as it

is written, he that glorieth, let him glory in the Lord." (1 Cor. 1:26-31.) As of our glorious Forerunner it is written (Psa. 72:17), "All nations shall call Him blessed," so of those "born in Zion" we read: "Blessed and holy is he that bath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." - Rev. 20:6.

"THE LOVING KINDNESS OF GOD"

"For He that is mighty hath done to me great things; and holy is His name. And His mercy is on them that fear Him, from generation to generation." - Ver. 49, 50.

God had thus favored Mary because she feared (reverenced) Him, for His mercy is on such, from generation to generation. We marvel at her calmness and poise at the strange announcement of the angel. Her answer is the ideal of dignified humility, and meek and reverend innocence: -- "Behold the handmaid of the Lord; be it unto me according to thy word." We echo Elisabeth's words: "Blessed is she that believed."

As we turn to consider our own portion in the Lord's inheritance it is with the joyful testimony: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." For have we not prayed to Him-"Show me Thy Ways, O Lord; teach me Thy paths. Lead me in Thy truth, and teach me: for Thou art the God of my salvation; on Thee do I wait all the day. Remember, O Lord, Thy tender mercies and Thy loving kindnesses; for they have been ever of old. Remember not the sins of my youth, nor my transgressions: according to Thy mercy remember Thou me, for Thy goodness sake, O Lord." - Psa. 25:4-7.

And did He not hearken to us? "This poor man cried, and the Lord heard him, and saved him out of all his troubles." (Psa. 34:6.) "I waited patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He bath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord. Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Many, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to usward: they cannot be reckoned up in order unto Thee: if I would declare and speak of them, they are more than can be numbered." - Psa. 40:1-5:

"THE LORD'S ARM EXALTED"

"He hath showed strength with His arm; He hath scattered the proud in the , imagination of their hearts." - Ver. 51.

What a depth of wisdom lies hidden in these words, far beyond their primary significance to the humble soul that uttered them. She had indeed been told that her child, from its birth, should be called the Son of the Highest, and 'the Son of God. But the human mind is slow to grasp great truths, and needs to grow into a comprehension of their meaning: it cannot receive them in their fulness till it has been educated, step by step, to understand them. Long years after this she only partially realized the import of such words. In her Son's youth she was perplexed to know what was meant by His answer (Luke 2:50), when He stayed behind in the Temple; and years after that she failed, once again, to realize her true relations to Him. (John 2:4.) Nor does she seem to have risen to the full sublimity of her position, and of His, while He lived, though the deathless love of a mother for her child brought her to the foot of the Cross. - John 19:25.

Not so with us, however, to whom the "Arm of the Lord" has been revealed. We have grasped the full import of that birth in Bethlehem and recognize in Him "the Dayspring from on high that hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." (Luke 1:78, 79.) "O sing unto the Lord a new song; for He hath done marvelous things: His right hand, and His holy arm, bath gotten Him the victory." (Psa. 98:1.) "The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the

Lord doeth valiantly. The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly." - Psa. 118:15, 16.

MESSIAH OF NATHAN'S LINE

"He bath put down the mighty from their seats, and exalted them of low degree. He bath filled the hungry with good things; and the rich He bath sent empty away." - Ver. 52, 53.

Through His Prophet Jeremiah God had said: "Behold the day is coming, that I will raise unto David a Righteous Branch, and a king shall reign and prosper. In His days Judah shall be saved and Israel shall dwell safely; and this is His name that Jehovah proclaimeth Him, Our Righteousness." - Jer. 23:6, Young's translation.

This Branch had been expected to be a lineal descendant of David through the royal line of Solomon, but a comparison of various Scriptures proves this not to have been the Lord's will, inasmuch as Solomon is shown to have subsequently lost God's favor. (See Psa. 132:11; 1 Chron. 28:5-9; 1 Kings 2:4; 1 Kings 11:9-13.) Consequently we find that our Lord's descent from David is through the humbler line of Nathan as traced by Luke (3:31) who styles Joseph "the son of Heli," that is, the son-in-law of Eli. By birth, Joseph was the son of Jacob, as stated in Matthew 1:16. By inspiration Mary expresses this truth in her song of thanksgiving: "He hath *put down the mighty* from their seats, and exalted them of *low degree*." The diadem and crown were removed from Zedekiah, the last king of the line of Solomon, to be given, to him of the line of Nathan whose right it is -- the Son of David who also is his Lord.

We also, dear brethren, have been the recipients of grace because of the rejection of those whose primary portion it was. For it is written: "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." "Behold therefore the goodness and severity of God: on them which fell, severity: but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off." (Rom. 11:7, 22.), "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." (Eph. 2:11-13.) "Who is like unto the Lord our God, who dwelleth on high; who humbleth Himself to behold the things that are in heaven, and in the earth! He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that He may set him with princes, even with the princes of His people." - Psa. 113:5-8.

"GOD'S PROMISES SURE"

"He hath holpen His servant Israel, in remembrance of His mercy; as He spake to our fathers, to Abraham, and to his seed for ever." - Ver. 54, 55.

Two thousand years.. had elapsed since God's great promise to Abraham, that in his seed all the nations would be blessed. With prophetic insight Mary recognizes a decisive step in the fulfilment of God's unchanging purpose, and closes her song on this note of joy. Later, when her babe was born, the aged Simeon who had also waited for the "Consolation of Israel," took Him up in his arms, and blessed God, and said: "Lord, now lettest Thou Thy servant depart in peace,, according to Thy word:, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; alight to lighten the Gentiles, and the glory of Thy people Israel." - Luke 2:29-32.

Today we have reached a crucial period in the history of the world. The lofty spiritual sentiments of the Magnificat find little real response in the weary hearts of men. In this day of crass materialism, faith in God is well-nigh extinct. Men do not look to Him for help in their present world-wide distress. "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13.) In the not far distant future there is to be a stupendous change in this earth's affairs and the astonished masses of mankind will behold the full realization of the glorious hope breathed forth in the song of the humble maid of Nazareth -- "Great joy which shall be unto all people." Again shall be heard those words of the heavenly host, now to be echoed by all humanity:

"GLORY TO GOD IN THE HIGHEST,

ON EARTH, PEACE, GOOD WILL TO MEN."

- *W. J. Siekman.*

The Question Box

"Write the vision, and make it plain upon tables, that he may run that readeth it." - Habakkuk 2:2.

Question:

Does this passage teach that the vision was to be written so plainly that it could be read easily by a man running by, or does it teach that the import of the vision, when grasped by an attentive reader, would enable him to run and that, moreover, in the right direction?

Answer:

Certainly the prophecy contained in the vision Habakkuk was commissioned to write, was given with the intention of revealing, not obscuring, God's purposes. "Make it plain," the prophet was instructed.

However, it would be a mistake to understand that a mere passing glance would enable a careless, disinterested runner to grasp its meaning. Rather we must believe, as in the case of all scripture, that the vision was for those only who had eyes to see. In Proverbs 20:12 we are told that "the hearing ear, and the seeing eye, the Lord hath made even both of them." Centuries later, the Master himself spoke of some in his day as being those in whom the prophecy of Isaiah was fulfilled, who had ears to hear, but did not understand, and eyes to see, but did not perceive. (Isa. 6:9, 10; Matt. 13:14, 15.) While, therefore, recognizing that the prophet's commission was to "make it plain," the conviction is strong with us that its chief purpose was to enable those who did read and grasp the import of its message, to run in the direction indicated by the vision. (In the time of Habakkuk this meant running from the invading Chaldeans, whose capital city was Babylon. In our day it means fleeing from symbolic Babylon-and from all who partake of its spirit.)

Is not this conviction confirmed in the experience of our readers? When the vision of God's eternal purpose came our way, unfolded for us in *The Divine Plan of the Ages*, that vision was "made plain" to us. But it did not "make plain" God's plans and purposes to everyone. No! ---it was not for the casual reader. However, for him "that readeth it". with purpose and thought, with diligence and determination, with an open Bible and constant reference to it, it marked out a plain course and gave clear directions, by which even simple souls have been, and yet shall be, enabled to run confidently to the end.

- P. L. Read

Israel Today

"Therefore say, Thus saith the Lord God: I will even gather you from the people, and assemble you -out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh; that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God " - Ezekiel 11:17-20.

RELIGIOUS civil war looms in Israel, according to Carl Alpert, Israeli journalist, who is a moderate Orthodox Jew. Keen students of spiritual trends in Israel have for a number of years been watching ominous developments on the religious scene there that are seemingly quickly coming to a head. Because Mr. Alpert, a former American Zionist leader, has made what we think to be a very good analysis of this situation in the Jewish State, we are herewith quoting his views as they appeared in the columns of "The National Jewish Post and Opinion." Mr. Alpert writes

"The responsible leaders of the State of Israel have intentionally postponed any steps leading to the adoption of a state constitution because such a document would require certain definitions of terms and establishment of a precise governmental framework which would beyond all shadow of doubt lead to a break with the Orthodox elements in the country. Government leaders believe that such a showdown should not take place until the State is strong enough to withstand the violent shock- and internal upheaval which will result.

"The internal struggle is nevertheless emerging into the open, and the battle lines are already being drawn.

"Nothing has done more harm than the Yossele Schuchmacher case. The kidnapping of a child away from its parents, in the name of religion, is an evil, wicked deed. It was done by a handful of zealots, and it has caused shame and confusion to the great majority of Israel's Orthodox Jews. It has provided the anti-religious elements with a powerful weapon. One is disturbed to note the zeal with which all of Orthodoxy is attacked because *of* the misdeeds of a few. This is sadly reminiscent of the way in which anti-Semites abroad sometimes hold all Jews responsible for the miscreant few.

"On the problem of civil marriage, which is being pushed to the fore as an immediate challenge, the Orthodox stand is clear and logical. If civil marriage is permitted, such ceremonies cannot be considered Jewishly legal in the eyes of the Orthodox. The result will be the division of the population into two classes -Jews, and those not recognized by the others as Jews. What a deep and bitter split this would create. We are trying to maintain the unity of our people, the Orthodox cry.

"On the other hand, Orthodox leaders in Israel are themselves responsible for the low esteem in which organized religion is held here. They are making a serious tactical error in trying to legislate observance into the laws of the land. Religious beliefs, piety, faith, understanding, cannot be compelled by fiat or legislation. The Inquisition tried this method against the Jews once before, and failed. Jews who try it against other Jews will also fail. The tragedy is that in the attempt they are alienating a whole generation and generations to come.

"Further, every stone thrown at a passing car on the Sabbath serves only to shatter one more possibility of faith in a religion which must be thus enforced.

"Alas for religion in Israel that the Orthodox have chosen politics as the battlefield. Even the most optimistic estimate places Orthodox strength in the country at no more than 20 per cent. When the showdown does come, they will be hopelessly voted down. They are a small minority in the political arena-when they might have chosen to dominate in the spiritual and ethical field. But leadership in this field they have abdicated.

"And who is Orthodox? The Mizrahi (Orthodox Zionist party) 9 They are scornfully regarded by the Agudat Israel (ultra-Orthodox party) as compromisers. Both of them are looked upon as traitors to Torah true Judaism by the Naturai Karta (fanatical Orthodox sect). Agreement among these groups is wellnigh hopeless. Whose Orthodoxy is to prevail?

"Where is the pious, sainted personality who can rise above politics, above prejudice, above narrowness and demonstrate that religion is a matter of the spirit; that if it is truly God-given and God-inspired it does not need kidnappings and stonings to demonstrate its power.

"In the absence of such leadership, the situation continues to deteriorate. A League Against Religious Compulsion has come into existence and is exploiting every possibility to stimulate public opinion against the religious groups. There are many who are prepared to throw clown the gauntlet and call for that ultimate decision which Ben-Gurion and others prefer to postpone for the time being.

"On the one hand are those who believe in the divine origin of Orthodox law, and who support their views with fanatical zeal. The nature of Judaism and Jewishness in Israel is, with them, a matter of sacred principle on which they cannot compromise. And on the other hand are stubborn secularists who refuse to be browbeaten into observance or conformity to which they cannot subscribe. With them, too, it is a matter of principle.

Our history records that even as the Roman legions were storming the walls of Jerusalem, the defenders within battled among themselves over such matters of principle. And while Jew was busy fighting Jew, the enemy entered and ground both into bitter defeat. Again and again the thought occurs: Are we going to repeat the tragic mistakes recorded in our history? Are we going to bring about a civil war, and again invite our own destruction?"

HOW DOES THE AVERAGE ISRAELI FEEL ABOUT IT

While the vast majority of Israeli are not Orthodox, this does not mean that they are all anti-religious or atheistic. There are in the Jewish State many Bible lovers and believers in God, who do not attend synagogue services regularly. For instance, the Prime Minister of Israel, David Ben-Gurion, is recognized as an earnest student of the Scriptures but seldom does he participate in any formal religious service. It was Mr. Ben-Gurion who several years ago made this statement: I fear two things in Israel: a war for religion or a war against religion.

It would be our opinion that the average Israeli would wholeheartedly concur with Mr. Ben-Gurion and would not want to see either one of these wars take place. Having lived for many, many months in Israel and noted the remarkable restraint on the part of the non-Orthodox element there, we cannot help but admire Israel for forestalling such a religious civil war all these years.

Students of prophecy, however, must take into their reckonings such scriptures as the one quoted at the head of this article and remember Divine overruling and Providence that will continually be manifest in Israel's progress toward full enlightenment.

The fact that most Israeli are not enamoured with the "traditions of the elders" and superfluous religious rituals is to their credit and a big step in the right direction.

CHRISTIAN BIBLE SCHOLARS' SEMINAR

"The Land of the Bible Workshop has given me a deeper understanding of my material," Professor Norman C. Habel, of Concordia Seminary in Missouri, said recently, according to "The Jerusalem Post," at the Kings Hotel in Jerusalem at a function winding up the six-week course which was under the direction of Prof. Abraham I. Katsh, Director of the Institute of Hebrew Studies at New York University.

After the workshop ended most of the 16 participants, all Christian educators of note, left Israel, many of them through Mandelbaum Gate for a tour of the Arab countries before returning to the United States.

Prof. Habel added that he now had a better understanding of the historical and geographical aspects of his teaching material after seeing Israel with his own eyes. Prof. R. H. Whittington, of Louisiana College, Louisiana, said the Workshop had had a "revitalizing" effect on the entire group.

In a free discussion which ranged over many subjects, the visitors thought the most unique developments in Israel were: the revival of the Hebrew language and the rebirth of an independent Jewish State; the wealth of political parties whose leaders still managed to see most things in the same light the intensive Bible study being done in Israel; and the - dynamic quality of the people.

To a question if they thought Israel was giving enough attention to the "spiritual absorption" of immigrants, Prof. J. L. Mihelic, of the Theological Seminary of the University of Dubuque, replied that Israel "might face a serious danger when the motivations born of oppression, and the dangers from neighboring countries, fritter away. When you achieve great prosperity, what will happen'?"

Dean Wendell Stearns, of Berkshire Christian College of Massachusetts, remarked that then Israel would face the danger threatening the United States - a lack of idealism. He believed that Israel, due to its rapid growth, would soon face this danger.

"STRANGERS IN THE LAND"

Israel is noted for its hospitality. This year Israel is entertaining the largest number of tourists of any year since it came into being in 1948. In addition to the great rise in tourism, 1962 is marked by the biggest immigration wave that Israel has seen in the past ten years. There is very much activity in the Land of Promise, 'settling newcomers and making thousands upon thousands of visitors feel at home. It is estimated that by 1965 Israel will be swamped by about 325,000 tourists. The 8,000 hotel rooms that the country has at present will have to be increased to 11,000 to accommodate both the Jews and Gentiles from all over the world who want to see with their own eyes what is taking place there.

It will be of special interest to the readers of the "Herald " to know that since 1.958 ten Bible Students from America have spent a year or more living in Israel. This is indeed significant when one stops and considers that within a four year period ten Truth friends from the U. S. have sojourned 12 months or more in the Land of Promise. Furthermore, numerous other brethren have toured Israel, staying there for shorter periods of a week or two or longer. Increased tourism of Israel on the part of Bible Students will give the brethren as a whole a more intimate knowledge of what is actually taking place in the Jewish State. A number of Truth friends are hopeful of visiting the Holy Land in the near future. Possibly a fair-sized group of Bible Students will be going there in a party within a year or so.

Thus, with the passing of years, more and more people are "going up to Jerusalem. "

ISRAELI DISNEYLAND

A wonderful tourist attraction, a Disneyland styled national amusement park -- featuring a "Bible land" section -- goes under construction in Holon, near Tel Aviv, beginning in January, 1963.

Financed by both local and foreign investors at a cost of several million dollars, the park will be built on an 800-acre tract of land at the northern end of town. A 120-acre boat lake will be fed largely by winter rain overflows to help rid the city of one of its most aggravating winter problems.

The "Bible land" section will be the main attraction of the park. Mayor Eilon has brought together a special panel of experts to make sure that the displays in this- section are authentic.

Other features of the park will include a 550-yard animated contour m.ap of Israel.

- *Casimir Lanowick.*

Who Gave Himself for Me *(Continued from previous issue)*

"The Son of God, who loved me, and gave himself for me." - Gal. 2:20.

SATAN tempted Jesus hard along the lines of his heart's yearnings to bless, but the prophecies pointed to another way-the way of the cross. Seeing this clearly as God's will, the Lord pursued this course unfalteringly. Five times in John's Gospel our Lord declares that he came not to do his own will but the will of the Father who sent him. It was his meat and drink to do this will, his strength and his stay. But did it cost him nothing? Was it all over after the temptation in the wilderness? Consider the crises at the end of his ministry. There in the garden with strong crying and tears he made supplication to Him who was able to save him from death. How terrific must have been the strain that forced from the lips of the strong Son of God, the conquering Lion of the tribe of Judah, the thrice repeated request, "Father if it be possible, let this cup pass from me. " How great beyond our comprehension was the victory, thrice repeated, "Nevertheless not as I will, but as Thou wilt; not my will but Thine be done."

Who loved me like this, and gave himself for me like this? My great Kinsman-Redeemer did this for me. What is my response? Shall we not judge that if one died for all, then were all dead, and that he died for all that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again? Shall we not day by day present our bodies a living sacrifice, lean, poor and imperfect, yet holy and acceptable to God through our Lord Jesus Christ, and following in his footsteps as our great Burnt Offering, prove by experience, as he did, what is that good and acceptable and perfect will of God, by fullness of surrender to it in every circumstance of life?

THE MEAL OFFERING

The second typical offering was the Meat or Meal-offering, as recorded in Lev. 2. It differs from all the others in not being that of an animal. The Meal-offering in the highest grade consisted of fine flour; oil was poured on it, then frankincense was placed upon it and salt sprinkled over it. A "memorial" of it was burnt on the altar, but the sacrifice as a whole was eaten by the priests. Its significance would seem to be the Lord's fulfilling for us, as our Kinsman-Redeemer, the requirements of the second table of the Law,

Thou shalt love thy neighbour as thyself." Bread is no less a symbol of man's food than blood, representing the life, was a symbol of that which belonged to God. Unlike the Burnt-offering, only a small portion was placed on the altar, the rest being eaten by the priests. Here we obviously have a very distinctly different aspect of our Lord's life portrayed. The Burnt-offering aspect could be expressed in our Lord's own words, "I do always those things that please Him." The Meal-offering aspect could be expressed in the saying, "Who went about continually doing good." The Lord held the balance perfectly between devotion to God and duty to man. In the types the two offerings always went together, the "burnt-offering with his meat-offering." Surrender to God must ever express itself in service to man.

How wonderfully Jesus exemplified that-"the Son of Man came not to be ministered unto but to minister, and even to the extent of "laying aside his garments, girding himself with a towel and washing the disciples' feet." Fine flour is the product of bruising the wheat. "Bread corn is bruised." In his service to others the Lord was bruised both in body and in spirit. He healed at the

expense of his own vitality. So lavishly did he expend his perfect life that at the end of the 31/2 years he could not carry the weight of the cross. Bruised also was he in spirit. To the sensitive ear of the musician, a discord is real pain. How painfully must the discord of selfishness, ingratitude, avarice, and sin in its multitudinous forms have jarred on the sensitive nature of the Lord, so attuned to the spirit of love! Now and again we get indications of this, as in the valley after the transfiguration rapture he exclaimed, "O faithless generation, how long shall I be with you; how long shall I suffer you."

The Lord's service for man was in the power of the spirit, as represented in the oil poured on the flour. Acts 10:38: "How God anointed Jesus of Nazareth with the Holy Spirit and with power; who went about doing good, and healing all who were oppressed of the devil." Never did the Lord serve, as we are so often wont to do, in the energy of the flesh. This was the secret of his mastery of every situation; his marvelous presence of mind; his unruffled calm and peace. The Lord was never hurried or worried, for his resources in the spirit were inexhaustible. And so may it be with us.

Frankincense was placed upon it, but it is expressly stated, no honey. In contact with fire, frankincense gives forth a sweet smell, but honey ferments with fire. Our sweetness is often like honey. In our service for others, opposition, indifference, ingratitude, often react upon us in making us feel irritated, indignant, and annoyed. It was never so with the Lord. Always was there the sweet incense, never the fermentation. Take for example the scene in the house of the Pharisee Simon. The Lord was purposely slighted by his host,, The common courtesies of the kiss of welcome and the washing of feet pointedly omitted. Yet not the slightest shade of resentment on the part of Jesus, nothing but wisdom, grace and tact. When Paul is unjustly smitten in the face, he retorts with indignation, "God shall smite thee, thou whited wall." Not so his Lord. In the same circumstances, He says simply, "If I have spoken evil bear witness of the evil, but if well, why smitest thou me?"

Salt was sprinkled over the flour of the Meat-offering, representing how wholesome and free from even the slightest taint of corruption was the life and influence of Jesus. Of all men, he alone was so free of the taint of any evil that he radiated nothing but good in his love and service for men. Men wondered at the gracious words which proceeded out of his mouth, but they also marveled when they heard his scathing indictment of the Pharisees and scribes. In his contact with others he sought not their good opinion, but their good.

As my Kinsman-Redeemer Jesus gave himself for me as a perfect Meat-offering. Not only loving perfectly his neighbor as himself, as from Bethlehem to Jordan, but laying down his life in service for others all the way from Jordan to Calvary. How can I demonstrate my gratitude and appreciation; for such wondrous love I would make some return flow? By following in his steps; doing good unto all men as I have opportunity, especially unto the household of faith. Because he laid down his life for us, we ought to lay down our lives for the brethren. May the gracious oil and the sweet incense and the wholesome salt not be lacking from our sacrifice.

THE PEACE OFFERING

The next of the typical sacrifices was the Peace-offering, details of which are in the 3rd chapter of Leviticus. Its name signifies not an offering to make peace, but an offering of those who are enjoying the peace. It was a fellowship offering of wide limits, for it could be either of the herd or of the flock, either a male or a female. It differed from all others in that the offerer, the altar, the priests and the priest's family all partook of it. In the Burnt-offering the view is presented of Jesus' sacrifice God-ward. In the Meal-offering it is man-ward. In the Peace-offering it is self-ward.

We read and speak of Jesus as a man of sorrows and acquainted with grief, but the fact is there was no person on earth who ever had such joy and peace as he had. Jesus' sacrifice of himself in obedience to the Father's will, provided him with a continuous peace offering feast of fellowship with his Father, such as he had never known and could never know before. There is no feast like the feast of love. No fellowship like the fellowship of love. As our Lord himself declared, "My meat is to do the will of Him that sent me." (John 4:34.) "I have meat to eat that ye know not of." (John 4:32.) In the beginning was the Word. Before anything was made that has been made, the Logos was alone with the Father. As one brought up with Him, he was daily His delight. Sweet and precious past all our understanding must have been the fellowship existing between the Father and His only begotten Son. But never before in all these countless aeons of the past could this fellowship have been so sweet and reached such heights as when the Lord was on earth. The will of the Father had always been the delight of the Son, but hitherto it had always been performed in easy and pleasant circumstances. How different now! To say, "Lo I come to do Thy will O God," meant cutting right across every natural inclination. Instead of praise and approbation as in the heavenly spheres, it involved enduring amongst fallen men misunderstanding, disappointment, vexation, coolness, indifference, unpopularity, opposition, hatred, persecution and death.

Notwithstanding all this, the language of our Lord's heart was "I delight to do Thy will, O my God." How must the heart of the Father have gone out to the Son in an intensity of responsive love beyond all understanding. See how it was with regard to God's love for Abraham. As a horticulturist might do with a rare plant, God had been developing the faith of Abraham, his friend. At last came the supreme test. "Take now thy son, thine only son Isaac, whom thou lovest," (and who can measure the extent of Abraham's love for the child he had waited for so long) "and offer him up for a burnt offering." Would he do it? Faithful, obedient, responsive so far, would he shrink at this? What a test it was; we can't imagine any greater. Yet Abraham never flinched, and when God saw the knife raised to slay the one dearer to him than life itself, God's heart went out to Abraham in a gush of tenderness. What depths of emotion were behind the words, "By myself have I sworn, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee." Thereafter Abraham was regarded by God as his friend. The sacrifice, constituting the proof of love, formed the basis of abiding fellowship. It was the principle behind the peace offering.

The same principle was illustrated in the case of Moses. After the incident connected with the worship of the golden calf, when God threatened to cut off all Israel and take Moses and make of him a great nation, Moses pleaded with God for his people, and offered if there was no other way out, to be blotted out of the book for their sakes. How must the heart of God have gone out in tender love to his faithful servant at this proof of his possession of so much of that same sacrificial love that was the essence of God's own being. Do we wonder that thereafter we see them share the sacrifice of the peace or fellowship offering together. It was after this that God spake face to face with Moses as a man speaketh to his friend.

With these illustrations of how the love of the Father went out towards his faithful servants and deepened into the reciprocity of friendship, what shall we say of the sacrifice of the Lord Jesus? What a wealth of divine, infinite love was behind the words, "This is my beloved Son, in whom I am well pleased." Nothing draws out our love like suffering for another's sake. It was for the Father's sake the Lord was suffering. He was on a mission for the Father; bearing His reproach, fulfilling His work and His will, and the gospels attest what a continual peace offering fellowship feast that was to Him, as it was to God.

(Continued next issue)

- Alex D. Kirkwood

Fellowship in the British Isles

IT would be difficult for me to describe, in adequate terms, the refreshment of spirit which remains with Sister Read and myself as the result of fellowship recently enjoyed with friends in the British Isles. A trip which at the first was decided on very largely for the purpose of visiting our kinsfolk according to the flesh, was graciously overruled and extended in the Lord's providence so as to afford us also opportunities of fellowship with many of our kinsfolk according to the spirit -- "them that have obtained like precious faith with us."

The fact that the duration of our stay was limited, did not prevent, but if anything stimulated, the fullest cooperation on the part of the friends, with the result that we were enabled to attend and privileged to address thirty-two gatherings of the consecrated in various parts of the country, the combined attendance at these meetings being approximately seventeen hundred.

We were fortunate, too, in that our ministry occasionally coincided with, that of Brother Karl-Ludwig Flint of Germany, well and favorably known to some of our British brethren. It was our privilege to hear him address a home gathering at Rugby to the evident profit of those present. On behalf of the brethren associated with him in Germany, he extended fraternal greetings through us to the American brethren, which it was a privilege to reciprocate in your name.

Our itinerary, which covered perhaps four thousand miles, brought us in touch with friends in the following places: Leicester, Welling, Yoevil, Forest Gate, Hoddesdon, Lincoln, Glasgow, Belfast, Londonderry, Dublin, Nottingham, Bexhill, Warrington, Ipswich, Cardiff, London, Aylesbury, Rugby, and Aldersbrook, in each of which a very warm welcome was extended us, and the spirit of Christ markedly manifest. In some of these ecclesias we were privileged to visit "shut-ins," also those in hospital, where the opportunity of engaging in prayer was ours.

As with the friends in America, so also with the British friends, many developments had taken place in the two years that had elapsed since our last visit, and while some were able to refresh our memory with regard to incidents occurring in connection with our previous visits (in 1922, 1927, 1932, 1953, 1957 and 1960), we had the additional joy of meeting with others who were not in touch with us on those occasions. A few of these, though not many, had come in touch with Brother Russell's writings for the first time in recent months. Some of these symbolized their consecration during our visit.

In addition to the several occasions of Brother John T. Read's and Brother Paul E. Thomson's helpful and encouraging ministries, many recalled with a -sense -of - deep gratitude the ministry of our dear Brother Streeter in the difficult yet happy days of 1920 and 1922. Fresh in their minds, too, were the visits, in recent years, of Brothers John Dawson, Fred A. Essler, R. Robert Hollister, Alec L. Muir and W. J. Siekman, whose ministries were evidently much appreciated. Going back still further to the days prior to the formation of our Institute, expressions of heartfelt appreciation of the faithful ministry of our beloved Brother Russell were heard on every side.

In our own privileges of service we were led to deal more especially with the practical problems of everyday Christian life-the translation of written truth into Christian experience.

At three conventions in which we participated our announced subjects were

Whitsuntide Meditations

Israel's Messiah, Mankind's Only Hope

One Hundred-Fold ... Now, In This Present Life

Amongst topics considered in the several local ecclesias visited were the following

Jesus and the Resurrection

The Parable of the Sower

Parables of the Kingdom

Our Glorious Hope

The Promises of God

Faith for Today and Tomorrow

The Grace of our Lord Jesus Christ

St. Peter's Sifting and Conversion

From one standpoint it was a matter of regret to us to find in the British Isles as in America that the "free" brethren continued to be separated into little groups, for surely it is the Lord's pleasure that there be no schism in the Body-no splits, no divisions. We believe, however, that Brother Russell's words, although written by him in reference to the Protestant denominations of his day, were never more true than in their application to the "Truth" friends of the present day. He said: "We will, doubtless, surprise many by saying that instead of having too many divisions or splits of the kind we now see on every hand, the real need of the Church of Christ is still more liberty-until each individual member shall stand free and independent of all human bonds, creeds, confessions, etc. With each individual Christian standing fast in the liberty wherewith he was made free by the Lord (Gal. 5:1; John 8:32), and each individual Christian united in loyalty to the Lord and to his Word, very quickly the original unity which the Scriptures inculcated would be discerned, and all true children of God, all members of the New Creation, would find themselves drawn to each other member similarly free, and bound each to the other by the cords of love, far more strongly than are men bound in earthly systems and societies. 'The love of Christ *constraineth us*' (*holds us together* -- *Young's Concordance*)."

Agreeably with these sentiments we endeavored to take full advantage of what we, too, believe to be a Christian's privilege of fellowship, and thus while fully alive to the importance of a correct understanding of every feature of our Father's Word, we did not permit differences of viewpoint held by some on even such important doctrines as "justification," "covenants," "sin-offerings," "chronology," "time and manner of our Lord's Second Presence," to interfere with the free flow of the spirit of Christ between us, but we endeavored to enter sym-

pathetically into the experiences of all with whom we came in touch whose "hopes are built on nothing less than Jesus' blood and righteousness." Appreciation of this blest "tie that binds our

hearts in Christian love" was much in evidence, and found expression not only in tokens of love and kindness and numerous little courtesies shown us personally, which we shall never forget, but also in messages of love and greetings which we were commissioned to carry to others of the "Body" whom we might meet along the way. Frequently these messages were accompanied by comforting words of exhortation and promise taken from our Father's Word. May the blessing of the Lord "which maketh rich and addeth no sorrow," be the happy portion of our dear fellow-members across the seas, and may "the peace of God, which transcends all our powers of thought, be a garrison to guard our hearts and minds in union with Christ Jesus." In the words of that hymn we were privileged to sing so many times together:

"Grant us Thy peace throughout our earthly life
Our balm in sorrow, and our stay in strife ;
Then, when Thy voice shall bid our conflict cease,
Call us, O Lord, to Thine eternal peace."

- 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, forty-four 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-four 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 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.

Encouraging reports reach us that the "Herald" continues to be used of the Lord for the spiritual comfort and strength of the brethren.

For the benefit of brethren able and willing to contribute to the pages of our Journal, we take this opportunity to again remind such that articles sent us should be typed double space, on 8 1/2 in. by 11 in. paper. Our Editors tell us that short articles, from seven to ten pages, are preferred. Furthermore, while they are glad to receive any articles having to do with those things that pertain to life and godliness, there is presently a shortage of articles on such regularly recurring seasonal subjects as (1) New Year, (2) Memorial, (3) Resurrection, (4) Whitsuntide, (5) Liberty, (6) Thanksgiving, (7) Christmas.

THE PILGRIM MINISTRY

"Feed my sheep" -- thrice did the Master indicate this as the way in which Peter was to prove the existence of the love for the Master which he claimed to possess. And faithfully he carried out his commission. This has been the keynote of our own Pilgrim ministry "through the years," and not less so in the year just ended. Of our four full-time Pilgrims, Brothers A. L. Muir, J. T. Read and P. E. Thomson, have just completed extended trips through Canada and the United States. From every quarter word comes that their services continue to prove most edifying and spiritually uplifting. On their part, they assure us that the gain is not at all one-sided but, as it is written, so they have found, "He that watereth shall be watered also himself." - Prov. 11:25.

As most of the brethren know, our other full-time Pilgrim, Brother F. A. Essler, is presently recuperating from illness which has prevented him, for the past several months, from engaging in the ministry. He and Sister Essler greatly appreciate the messages of Christian love that have reached them, and ask the brethren to continue remembering them at the throne of heavenly grace.

Brother P. L. Read, as all know, was able to accept an invitation from the British brethren to engage in their Pilgrim ministry last summer. His trip not only confirmed their faith and consecration, but contributed also to strengthening "the ties that bind" us to our overseas brethren.

HELPS TO BIBLE STUDY

A few years ago, in a report which appeared in the November 1955 "Herald," we said, on page 150:

"The writings of our late Pastor, Brother Russell, providentially preserved to us in the six volumes of *Scripture Studies* and the *Reprints*, continue to hold first place among the helps to which we ourselves turn for assistance in understanding the Lord's Word, and we are conscious of the fact that they cannot be neglected or ignored by us without appreciable loss to both our clearness of vision and consequent walk in life. Believing thus, we strongly recommend them to others."

This position we still hold. However, some of the friends evidently received a mistaken idea from our words--an idea which they do not contain, and which did not enter our minds. We were not recommending these works "as being the whole truth." *That* was not our intention. Our words appeared under the caption, "Helps to Bible Study." *That* is what their author intended them to be; and valuable helps they have proved to be, and still do. However, we did not, nor do we now, recommend them *instead* of the Bible, but *as helps to its study*. Almost as though he had foreseen the danger of some stumbling along this line, the author, in the very First Volume of his justly famous *Scripture Studies*, included a few paragraphs directly in point. We quote:

"The truth is progressive, shining more and more unto the perfect day, to those who search for it and walk in the light of it." - page 11.

"We believe it to be a common failing of the present and all times for men to believe certain doctrines because others did so, in whom they had confidence. This is manifestly a fruitful cause of error, for many good people have believed and taught error in all good conscience." - page 12.

"The light will continue to increase beyond the present [1886] unto the perfect day.' It is one continuous path, and the one continuous and increasing light is the Divine Record, illuminating as it becomes due." - page 21.

"There are other dispensational truths constantly becoming due, of which, if walking in the light of the lamp we shall know; so, if we have all the light which was due several hundred years ago [or seventy years ago], and that only, we are measurably in darkness." - page 24.

"Perfection of knowledge is not a thing of the past, but of the future -the very near future, we trust; and until we recognize this fact we are unprepared to appreciate and expect fresh unfoldings of our Father's plan." - page 25.

These are but samples of the wise counsel our faithful Pastor gave us. Moreover, when we open Volume II of his *Scripture Studies*, we find this theme reiterated. For example, on page 16, the seeker after truth is counseled "to cast away" his "preconceived opinions as fast as he comes to see their lack of harmony with God's Word."

Such counsel, to the best of our ability, we have sought to follow, and we have no intention of forsaking it in the days ahead. We recognize, of course, that the difficulty is not in stating the principle, but in practically applying it to the constantly changing conditions arising in these closing days of the Church's history.

A number of our recent 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-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

Some of the brethren may feel that the time for witnessing to the public is in the past. This does not seem so to us. Indeed, in our report last year we said that opportunities for witnessing to the public, far from diminishing, appear to be increasing. This is even more true today. From every quarter the Macedonian cry reaches us: "Come over and help us."

As in the days of our Lord's first advent, we read that all men were in expectation of the Messiah (Luke 3:15), so now, at the close of the Gospel Age and the dawn of the new dispensation, a similar spirit of inquiry and expectation seems to be abroad.

Because of this, we are disposed to increase, rather than diminish, our labors in this direction. Our seventeen booklets continue to be widely circulated. Others are in preparation, and will be issued as soon as pressure of other matters permits.

No! -- we do not expect to convert the world. But who knows whether or not a true grain of wheat, or two, or three, may yet be found? "In the morning sow thy seed, and in the evening withhold not thine hand for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. " - Eccl. 11:6.

CORRESPONDENCE

Supplementing the various branches of the ministry mentioned foregoing, is correspondence. The nature of the correspondence varies. Some are brief words of appreciation, in connection with the transmission of orders for literature, "Herald" subscriptions, etc. Some request further explanation of a difficult passage of Scripture; or ask questions in regard to one or another feature of the ministry. Others, again, are of general fellowship, sometimes relating to Christian experiences of both joy and sorrow; others asking for counsel in connection with some deep perplexity or crucial trial. 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. When time does permit such replies, far from considering it a "burden," we esteem it a sacred privilege to minister a word of good cheer to weary fellow-travelers -- "a cup of cold water" in the name of the Lord.

MEMBERSHIP

As we pointed out in the July / August "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, three (3) more brethren applied for, and were granted, membership. To these, on behalf of the directors, and of the entire membership, we extend a hearty welcome in the name of the Lord. We feel sure, brethren, that your association with us will be mutually profitable, and trust that the continued favor of the Lord will be with us all, as we labor together in the ministry.

Your brethren in the Master's service,
Board of Directors
By: James C. Jordan, Chairman

The Annual Meeting

The forty-fourth Annual Meeting of the members of the Pastoral Bible Institute, Inc., was held at 10:00 a.m., September 22, in the Central Y.M.C.A., 1315 Pacific Avenue, Atlantic City, New Jersey.

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 3, 1961.

The annual report of the Directors, for the fiscal year ended April 30, 1962, was then presented. This, including the Treasurer's Financial Statements, is published on Pages 91-93.

The names of recently deceased members were next read-also of those brethren who had become members of the Institute during the previous year.

The next item of business (the election of a new Board) was postponed, pending the arrival of Brother W. J. Siekman, who had the proxies in his possession. Shortly after his arrival the votes were counted. At the conclusion of the count, the names of the following brethren were announced as elected: F. A. Essler, J. C. Jordan, A. L. Muir, J. T. Read, P. L. Read, W. J. Siekman and P. E. Thomson.

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

FINANCIAL STATEMENTS, FISCAL YEAR ENDED APRIL 30, 1962

(1) Balance Sheet as of April 30, 1962

Assets

Cash in Bank			\$11,634.29
Accounts Receivable			388.30
Prepaid Expense			643.22
Inventory of Books, etc.			
Pocket Edition - Divine Plan	(2218)	\$1,109.00	
Revelation Exposition - Vol. 1	(133)	66.50	
Revelation Exposition - Vol. 2	(538)	807.00	
Daniel Exposition	(257)	128.50	
Miscellaneous Items		420.00	
Total Inventory			<u>2,531.00</u>
Total Assets			\$15,196.81
Liabilities			<u>None .</u>
Net Worth (as per Analysis below)			\$15,196.81

(2) Statement of Income and Expense and Analysis of Net Worth Fiscal Year Ended April 30, 1962

Income

Contributions			\$15,015.87
Herald Subscriptions			3,035.00
Gain on Sale of Books			<u>218.61</u>
Total Income			\$18,269.48
Operating Expense			
Pilgrim Expense	\$5,527.96		
Herald Expense Including Printing, Mailing and Clerical		7,395.09	
Free Literature		774.71	
Administrative and Office Expense		<u>1,782.59</u>	
Total Operating Expense			\$15,480.35
Net Income for Fiscal Year Ended April 30, 1962			\$ 2,789.13
Net Worth, May 1, 1961			<u>12,407.68</u>
Net Worth, April 30, 1962 (as per Balance Sheet above)			\$15,196.81

RECENTLY DECEASED

Br. Peter Bellomo, Buffalo, N.Y. - (Oct.)
Sr. Antoinette Capozzi, Buffalo, N.Y. - (Sept.)
Br. Arthur W. Christ, Milwaukee, Wis. - (Aug.)
Sr. Martha Hogensen, Brooklyn, N.Y. - (Oct.)
Br. John Kolacinski, Milwaukee, Wis. - (Oct.)
Br. Walter Kowalewski, McHenry, Ill. - (Oct.)
Br. John Lutz, Santa Ana, Calif. - (Aug.)
Sr. Jessie L. Oaten, Bracebridge, Ont., Can. - (July)
Sr. Irene Parkinson, Belfast, N. Ireland - (July)
Sr. Clara Petran, Appleton, Wis. - (Sept.)