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"Good Tidings of Great Joy"

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." - Luke 2:10.

THE great sea of human history has been divided into two parts, B.C. and A.D., and this division was marked off by the appearance of a "great star," the star which guided the Magi of the East to the manger where lay the Babe of Bethlehem. What has the Bible to say concerning this stupendous event? -- for stupendous it was when we reflect upon what really occurred in this humble scene of the nativity. What do we find in the Old Testament which was so clearly defined that men were at the proper time in expectation of the Messiah? Examining the record of the Prophets, we will note a long line of prophetic utterances of such import that they stand out in bold relief against an otherwise dark and hopeless background, in very much the same way that the literal stars stand out in the night sky against the background of the measureless heavens.

A STAR OF HOPE

These prophecies have their beginning at the very dawn of human history, when the violation of God's command had brought upon our first parents the inescapable penalty, "death" -- dying thou shalt die. However, God's mercy, which is ever at work, in keeping with his other attributes, extended a flickering ray of hope in the vague but meaningful words, "The seed of the woman shall bruise the serpent's head." Not a very bright star is this one, but at least a twinkle of light in an otherwise darkened sky. From this moment forward "the seed" was to become a most important development of God's great Plan of the Ages, around which all other events would revolve. All of God's dealings with men and nations during Old Testament times were in preparation for that promised "seed." The purpose of God to send into the world his only begotten Son is continually kept in view by means of his own choosing. Even the line of descent from father to son is clearly and uninterruptedly traced from Adam down, until its end is found in the "Babe in the manger." Here the genealogy ceases since there is no further need for its continuance.

In the generations of Adam it is recorded of each individual that he lived so many years and "he died," but of the promised seed, the Second Man, the Lord from, heaven, it is said, "I am he that

liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hives and of death" (Rev. 1:18). Thus we see how great a light was lighted at Bethlehem, and how luminous has become the little twinkle in Eden, "the seed of the woman," whose mission has become an accomplished fact.

STAR OF PROMISE

The next star we observe on the horizon of human affairs is in association with the life of Abraham. The story is a familiar one, but always a source of inspiration to the Lord's faithful. Here the light shines with clearer and steadier ray, when in rewarding Abraham's faithfulness the promise comes clear, strong, and definite: "Because thou hast done this thing, and has not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Gen. 22:16-18).

We are all aware of the life of faith and obedience which eventuated in this far-reaching promise to Abraham. How closely it touches the life of every Christian when we read concerning its fulfillment that "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). This promise has been

a spiritual beacon, through all the intervening centuries in natural Israel and then to spiritual Israel, for it contains so very much of hope for the poor groaning creation. It is the herald of good tidings of great joy which shall be unto all people. Its surety is attested by the oath of him who said, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

The Gospel was indeed preached before unto Abraham, when to him was said: "In thee and in thy seed shall all the families of the earth be blessed" -- a comprehensive but positive statement as to what God's purpose is with respect to the human family.

STAR OF JACOB

We come now to a third Messianic. Star, which appears in connection with the closing days of Jacob's life. Brighter and brighter do they shine as we go on. Jacob, aware that his life was drawing to a close, calls for a gathering of his sons. "Gather yourselves together, that I may tell you that which shall befall you in the last days.... The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49:1, 10).

We are not left to human speculation as to the significance of this prophecy or the identity of the one to whom it refers. We know that our Lord sprang from the tribe of Judah. In fact, he is referred to in Revelation 5:5 as the Lion of the tribe of Judah and the one worthy to open the book and to loose the seven seals thereof. Jacob's message to Judah is thus seen to be of deep import and to have far reaching and everlasting results. It sets forth the Lion of the tribe of Judah as the One through whom will come the blessings of the great Millennial Age.

A STAR IN THE TYPICAL HEAVENS

Another prophecy was given in the days of Moses: Deuteronomy 18:15: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Deut. 18:18: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

We see in Moses, to whom these words were spoken, a type of the Prophet to come. Moses, in his Office as mediator and leader of his people, found it his duty to direct the minds of his people to the one true God, and to obedience to that one God. Jesus, the antitype, will perform a far greater and more effectual mediatorial work than did Moses for the children of Israel. His great Kingdom will be from sea to sea, and his kingly sway to the ends of the earth, which will be filled with the knowledge of the Lord as the waters cover the great deep.

A STAR OF FIRST MAGNITUDE

We find in the Psalms also a prophecy of our Lord: "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Ps. 2:7, 8).

This Psalm, written by David out of his own experience, portrays the great struggle which shall attend the ushering in of the Lord's Kingdom, against the opposition of entrenched powers of evil. The Psalm also refers to certain aspects of our Lord's first advent. Its language is so vivid and comprehensive that it takes its place among the major prophecies respecting the coming of the Lord to take control of earth's affairs. We might therefore consider it as one of the brighter Messianic Stars -- a prophetic star of first magnitude.

THE STAR OF BETHLEHEM

Coming now to another portion of the inspired Word, namely, Isaiah, we also come to a great galaxy of Messianic Stars, for Isaiah is recognized as one of the major Prophets, who spoke out in great detail regarding the coming Kingdom and its King. Notable among these is our sixth Messianic Star, which is found in Isaiah 7:14: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." In Matthew 1:22, 23, this prophecy is applied to the birth of Jesus. Here it is specifically stated that it is a fulfillment of the words of the Prophet; that Jesus was born of a virgin, and that he would save his people from their sins. The details which attended this great event are familiar to all and need not be rehearsed here, but it is pertinent to our theme to call attention to the celestial activity that accompanied it. To the humble shepherds on the Judean hillside it was announced under the glare of a heavenly light by an angel from heaven, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger" (Luke 2:10-12). What a sign! What a contrast to the general evidences attending the birth of a child! What a condescension for the One who was the Logos, the Creator of all things, to be thus made in the likeness of men! What a humble, helpless- beginning! A babe in a manger wrapped in swaddling clothes! This shall be a sign unto you shepherds when you come to present yourselves to worship him. That is, the circumstances surrounding his birth would be so unusual as to leave no doubt in their minds that this was the long promised Messiah: the Savior of Israel. How perfectly adapted were the surroundings to the thought that "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9).

Here we might also consider another aspect of this most wonderful story. "Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him" (Matt. 2:1, 2). Who were these who had traveled so far by faith, to see what to them the Scriptures and the heavens had indicated so clearly? The Scriptures do not identify them, yet they do leave us with the impression that they were men of faith, a faith

moreover which linked them to the prophecies concerning a coming Messiah, a deliverer for Israel, a king of the Jews.

How they obtained the information which moved them to make such a journey we can only surmise; however, it must have come directly or indirectly from the Holy Scriptures which were available at that period; perhaps brought to their attention by displaced Jews then living in the East.

THE ROYAL STAR

Isaiah 9:6, 7: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." To a people ruled over by a hated usurper not even of their own nation, it must have been a treasured thought that one day there would be a child born whose destiny would be to rule over his people; that a son would be given to sit upon the throne of David, in accordance with the covenant God had made with that illustrious monarch, for he had promised David that one of his seed would be ruler of a Kingdom which would be established forever (2 Sam. 7:12, 13). The character of that great King is well outlined for us in the titles which are ascribed to him by the Prophet.

WONDERFUL COUNSELOR

These words describe the One who would possess the wisdom to guide all the affairs of his worldwide dominion. How necessary that seems in our day, when men are wrestling hopelessly with the problems besetting the age in which we live. Men take counsel together concerning the great questions and situations that confront them. They try hard, but failing to seek the "wisdom that cometh from above," their counsel comes to naught. "If any . . . lack wisdom," we are told by the Apostle James, "let him ask of God, who giveth to all liberally, and upbraideth not" (James 1:5). This wisdom is so different from that of the world, which is foolishness and perisheth. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, . . ." (James 3:17). How true this is can be vouched for by those who are privileged during this Gospel Age to follow in the footsteps of this Wonderful Counselor, and thus profit by the wisdom from above, which he is so willing to impart to those who ask for it in faith.

MIGHTY GOD

This Wonderful Counselor is also a mighty One whose power has already been demonstrated in creation; the One, too, in whom is vested the power to carry out the Divine commission with respect to the salvation of the world; "mighty to save" in that he has given himself as the purchase price for the whole race lost in Adam, "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). What greater demonstration of power could we conceive of than that he should raise the dead, for indeed, all that are in their graves shall hear the voice of the Son of God and come forth. He is the resurrection and the life. His mighty power will be marvelously demonstrated when he lays hold of that old serpent, which is the Devil and Satan, and binds him with a great chain, putting him in the pit and sealing it, that thus he should deceive the nations no longer. Then with Satan and his evil influences in restraint, the great work of restoring all things

will be carried forward speedily and without hindrance, bringing Divine blessings unto "all people."

EVERLASTING FATHER

Life is invested in the Father, and Jesus is Life-giver because he has the right to impart life to every one who will come unto God by him. He is the One in whom resides the power to regenerate, to give life to all those who were lost in Adam. This not only involves a resurrection from the dead, but a loving and considerate guidance up the highway of holiness; a dispensing of the gifts and blessings of that glorious Kingdom to the obedient, to all who will then hear and obey the voice of "that Prophet."

THE PRINCE OF PEACE

Of the increase of his government and peace there shall be no end; upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever. Need we say anything about the fact that "peace" is uppermost in the minds of the people most of the time. The strange thing is that men go about promoting it in direct opposition to the ways of the great Prince of Peace. It is, therefore, a foregone conclusion that there will be no peace until he who stilled the waves of Galilee shall speak peace. This, we believe, will be after the greatest of all storms, which seems now to be building up on the horizon and before which men's hearts are failing them for fear.

Little do men realize what a feast of fat things the Lord has planned for his creatures beyond this vale of tears. The Word of God leaves no doubt as to the character of that Kingdom, for it presents a most amazing contrast to that of Satan's kingdom, under which mankind has been learning the exceeding sinfulness of sin, where there has been sin, sickness and death, violence and bloodshed, unrighteousness and oppression. There, in the Kingdom to come, it will be peace, harmony, and plenty; and there love, goodness, and mercy will prevail, and a harmony which will adjust the separation -of man and beast which is based on fear, for, according to the Prophet, the lion shall lose his carnivorous propensity and be measurably domesticated, as will be all the animal kingdom. Then man's original dominion over that kingdom will be restored. How precious are the thoughts concerning that day as they are portrayed for us by the Revelator in the twenty-first chapter of Revelation, where we read:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful" (Rev. 21:1-5).

How wonderful and significant, then, are the words announced to those trembling shepherds on the Judean hillside: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord."

- J. B. Webster

Israel Today

"As touching the election, they are beloved for the fathers' sake." -Romans 11:28.

"THE LAST THING WE WANT IS ANOTHER WAR." These are the words of Israel's Premier, Mrs. Golda Meir, as reported in the September 22, 1969, issue of *U. S. News & World Report*. Yet, in that same magazine appears another article, captioned: "MIDEAST MOVES CLOSER TO THE BRINK."

No one will dispute that the month of September "spawned the biggest military attack in the Middle East since the Six-Day war in 1967-and brought the region still closer to the brink of full-scale war."

However, "as Arab and Israeli head *toward big war*, the U.S. is urging restraint on both sides, and Russia seems to be doing the same to Arabs.

"True, neither Arabs nor Israelis appear to be listening to the big powers. Arab terrorism keeps increasing. Israeli raids get bigger. *Also true*, say Europeans, the superpowers have chosen sides in the Mideast. U.S. favors Israel and Arab moderates. Russia favors Arab hotheads who keep shouting for new war.

"Still, both Arab and Israeli are getting *the same message* from the U.S. and Russia: *'If it comes to war you're on your own*. Don't expect us to help."

ISRAEL'S GLORIOUS FUTURE

A few months ago one of our British brethren wrote an article bearing this title, which was published in *The Forest Gate Church Bible Monthly*. Because of its timeliness, we take pleasure in submitting the following paragraphs, condensed from that article.

To those who accept the Bible as the inspired Word of God there can be no question regarding the glorious future of the nation of Israel. The Old Testament is filled with the testimonies of the Prophets to the effect that the children of Israel would be restored to their land and that under their Messiah they would be established in righteousness and peace, never to be uprooted again. Neither does the New Testament in any way qualify nor make void these promises to Israel. On the contrary, it tells us that "the gifts and calling of God are without repentance" and that Jesus, who has been the Light to lighten the Gentiles, will also become the glory of his people Israel. In addition Paul plainly asserts in Romans 11 that the blindness of Israel will cease as soon as the present call of the Church is completed. Then all Israel shall be saved for Israel is still "beloved for the fathers' sake."

Many Christians who utterly repudiate the thought of modern Israel having any part or lot in the purposes of God do so on the ground that the Jews do not accept the Lord Jesus Christ. They ignore the fact that the prophets declared they would be in such a state of unbelief when God first restored them to their country before he will turn their hearts to Christ. "I will take you from among the nations, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean . . . a new heart also will I give you, and a new spirit will I put within you" (Ezek. 36:24-29). The prophet Zechariah in ch. 12, in

a passage recording the future conversion of the nation, describes this as taking place when they are back again in their land, and after they have taken possession of the city of Jerusalem, the event we have seen so recently come to pass.

Israel is to become foremost among the nations of the earth, in particular the city of Jerusalem is to become the metropolis of a great world kingdom. "They shall call thee, The city of the Lord, The Zion of the Holy One of Israel." "Thy gates shall be open continually; they shall not be shut day or night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. 60:14, 11, 12). God declared he would not rest until he had made Jerusalem a praise in the earth and its righteousness and salvation had shone forth among the nations. "Behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people" (Isa. 65:18, 19). In the light of the numerous predictions concerning this city, how significant becomes its complete release from its long continued Gentile control, proving that "the set time to favour Zion is come."

The modern state of Israel came into existence against violent opposition from every quarter and ever since has been surrounded by enemies who have sworn to destroy her. They have said, "Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance" (Ps. 83:4). This hostility still continues and will result eventually in the invasion of Israel by many nations as related in Ezekiel 38, Joel 3, and Zechariah 14. In this time of crisis God will deliver his people with a mighty hand and with startling wonders as he seeks to destroy those nations that come against Jerusalem. He will pour upon Israel the spirit of grace and of supplication and the nation will turn to the Lord, every family apart and every individual apart. Exalted over all her enemies, Israel then shall flourish in peace and prosperity as the Royal nation in the future Kingdom of God upon the earth.

No true student of the Bible, having thoughtfully considered the many passages in the prophets on this subject, can have any doubt regarding the national restoration and the spiritual conversion of Israel when "the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. 24:23). There are wonderful assurances, however, in this connection that extend beyond favored Israel to every nation, foretelling the glorious millennial blessings that will come to all the peoples of the earth under the righteous and magnanimous rule of the Prince of Peace. This will be the long looked for Kingdom of God when his will shall "be done on earth as it is in heaven." The restoration and permanent establishment of Israel by God introduces that golden age of enlightenment and gladness when wars shall cease to the ends of the earth, when God shall wipe away all tears, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things will have passed away.

The Rebuilding of Zion

All his enemies surprising,
From the dust the Jew is rising;
See him rising from the grave,
Keen, alert, for conflict brave;
A new spirit now has come
That will gather Israel home.

In their land in deserts thorny,
Hands unused to toil, made horny;
Build and plant with sacred joy;
Busy at their loved employ.

In the valleys long neglected,
By disease germs long infected;
Many die, but others come,
Eager to reclaim their home.

While the latter rain from heaven
To the land once more is given,
Land, that looked like stoned to death;
Feeling now God's quickening breath.

Mother Zion, they are coming,
From their ghettos, from their roaming;
From their tossings on the sea
Of the Gentiles, back to thee!

What though Ishmael opposing
God's sure plan and settled choosing!
Not a word our God has spoken
Shall be canceled, shall be broken.

And the covenant will stand,
Signed and sealed by God's own hand,
To a thousand generations,
Midst the rise and fall of nations.

Like the stars on Mamre's plain,
Israel will still remain;
And the promised land be theirs,
Through the everlasting years.

- *Max I. Reich*

Giving Thanks Always

'Be not drunk with wine, wherein is excess; but be filled with the spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.' - Ephesians 5:18-20.

THERE should be a very close relationship between heart and lips when offering praise and thanks unto God; for true thanksgiving must spring from the inner grace of heartfelt appreciation. The words of Paul in Romans 10:10 find application here, in that they set forth a principle which is true in all our relationships to God: "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

As we grow in appreciation of the character and attributes of God, we will feel constrained to give expression to his goodness, not only in words, but in acts and mode of life. This attitude on our part is pleasing unto the Father and is necessary to our own spiritual well-being.

There can be no true praise and thanks apart from heart appreciation; and so, if this inner grace is lacking, all outward expression becomes mere idle service and mockery, and as such, is an abomination. God hates hypocrisy, and his Word expresses condemnation of those who draw near with their lips only. To some such Jesus said, "Ye hypocrites, well did Isaiah prophesy of you, saying, This people honoreth me with their lips; But their heart is far from me. But in vain they do worship me, teaching as their doctrines the precepts of men" (Matt. 15:7-9). Both the houses of Israel are declared to be guilty of this abomination, and lest we partake of "the leaven of the Pharisees," we should continually join with David in the prayer that we may so live that the words of our mouths, and the meditation of our hearts may be acceptable unto the Lord (Ps. 19:14).

When we come to Jesus as our Savior and are accepted of him as probationary members of his Body, a great change takes place in us, but this change does not at once do away with our natural tendencies; consequently, these are carried over into the new life, where we undergo the refining process, the transformation into the image of our Lord and Master.

WINE-DRUNK VERSUS SPIRIT-FILLED

Seemingly there was need for admonition respecting the unrestrained use of wine among the early Christians, for we find warnings concerning it in a number of places (Luke 21:34; Rom. 13:13; 14:21; Gal. 5:21; 1 Tim. 3:8; Titus 2:3). Palestine was a grape-producing region, and wine was in general use. John the Baptist was peculiar in that he did not drink wine; but Jesus evidently did partake thereof on occasion, for the hypocritical Pharisees, *who* accused John of having a demon because of his abstemiousness, reversed their criticism of Jesus and called him a "wine-bibber and a friend of publicans and sinners" (Luke 1:15; Matt. 11:18, 19).

In much of his writings Paul stresses the importance of a correct understanding of truth, but here in our text he is emphasizing the need for emotional release by the expression of the heart's gratitude in psalms, hymns, and songs of thanksgiving. A person who is drunk with wine is often sentimentally foolish and not rational in giving vent to the emotions; but one "filled with the spirit" is keenly aware of what he does, and so benefits in the stirring of his emotions through the beauties of verse and melody, which in turn help to deepen the sense of appreciation.

PRAISE IN PSALMS AND HYMNS

We all know by experience how this emotional release, through the expressing of gratitude and praise in songs and testimonies of thanksgiving, brings an uplift that causes us to forget the difficulties and trials that attend our way. How much good we derive therefrom, we have no way of determining, but we know that it must be great else the Lord would not have provided so many psalms and hymns of praise, and admonished us as to their frequent use.

When King Saul was low in spirit and could not rest, he would call for David and his harp, and the music eased his troubled mind and enabled him to rest. When the Apostles were chained in prison and were in pain and misery from being beaten, they sang songs and forgot their troubles. Many hospitals and curative institutions, especially those for the insane, now use music as a therapeutic agent in the healing of mind and body and have found that its soothing strains are often efficacious when nothing else seems to help.

We have observed that drunkards have a tendency to talk to themselves and to sing maudlin songs. Paul suggests that, being filled with the spirit, we speak to one another in psalms and hymns and spiritual songs, and that we not only make melody with our lips, but in our hearts. Some singers are so able in their art that they can convey sentiments with their lips that give impression to the listener of deep feeling when in reality there is no real sentiment there. God, however, is not deceived by mere lip service, no matter how real it may seem to us, for he looketh upon the heart and judges not by the seeing of the eye nor hearing of the ear.

When the Church was established on the day of Pentecost, and God's holy spirit came upon the waiting disciples, the record is that "They were *all filled* with the holy spirit, and began to speak with other tongues, as the spirit gave them utterance." This was evidently a loud sound and quite a demonstration, for we read that "When this sound was heard, the multitude came together, and were confounded, because that every man ['devout Jews from every nation under heaven'] heard them speaking in his own tongue, and they were amazed and marveled, saying, Behold, are not all these that speak Galileans? . . . But others mocking said, They are filled with new wine" (Acts 2:4-13).

These who were filled with the spirit rather than with new wine, as Peter points out, were not speaking to one another so much as they were unto the multitude, for the context shows that it was in witness of the fulfillment of the prophecy of Joel, and of the power of God through Jesus Christ to give salvation by faith rather than through works of the Law that they spoke. This witness of the spirit through the disciples was very effective in convincing these devout Jews that the Christ of whom they were in expectation had indeed come, for about three thousand were added to the Church that day. The gifts of the spirit granted to the early Church did much toward its establishment, but were not intended to aid much toward its growth in character-likeness unto the Lord, for as gifts, they were bestowed apart from any effort toward Christlikeness.

THANKS FOR ALL THINGS

In the last verse of our text, the Apostle admonishes us to "Give thanks always for all things unto God, even the Father [R.V.], in the name of our Lord Jesus Christ." To be able to do this indicates a well developed Christian -- one who has really come to know that "All things work together for good to them that love God." Only those *who* actually believe that God's providences are over all their ways--that he directs their path, and withholds no good thing from them that walk uprightly, can thus give thanks.

But what does the Apostle mean by "all things"? Naturally, there would be no question about the things we consider to be good - our daily bread, our comforts of home, the bed upon which we ease our tired bodies at night, pleasant surroundings and associations, time for study, opportunity for fellowship, and a thousand other things we could name-we would readily agree that we should give thanks for these. But how about the multitude of things that are hard, unpleasant, monotonous, disagreeable, disquieting, trying, painful, dishonoring, unjust, inhuman, and even detestable: *must* we give thanks for these?

No, God will not compel us to give thanks, not even for those things for which we ask; nor will he force us to make our calling and election sure. But, if the question be asked, Should we give thanks for these things? then the answer is, Yes. Have we not made a covenant under which these bodies, reckoned holy through Christ, are committed to sacrifice, even unto death? Have we not placed ourselves under the control of the Father's will in order that his wisdom and power may be exercised on our behalf to perfect us as new creatures? And has he not told us that through much tribulation lies the way into the Kingdom, and that he scourgeth every son he receiveth?

And so the multitude of things which are to try us call for our thanks just as sincerely as do the things we enjoy, for "all things work together for good to them that love God." If the "all things" work for our good, then we should give thanks for the "all things."

But how about the weaknesses and tendencies of our own fleshly minds and bodies -do not these often cause us to stumble? And how about Satan and the principalities and powers arrayed against us to entrap us and bring to naught God's purpose concerning us? Are we to give thanks for these? Yes, we can even be thankful for these; not because they have become what they are, but because, under God's overruling providence, they become invaluable in our development. If the deed of Joseph's brethren, which they meant for evil, could become (under the providence of God) an experience for good (Gen. 45:5-8), and if all of Satan's power and cunning exercised, directly and indirectly, against Jesus could become the cup poured out by his Father, is it too much to believe that God can work the same wonders for us? "Moab is my washpot" (Ps. 108:9).

The text concludes with a statement most important to us, a statement which, if it always continues the expression of our hearts, will make all our efforts and prayers and thanksgiving acceptable unto God; but if rejected, nothing we can do will be acceptable. May God help us always to recognize and remember that only "in the name of our Lord Jesus Christ" and in the merit of his blood is there any possibility of salvation or reward for our endeavors to serve and praise him.

"Bless the Lord, O my soul, and forget not all his benefits."

- J. T. Read

One Lord and His Name One

"This is My name forever, and this is My memorial unto all generations." - Exod. 3:15.

In the Old Testament there are several terms used in reference to the Deity. A name or title is expressive of nature and character. Each separate title of God may be regarded as one letter, complete indeed in itself, yet, when arranged and combined together, spelling out in full the one grand and wondrous name of the God of the Bible. There are ten such terms which we shall list, giving the Hebrew and its English equivalent on the authority of the Newberry Bible.

1. **EI** (God, singular) occurs about 250 times, with the first occurrence in Gen. 14:18, 19, 20, 22. The word signifies "strong," "first." It is the title which shows God to be the Mighty One, the First Great Cause of all.

The title is generally connected with some one or more of the divine attributes or perfections as:

"Almighty God"-Gen. 17:1

"The living God"-Josh. 3:10

"A merciful God"-Deut. 4:31

"A faithful God"-Deut. 7:9

2. **Eloah** (God, singular, from Ahlah, to worship, to adore, presents God as the one supreme object of worship, the Adorable One. It occurs about 56 times: first in Deut. 32:15: "Then he forsook Eloah, which made him"; again, verse 17, "They sacrificed to devils, not to Eloah." It is very frequently used in the Book of Job.

3. **Elah**, or **Elahah**. The corresponding title to the Hebrew word Eloah is in the Chaldee language **Elah** (God, singular) or **Elahah**, emphatic. It is found in the Books of Ezra and Daniel 77 times, and always in the singular. The Chaldee portions of the Scriptures occur in Ezra and Daniel, with one verse in Jeremiah 10:11. Thus the record of Israel's captivity is inwrought in the sacred Word.

4. **Elohim** (God, plural of **Eloah**) occurs about 2500 times; first in Gen. 1:1. Though most frequently referring to the All-mighty it is also used with propriety in referring to angels (Psa. 8:5), to men (Gen. 23:6; Exod. 7:1; 22:28) and to saints (Psa. 82:6). This same word is also used 196 times in referring to the false gods of the heathen. To these latter also applies the Chaldee form **Elahhayah** in Jer. 10:11.

5. **El Shadday** (God Almighty, or God All-sufficient). This title combines the singular title El, with the plural title **Shadday**. It occurs in combination "God Almighty," or "the Almighty God," 7 times, and alone, "the Almighty," 41 times, and chiefly in the Book of Job. Its first occurrence is in Gen. 17:1.

6. **Adon** ("Lord," singular), Master, Possessor, or Proprietor. Occurring about 30 times with the first in Exod. 23:17.

7. **Adonahy** ("Lord," plural), Lord, or Master. In this form used only as a divine title; different from **Adonay**, plural of **Adon**. **Adonahy** occurs about 290 times, the first in Gen. 15:2, "And Abraham said, **Adonahy Jehovah**."

8. **Jah** (the Lord). This title occurs 49 times and only in the Book of Exodus, Psalms, and Isaiah with the first occurrence in Exod. 15:2. It is often associated with the words "Praise ye" in the word Hallelujah, "Praise ye **Jah**." It is evidently a contraction of the longer word Jehovah and is occasionally found together with it, as in Isa. 12:2 and Isa. 26:4. It is a title expressive of eternal existence, the title of God, as inhabiting eternity, to whom past, present, and future is one eternal **now**. It is a sublime title: see Psa. 68:4, "Extol Him that rideth upon the heavens [or the void spaces of infinitude] by His name Jah [the Eternal One] and rejoice before Him." The word for heavens here is not the usual word, but a word expressive of desolateness-space untenanted and void. Infinitude and eternity are indwelt by Him. The title **Jah** or Yah is at once one of the sublimest yet simplest of the divine names. "The simplest form of speech which infant lips can cry," yet expressive of God's infinitude.

9. **Ehyah Asher Ehyeh** -- literally, "I will be that I will be." (Exod. 3:14.) But as the so-called future or long tense expresses not simply the future, but also and especially continuance, the force is, "I continue to be, and will be, what I continue to be, and will be." **Ehyeh**, "I am," literally, "I will be." But in force and meaning, "I that ever will be"; "the Ever-existing One." Here we have God's own explanation of His Holy Name to Moses at the burning bush, which is translated in our Common Version, "I am that I am." In this connection we quote Prof. Bush from his "Notes on Exodus"

"This title properly denotes the underived, eternal, and unchangeable existence of the great Being to whom it is applied, carrying in it also the implication that He, in distinction from all others, is the one only true God, the God who really is, while all the pretended deities of the Egyptians and other nations were a vanity, a nonentity, a lie. It implies, moreover, as founded upon the immutability of the divine nature, the certain and faithful performance of every promise which He had uttered, so that whatever He had bound Himself to do for Abraham, for Isaac, and for Jacob, He pledges Himself by the annunciation of the august title to make the same good to their seed. 'I am that (which) I will be, and I will be that (which) I am; the same yesterday, today, and forever.'"

10. Yhwh -- These four consonants, (to which scholars apply the technical term-tetragrammaton) form the Hebrew "incommunicable name" of the Supreme Being. They are variously written Ihvh, Jhvh, Jhwh, Yhvh, Yhwh. The Hebrew word, which occurs about 7000 times in the Old Testament, is rendered Jehovah 4 times, God about 800 times, Lord about 6800 times, and 7 times in combination with some other word as Jehovah-jireh (Gen. 22:14), etc. It first occurs in connection with Elohim in Gen. 2:4, and is used first alone in Gen. 4:1, 3. It is explained in Exod. 3:14, 15. Out of superstitious reverence for this name, or perhaps to safeguard the divine majesty in the minds of men -and prevent the inconsiderate mention of Him before whom seraphs veil their faces-whatever the motive---both Jews and Christians have caused this name to be almost completely suppressed by the substitution of other terms for the Deity. The name, in its four essential letters, was reverently transcribed by the Hebrew copyist, and therefore was necessarily placed before the eye of the Hebrew reader. The latter, however, was instructed **not to pronounce it**, but to utter a less sacred name -- **Adonay** or **Elohim**. The Septuagint version made the concealment complete by regularly substituting Kurios (Lord). The Vulgate, in like manner, employed **Dominus**. The sacred name was expressed in writing, as was the custom among the Jews in earlier times, without any signs indicating the vowels, simply by four consonants corresponding to our Yhwh. When vowel signs were added to the consonantal text of the Hebrew Bible in the eighth century A. D., as a means of preserving the traditional pronunciation of the sacred literature, those of **Adonai** (my lord) were attached to the tetragrammaton as an indication that the name was to be pronounced as though it were Adonai, or those of Elohim (God) were attached if an **Adonai** preceded it; but the Masorites (Hebrew scholars) did not intend that it

should ever be pronounced either Yehowah or Yehowih. By a misunderstanding mediaeval Christian scholars combined the vowels of **Adonai** with the consonantal frame, thus producing the hybrid form Jehova, Iehovah. The avoidance of the use of the original name led to the gradual loss of the true pronunciation. Some scholars, among them the translator Rotherham, have concluded that **Yahweh** most nearly corresponds to the original word. This seems to be borne out by the pronunciation as it has comedown to us through the Samaritans, who seem to have continued longer than the Jews to pronounce the holy name. Among other attempts to represent the original word are **Jahaveh, Jahvah, Jahve, Jahveh, Yahve, Yahveh, Yahwe**. Although both the pronunciation and full meaning of this sacred name are unknown, from the explanations given in Exod. 3:14, 15 and 34:6, it would appear that the God of the Patriarchs in revealing Himself to Moses under this awe-inspiring appellation, did so to reveal Himself as the unchangeable, ever-existing Deity, who both promises and fulfils His promises, a covenantkeeping God-One who will cause all His will to be done, and whose name **Yahweh** was to be the everlasting memorial of His changeless character. "This is My name forever, and this is My memorial unto all generations." - Exod. 3:15. See also Hos. 12:5 and Psa. 135:13.

This is the God of both the houses of Israel, fleshly and spiritual. And though the contemptuous words of Pharaoh of old, "Who is Yahweh, that I should obey His voice to let Israel go?" *may* be repeated in the conduct of present day earthly rulers, the Arm of the Lord will again be made bare in the astonishing deliverance of His people, which will mean the deliverance of the world. Then shall be sung the song of thanksgiving recorded in Isaiah 12: "And the Lord [Yahweh] shall be king over all the earth; in that day shall there be one Lord [Yahweh] and His name one." - Zech. 14:9.

- *W. J. Siekman.*

The Question Box

"For this cause He is the Mediator of the New Testament {Covenant}, that by means of death, for the redemption (deliverance) of the transgressions that were under the First Testament (Covenant), they which are called might receive the promise of eternal inheritance." - Heb. 9:15.

Question:

To whom does the deliverance here mentioned come, and when? Furthermore, 's the deliverance effected through the Mediator of the New Covenant, or is it not?

Answer:

To answer these questions satisfactorily it is necessary to keep in mind the fact that the Apostle, in this verse and its context, is contrasting the Old Law Covenant with the New Law Covenant, and is not discussing the Abrahamic Covenant (or Promise) to the "seed" -- the Christ, Head and Body. - Gal. 3.

A further point which should not be overlooked in any consideration given to this subject is that both Old and New Covenants are made between the same parties, the New displacing the Old. The Old was between God and the nation of Israel. (Deut. 5:1-5.) The New also is between God and the nation of Israel. (Jer. 31:31-34.) Gentiles had no part in the Old Covenant except as they became Jewish proselytes. The same holds true with regard to the New.

With the foregoing in mind, and with the Gentiles out of the discussion except as they embrace Israel's faith and worship, we are better prepared to seek an answer to the question, "To whom does the deliverance here mentioned come, and *when*?"

The first and obvious answer (but not the *whole* answer) is that the deliverance comes to Israel, and that it comes when the New Covenant goes into effect, and when is that? According to Jeremiah 31:33, which may be regarded as the text on which the Covenant discussion of the Epistle to the Hebrews is based, it is to be "after those days." (Heb. 8:10.) After what days? After the days of Israel's rejection, after the days when the Lord "regarded them not." (Heb. 8:9.) Now, the days of Israel's disfavor extend over the long period of Gentile Times, 2520 years. (See "Herald," December, 1954, page 168.) If, therefore, the New Covenant is to go into effect "after those days," it is to go into effect after the Gospel Age has ended, that is to say, with the commencement of the Millennial Age.

As already indicated, while this is the first and obvious answer, it should not be regarded as the whole answer. No, there is another feature, a secret feature, having to do with but a "little flock." The original Covenant, namely, that to Abraham (which the Old Law Covenant, superimposed as it was years later, could not disannul (Gal. 3:17). I and which the New Law Covenant, designed as it is to take the place of the Old Law Covenant, cannot disannul either) -- that Abrahamic Covenant was not made with Israel, as were the other two mentioned, but was made with Abraham and his "seed," namely, Christ. (Gal. 3:16.) Moreover, if we be Christ's then are we Abraham's seed (Gal. 3:29) and heirs (not according to the Old or New Covenants but) according to that (Abrahamic) Covenant or Promise. In order to the development of this "seed" class, all the blessings of the New Covenant are *reckoned* to them *now*, in advance of the Millennial Age. These, though not now actually righteous, are *counted* righteous, that they may be counted in with their Head as his Body members, to be "dead with him," to "suffer with him," that they may also be "glorified together" with him. (2 Tim. 2: 11; Rom. 8:17.) Now, since some of this "little flock"

are Jews according to the flesh, one of the blessings these Jewish members of the Gospel Age Church receive *now*, in advance of the Millennial Age, is deliverance from the transgressions which *they* had committed under *their* Old Law Covenant. Christ being the end of the Law to them that believe (Rom. 10:4), it follows that Hebrews 9:15 has reference to the deliverance already experienced by the believing Jew, although it should not be understood as having *exclusive* reference to Jewish members of the Gospel Age Church for, as we have seen, its first and obvious reference is to Israel as a nation in the Millennium.

We come now to the second part of the question: "Is the deliverance effected through the Mediator of the New Covenant?"

Undoubtedly Israel's deliverance under the New Covenant in the Millennial Age will be effected through the Mediator of the New Covenant, but not so with regard to that Jew who is of the "seed" class developed, as we have seen, in connection with the Abrahamic Covenant.

Let me not be misunderstood here. Of course there is no question but that the Gospel Age deliverance, the deliverance already experienced by the believing Jew, is through the death of Jesus, and of course it is likewise true that Jesus is the Mediator of the New Covenant, but the deliverance of the Jewish members of the Gospel Age Church is not effected by Jesus acting *in his capacity or office of mediator*. To illustrate this point: Let us suppose that in a corporation Mr. Smith holds office as Vice President. He is also General Manager. The Vice-Presidential duties are nominal, and are without compensation but for the duties of General Manager he receives a salary of \$10,000 a year. Now, perhaps it would not be an untruth to say that Mr. Smith, Vice President of the XYZ Corporation, was in receipt of a salary of \$10,000, but it would be a misleading statement, for it would convey the impression that such compensation was for the performance of Vice-Presidential duties, when such was not, in fact, the case. Similarly, to speak of the deliverance of any member of the Church *as* having been effected through Jesus the Mediator of the New Covenant, while true, would be a misleading statement, for it is not as Mediator of the New Covenant but as Advocate they have with the Father, that he effects this deliverance for the Church.

Again, it is not improper to speak of Jesus as the Mediator of the New Covenant *now*, even though the New Covenant has not yet gone into operation. However, such a statement may be misunderstood. A simple illustration may clarify the thought here. An American surgeon, let us say, on the death of the Ambassador to Britain, is appointed to take his place. Several weeks might pass before he crossed the ocean and took up his Ambassadorial duties in London, but it would be quite proper through all these weeks to speak of him as the Ambassador to Britain. Moreover, if, just prior to sailing from New York, he saved some one's life by a skilful operation, his action might be referred to as the act of the Ambassador to Britain. It would be more exact though, to speak of it as the act of a surgeon.

One further point in connection with Hebrews 9:15, before closing these remarks. In seeking to interpret this Scripture, we must seek an interpretation which will harmonize with other Scriptures. With this thought in mind, let us glance at a related passage, namely, Hebrews 8:7. Here the Apostle, having in view the same contrast between the Old and the New Covenants, which he deals with in the 9th chapter, declares: "or if that first one were faultless, a place would not be sought for a second." In examining this verse it will not doubt be agreed, that there was no fault in the Old Covenant itself, but that the fault was in the lack of mediatorial provisions sufficient to lift the people out of their imperfection, so that they might be enabled to keep their part of the agreement. The Covenant itself was not weak, although it is properly stated by the Apostle to be "weak through the flesh."

Doubtless, too, it will also be agreed that the Apostle's words in Hebrews 8:7 may be fairly understood to mean that if the Old had not been faultless it would have accomplished the very things that are to be accomplished by the New, and in that case the New would have been unnecessary. What then, it may be asked, would that first covenant have accomplished had it been faultless? I answer: It would have accomplished *earthly* blessings, not spiritual blessings; it would have brought in *human* perfection. It would have accomplished sickness, pain, and death. In basket and in store, man would have been blessed -- his home turned into a paradise like to that of Eden. But if that First Covenant had been faultless, *it would not have made any one living thereunder a joint-heir with Jesus; it would have begotten none a divine nature, it would have made none a sharer of immortality. It would have taken no one to heaven.* On the contrary, it would have brought in Restitution. So, if the New Covenant is to do what the first or Old Covenant would have done had it been faultless, then that New Covenant will bring in Restitution which, great and wondrous blessing though it will be, is not the hope to which we, the Gospel Age Church, have been called.

It is certain that Restitution has not yet been accomplished for any one; it follows, therefore that the operation of the Covenant which is to bring in Restitution is yet future. Again, the Church's hopes are spiritual, while the blessings under the New Covenant are to be earthly. Therefore, whatever blessings the Church may receive, *now* or *hereafter*, proceed from another source, namely, the Abrahamic Covenant, in which we, the Church, have strong consolation. - Heb. 6:19, 20.

- P. L. Read

Annual Report of Directors

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." - Luke 21:28.

Each year, as we report the Institute's activities of the past twelve months, it is with an increased realization of the evidences, both in the world and in the Church, that the Kingdom for which we pray is near at hand. How apropos then, our Master's exhortation to lift up our heads. In this realization, too, the words of the Apostle seem to take on a deeper significance: "The night is far spent, the day is at hand" (Rom. 13:12).

In deep gratitude for the privilege of serving as laborers with our Master, the seven brethren whom you elected to office last year, having rendered their account to the Lord, now submit to you this report of their stewardship. (Financial Statements for *our* last Fiscal Year, which ended April 30, 1969, are published on page 95 of this issue.)

THE INSTITUTE'S POLICY

In view of the fact that a number of our readers have *only* recently become acquainted with us it may not be amiss to restate here the principles, for which the Institute has consistently stood from its inception in 1918. According to its charter, it was organized for "the dissemination of Bible truths by means of the publication of tracts, pamphlets, papers, and other lawful means which its Board of Directors, duly constituted, shall deem expedient for the furtherance of the purposes stated." In emphasizing the principles of liberty, fellowship, and unity of all consecrated believers in Christ, we believe that we are not only conforming to the teaching of the Lord Jesus and his Apostles, but are also adhering to the spirit of our late Pastor's ministry. He, too, emphasized that to walk in the footsteps of the Master to the extent of one's ability constituted the one requirement for Christian fellowship; (not the many ramifications of doctrine which mistaken human wisdom holds should be applied as tests of fellowship).

Our Institute is not a church organization. Moreover, it does not now exercise, nor has it ever exercised, supervision over any Bible Class. It is, however, pleased with every privilege of service granted it, rejoicing to be the servant of the Lord's brethren in any detail, however minor it may be. Furthermore, it rejoices to report that it remains today what it was originally formed to be -- a group of brethren voluntarily associated for mutual comfort and assistance, brought together by a unity of spirit, "Endeavoring to keep the unity of the spirit in the bond of peace" (Eph. 4:3).

THE HERALD

Our bimonthly magazine -- *"The Herald of Christ's Kingdom"* -- is now in its fifty-second year. Encouraging reports reach us that it continues to be used of the Lord for the spiritual comfort and strength of many. For this our Editorial Committee is deeply grateful. We believe they have acted wisely in reserving the columns of *The Herald* almost entirely for those things for which there is a "thus saith the Lord," limiting interpretive teachings to the doctrines which lie nearest to our deeper spiritual interest.

At the close of the Fiscal Year the total number of *Herald* subscribers was 12,099 (slightly larger than at the end of the previous year). This surprised us, as we had thought it would decline, as we

were concentrating our "witnessing" activities to our Hebrew friends through the use of the "Israel and the Middle East" booklet which, as our readers know, is non-proselytizing.

Readers in foreign countries have also increased in number. A recent count shows *The Herald* is sent to seventy-two countries; in 1968 it was mailed to sixty-one.

Again we remind the brethren of their privilege of sending us the addresses of any whom they have reason to believe would profit from a free six-month trial subscription. Very excellent results have come from this method in the past. Doubtless there are many more who would appreciate the spiritual inspiration of *The Herald* if they were introduced to it. We urge upon all who themselves appreciate the ministry of our Journal to make use of this simple means of service.

THE PILGRIM MINISTRY

Letters in our files tell of the strength and spiritual uplift resulting from the Pilgrim Branch of our ministry. During the past Fiscal Year, ten brethren have served our country, three of whom, Brothers Iannaccone, Muir, and P. L. Read additionally served in the British Isles. Reports from Brothers Iannaccone and Muir have appeared in *The Herald* pages, evidencing the Lord's rich blessing upon the services of our traveling brethren.

In view of the fact that quite a number of new names appear in our Subscription List, it may well be that some of them are not aware of the availability of the services of our Pilgrim brethren. These traveling ministers of the Word frequently pass through cities where there are only one or two friends, but arrangements could easily be made for a stop at such points without any additional expense, if we were informed in sufficient time to include such appointments in a Pilgrim's itinerary. We urge our brethren, those who are isolated particularly, to take advantage of such visits which invariably prove most edifying and spiritually uplifting to all participants.

HELPS TO BIBLE STUDY

Inquiries continue to be received as to the availability of residence or correspondence courses in Bible study. The Institute has not hitherto offered such courses. Instead it recommends inquirers to consider, before other methods are adopted, an intensive personal study of the Bible itself. To assist in such study we offer a number of helps. Foremost among these we rank the *Divine Plan of the Ages* as unexcelled in the presentation of the basic teachings of the Bible. This able work furnishes satisfactory proof that the Bible is a revelation from God, disclosing that his plan is the selection of the Church (the "joint-heirs with Christ") during this Gospel Age now nearly ended, and then the use of the Church to bless Israel, and through Israel the remainder of mankind during the next Age - the Millennium. The popularity of this volume is evidenced by another reprinting by our Institute of an edition of 2000 copies, which we are making available at the price of \$1.00.

Brother Streeter's expository volumes on the Daniel and Revelation prophecies continue in steady demand. At present our stock of the Daniel Volume and Volume I of Revelation is exhausted. However Volume II of the Revelation is still in supply.

A selection of other helpful works as well as Bible translations, concordances, etc., are also made available to *Herald* readers.

PUBLIC WITNESS

Our Directors have always believed that the spiritual needs of the brethren should take first place in our ministry, and the public witness, second. It has not been forgotten, however, that in "watering others we are ourselves watered," and that, therefore, there is a personal benefit to be realized from telling the old, old story by any of the means at our disposal. The fact that all the evidences about us indicate that we stand at the "door" of God's Kingdom, intensifies the conviction that we should bear testimony to the amazing grace of God both toward the Church and to the world of mankind. The increasing and appreciative mail requests for our literature strengthens this conviction.

Twenty-two free booklets explanatory of a wide variety of Biblical subjects have been distributed worldwide as a public witness. Two have been publicly advertised. In view of contemporary events, one of these, titled "Israel and the Middle East," has proven especially apropos for witness. The other, titled "The ABC of Bible Prophecy," has also proven most effective in awakening interest in God's Word. We invite all to share in this distribution and thus to "let their light shine" to the blessing of their fellowmen.

CORRESPONDENCE

Correspondence supplements the other branches of our ministry. The isolated have always been a matter of special concern to us, realizing as we do the blessing that fellowship is to those who have it, and the great longing for it that there is in the hearts of those who possess the Master's spirit. Our own hearts have been much strengthened by the encouraging messages that continually come to our office, even from foreign lands. We take this opportunity to thank the brethren for all they have done to uphold our hands. That we are being constantly remembered at the throne of heavenly grace is most strengthening to our faith and heartening to our spirit. God grant that this mutual fellowship through the mails may increase even more.

MEMBERSHIP

For the benefit of new *Herald* readers we would state that membership in the Pastoral Bible Institute has always 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."

Some of our beloved members finished their course this past *year*. We rejoice in the glorious hope that our separation is but temporary and will eventuate in a blessed and eternal laboring together in God's work beyond the "Veil."

It is gratifying to note that two other brethren joined our number during this past year. To them, on behalf of the Directors and the entire membership, we extend a hearty welcome in the name of the Lord. May our association be mutually profitable, and may the continued favor of the Lord abide with us in our cooperation in the extension of the ministry.

SUMMARY

This review of the activities of the past year brings anew the consciousness of imperfection present in our best endeavors as colaborers with the Lord. Our heavenly Father alone can know the real value of our service. We are apt to report on those things that may weigh the lightest in his balances, and pass by some that will endure to eternity.

As we enter upon a new year of activity, perhaps a most momentous one, may the realization of the abundance of God's grace which is the portion of his children, spur us on to larger sacrifices and greater endeavors in behalf of him who has so wondrously blessed us. Let us each seek, to have a larger appreciation of his own responsibility. Let us seek to be more faithful in serving the Master by ministering to his brethren.

Let us realize now, as never before, that "it is glorious to serve Christ in honesty and in fullness of fidelity. There is an ineffable joy in being on the right side, in knowing that beyond the field of blood and the valley of shadows is an abundant entrance into the joys and peace of the triumphant King of kings. With that hope none should quail before the certainty of hunger, thirst, nakedness, wounds, or death." Let us remember, too, that that other statement, long since made (that we are immortal until our work is finished) is practically true of all engaged in the Lord's service-that "precious in the sight of the Lord is the death of his saints."

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

The Annual Meeting

The fifty-first Annual Meeting of the members of the Pastoral Bible Institute, Inc., was held on Saturday, September 20, at 10:00 a.m. in the Y.W.C.A., North Carolina & Pacific Avenues, 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 September 28, 1968.

The annual report of the Directors, for the fiscal year ended April 30, 1969, was then presented. This, including the Treasurer's Financial Statements, is published on pages 9295.

The names of recently deceased members were next read-also of those brethren who had become members of the Institute during the previous year; after which the meeting proceeded with the election of a new Board. Brothers Charles Glass and Alex Gonczewski were appointed to act as tellers. While they were counting the votes, the rest of the friends enjoyed a season of fellowship in praise, prayer, and testimony. 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 J. B. Webster.

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; F. A. Essler, Vice-Chairman; P. L. Read, Secretary-Treasurer; W. J. Siekman, Assistant Secretary; A. L. Muir, Assistant Treasurer; A. Gonczewski, L. Petran, P. L. Read, W. J. Siekman, P. E. Thomson, Editorial Committee.

FINANCIAL STATEMENTS
FISCAL YEAR ENDED APRIL 30, 1969

(1) Balance Sheet as of April 30, 1969

Assets

| | | |
|-----------------------------------|---------|-----------------|
| Cash in Bank | | \$ 4,163.27 |
| Accounts Receivable | | 28.93 |
| Prepaid Expense | | 1,847.93 |
| Inventory of Books, etc.: | | |
| Pocket Edition-Divine Plan | (1,723) | \$1,723.00 |
| Revelation Exposition-Vol. 2 | (193) | 289.50 |
| Miscellaneous Items | | <u>607.30</u> |
| Total Inventory | | <u>2,619.80</u> |
| Total Assets | | \$8,659.93 |
| Liabilities | | <u>None .</u> |
| Net Worth (as per Analysis below) | | \$8,659.93 |

(2) Statement of Income and Expense and Analysis of Net Worth
Fiscal Year Ended April 30, 1969

Income

| | | |
|----------------------|--|---------------|
| Contributions | | \$43,314.20 |
| Herald Subscriptions | | 12,099.00 |
| Legacies | | <u>393.00</u> |
| Total Income | | \$55,806.20 |

Operating Expense

| | | |
|--|-----------------|------------------|
| Pilgrim Expense | \$10,680.63 | |
| Herald Expense Including Printing, Mailing and Clerical | 24,833.44 | |
| Free Literature | 12,202.42 | |
| Administrative and Office Expense | <u>1,552.46</u> | |
| Total Operating Expense | | <u>49,268.95</u> |
| Net Expense for Fiscal Year Ended April 30, 1969 | | \$ 6,537.25 |
| Net Worth, May 1, 1968 | | <u>2,122.68</u> |
| Net Worth, April 30, 1968 (as per Balance Sheet above) | | \$ 8,659.93 |

ENTERED INTO REST

Mabelle Benedict, West Palm Beach, Fla.

Debrah Jackson, Baton Rouge, La.

Eva Jackson, Jacksonville, Fla.

Henry Madsen, Oak Creek, Wis.

Ann A. Martin, Hutchinson, Kan.

Evelyn M. Nordyke, Vallejo, Cal.

Charles I. Stratton, Rockwell, Iowa

Mabel Szenher, Brooklyn, N.Y.

Carl A. Thimsen, Santa Cruz, Cal.

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