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Free Indeed

"If the Son therefore shall make you free, ye shall be free indeed." - John 8:36.

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

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

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

Again he wrote:

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

As we look around us today, it seems evident that there are yet many men who have not repudiated the wolf's dictionary. Such are anxious to cast off all restraints of God and man, to pursue a selfish course, untrammled, and without regard to either their obligations to God, or the rights of their fellow-men. Such ideas of freedom (2) lead only to anarchy and destruction. And those who hold them look upon all wholesome restraints of law and order as infringements of their rights, and consider themselves in bondage under them. This is the rapidly growing sentiment all over the world today among the masses of mankind. And this is what makes the

outlook for the future so ominous, threatening the utter wreck of the present social order in world-wide anarchy.

THE INFLUENCE OF THE BIBLE

There have been two main contributing causes which have operated to produce the liberty known and experienced in the world to date. One of these is the Bible. As we compare the various degrees of civilization throughout the world, and note that the wisest and best laws and the wisest and best execution of them and the greatest true liberty of the people within reasonable bounds are found in those nations which have most revered the divine message, the Bible, it is a strong argument that the Word of God has not only influenced the "little flock," who take it most seriously, and who lay aside every weight and hindrance and worldly ambition to run with patience in the footsteps of Jesus, but it has influenced the minds of many who have never taken this step of full consecration. In a word, the liberty wherewith Christ makes free is not the liberty of license but the liberty of reason, of justice, of love; and in proportion as any one has received the spirit of the divine teaching, in that same proportion he is a free man. We thank God, therefore, for the measure of national liberty which prevails throughout the world, even while we see clearly from the prophecies of the Scriptures, as well as written on the pages of the daily press, that a great misinterpretation of liberty is rapidly spreading throughout the world, which will eventually wreck the present civilization in anarchy.

THE FIGHT FOR LIBERTY

The second contributing cause of the liberty known and enjoyed by mankind up to the present time is warfare. We think it is not an overstatement to say that all, or nearly all, the liberty there is in the world today has been paid for; practically none of it has been attained without sacrifices. Why? Because selfishness is so entrenched in the race that those who possess power, authority, privilege, opportunity, would hold these for themselves to the disadvantage of others -- to the enslavement of others -- were not the rights and liberties fought for. Looking back over the history of nations and, regardless of one's views as to the propriety of a Christian engaging in warfare, every reasoning mind can see that only through wars have liberties come to the human race. The mistake that is being made by many today is the supposition that humanity would ever be able to attain the condition of absolute equality and unselfishness through wars or any other means within the power of Adam's race.

The Scriptures point out to us that there is a limit beyond which we must not expect selfish humanity to make progress -- that any progress beyond that limit must come from on High, through the establishment of the Kingdom of God's dear Son; that while wealth and influence and tail ends will yield to the pressure of the masses for their own protection and aggrandizement, they will not yield everything, but would permit the entire social structure to dissolve rather than to submit to a general equalization, such as is the aim of Socialism. Hence Socialism, while not intending anarchy, will produce anarchy; while striving for greater liberty and universality of blessings of earth, will effect a wreck of all these. Thanks be to God that his program is that on the wreck of present institutions he will establish the true reign of liberty on the plane of love, under the guidance of the Master and his joint-heirs

However, while we await that kingdom let us not despise one present national liberty, imperfect though it be. Usually blessings are valued rightly only when they are taken from us. It is not long since we were doing some sober thinking as to the possibility of losing our national liberty. Such thoughts should lead us to very earnest thankfulness to God that this liberty has been preserved to

us. Nor should it be difficult for us to be grateful also to those who bore the brunt of the sacrifice, many of whom laid down life itself in the cause of freedom.

LIBERTY TO BECOME SONS OF GOD

From these reflections on the liberty known and experienced by mankind in general, let us now turn to another phase of our subject: "The glorious liberty of the children of God." - Rom. 8:21.

Our Lord well knew that we might have all the inalienable rights mentioned in the Declaration of Independence, all the opportunities afforded by wealth, all the knowledge and skills resulting from higher education, and yet not be really and truly free, in his sense of the word. It was for this reason that he said to some who were beginning to have faith in him: "If the Son therefore shall make you free, ye shall be free indeed." - John 8:36.

St. Paul knew how true this was. He had the freedom which came as the result of having been born a Roman citizen. And yet he tells us, in Romans 7:19, that "the good that I would I do not; but the evil which I would not, that I do."

Are these the words of a free man? No, indeed! These are the words, not of a free man, but of a slave.

Dearly as we may love liberty, there is no man who actually possesses it yet, for as the result of the fall of Adam all men became the slaves of Sin and, to a great extent, the tools of Satan; and never, until the promised restitution of all things is completed, will men enjoy the precious boon of liberty in its full sense. This is one of the elements of the Gospel, that Christ is to bring liberty to the captives of sin and death, and to let all the oppressed go free. - Isa. 61:1.

Of course, to those who believe that death itself is a great blessing, liberating our spirits from their present bondage to earthly conditions, the Gospel message is without meaning. But to us who have learned the true nature of man, and who know that he is mortal, and not only mortal, but dying, this promise of liberation from the prison-house of death, though stated centuries ago, holds our interest with a stronger grip than would tomorrow's headlines, if we could read them today.

While, however, the actual freedom or liberty of the children of God is not yet enjoyed by any, the inheritance of it being lost by Adam's fall, a few have regained their *title* to that inheritance. How did they do this? By faith in Christ, who, with his own precious blood, purchased it for all who will accept it as the free gift of God's grace. And these few have, by faith, already passed from death to life (John 5:24; 1 John 3:14) and are now, therefore, *reckoned* free -- free from sin, and its condemnation, death -- righteousness being imputed to them. Thus they hold a sure title to this glorious liberty, which all the sons of God will possess when fully restored to the mental and moral image of God.

A ROBE OF RIGHTEOUSNESS

As above indicated, the full liberty of the children of God is not yet ours, except by faith. However, while realizing this, let us not fail to note the measure of that liberty which is ours even now. It is very considerable. The liberty of the Christian is stated by the Apostle John to be the liberty, power or privilege, of becoming a son of God. "As many as received him [Jesus], to them gave he the power [liberty] to become the sons of God, even to them that believe on his name." (John 1:12.) That is to say, our Savior offers to all who accept him, and who desire to regain the

mental and moral image of God, lost by Adam, and who desire to return to the relationship of children of God, a release from the sin which brought condemnation upon us all six thousand years ago; it means also that over such he will throw a robe of righteousness, which will cover all their present imperfections and unavoidable weaknesses. Clothed thus, in this white raiment, they need not wait for the Millennial Age, but may at once go to God, by faith, and find immediate acceptance in his presence, and secure grace to help them in every time of need. Thus may they continue under this precious robe of righteousness throughout their earthly career until, having proved, by their obedience in the present life, the sincerity of their consecration to God's will and service, they shall ultimately be delivered from all the present weaknesses into grand, perfect, spiritual bodies, like unto their Lord's. This is the promise to the overcomers, who thus will be received into final and complete sonship as heirs of God and joint-heirs with Jesus Christ their Lord and Savior.

A remarkably clear and, we believe Scriptural, presentation of the meaning of the robe of righteousness, or "white raiment" as it applies to the believer's standing in the present life, is found in the writings of Brother Russell, under the caption:

"WHITE RAIMENT LOANED TO US"

"The Scriptures give us to understand that at the very beginning of our Christian experience we, figuratively, are clothed in white raiment. This white raiment represents justification -- we are justified freely from all things. It is a robe without spot. It is sometimes spoken of as: Christ's robe of righteousness because it comes to us through Christ. It is to be had only through him. He is able to impute to us, to loan to us, grant to us temporarily, this robe. It is spoken of as the wedding garment. At an oriental wedding, a wedding garment of white linen was used to cover over the clothing worn by each guest. It was loaned to the guest at the wedding by the host, when he appeared at the wedding feast. White linen signifies purity. So when Christ gives us the use of his merit, it is as a white garment to cover our imperfections. It is an imputation of his righteousness which is to us justification. We are exhorted to keep our garments unspotted from the world. The imputation of righteousness given us we are to preserve, to maintain. But we cannot fully maintain it of ourselves. Our tongues may sometimes say things that we wish they had not said, and our hands may sometimes do things we would not desire. Hence God has provided a way by which our blemishes or transgressions may be eradicated--those not willful. This way is our daily application for the cleansing of these unwilling transgressions through the precious blood. Thus we keep our garments unspotted from the world. Thus our justification, our white robe, is maintained -- should be maintained."

White raiment, however, is not only provided as a precious covering robe for the believer to wear during this present life. It is stated as the reward of the overcomer which he will realize in the future. "They shall walk with me in white for they are worthy." "He that overcometh, the same shall be clothed in white raiment." - Rev. 3:4, 5.

The significance of this figure of the white robe in the sense of a reward to be granted the overcomer after he has successfully completed his trial and been faithful unto death, is also most clearly unfolded by Brother Russell in another article

"THE WHITE RAIMENT OF THE KINGDOM"

"It is not sufficient that we have the *imputation* of our Savior's righteousness. This imputation is only a temporary arrangement. We need to come to, the place where we shall have a righteousness of our own. Our flesh is imperfect. . . . In spite of our best endeavors, things are

bound to go more or less wrong. But we are to prove ourselves overcomers-more than overcomers. The Lord has arranged that at the conclusion of our trial, at the end of the present life, all the overcomers shall receive the new body. This new body will be a body of actual purity. Thus, as the Apostle says, we shall be 'clothed upon with our house which is from heaven.' So our raiment will be changed from a garment of imputed perfection, our justification by faith, to that which represents actual perfection. At the resurrection we shall receive that body of inherent purity, without blemish, without spot, which is here pictured as 'white raiment.'"

What a wonderful Gospel it is, and how little do we need to be ashamed of it! And all this grace comes to us merely by believing in the name of Jesus, and all that that name implies. The name of Jesus signifies Savior or Liberator, as indicated in Matthew 1:21, which reads: "Thou shalt call his name Jesus, for he shall save his people from their sins."

But is it only to believers in his name that our Lord grants this privilege or liberty of becoming sons of God? Yes, we answer, only to these. Belief in no other person will do, nor will the acceptance of our Lord by any other name than the one which acknowledges his ransom-sacrifice avail. He must be recognized as Savior, not merely as Teacher or Guide. He saves his people from sins that are past, as well as teaches and guides them to abhor and avoid sins in the future.

It is worthy of notice, too, that this privilege of becoming sons of God was not extended to the overcomers of the past ages, nor will it be offered to such as prove faithful during the Millennial Age. These are represented in the Scriptures as receiving their life from the Christ (Head and Body). They will thus be not sons, but grandsons, if you please, of the Father. Though the race in general will not become sons of God, they may secure, through the sons of God, freedom from death, pain, etc. (Rom. 8:18-22.) The children of Christ--all who receive the redemption life, will stand as dear and as close to the Father, Jehovah, as sons, even as in the earthly family, the grandsons are as dearly loved, and as kindly treated. But none of them can be made perfect, without us, the sons and heirs, as the Apostle makes plain in Hebrews 11:40.

The manifestation of the sons of God is, therefore, the great event for which the whole race of mankind waits and hopes and groans, even though most of them do so in ignorance. Their hopes and expectations, not being clear, may be summed up as a vague longing for a Golden Age, a good time by and by.

Just now we said that the privilege of becoming sons of God is extended, in this Gospel Age, only to believers in Jesus as their Savior, their Liberator. Some one has put this thought in a heart searching question and presented it in a couple of verses which appeal very strongly. They read"

"It means so much to me, that, when he came,
They called him 'Jesus!' 'Tis a gripping name
That takes a saving hold on one like me,
Who lifts new-visioned eyes that now would see
All false lights fade in presence of the truen --
What does it mean to you?"

"It means so much to me, in crisis hours
When right seems baffled by opposing powers
To hear his strong voice call,
'Be of good cheer, For I have overcome this world of fear.
Here's refuge in my word -- my word is true! --
'What does it mean to you?"

Brethren, let us appreciate to the full Christ's offer of freedom-the glorious privilege he extends to us of becoming sons of God. Let us be strong, acquitting ourselves like men, receiving now by faith the special favor to be brought to us at the appearing of our Lord Jesus, who will himself present us by his side before the Father, unblamable and unprovable in love.

- P. L. Read.

Israel - The Burning Bush

"And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt." - Exodus 3:3

ISRAEL, that most remarkable *people*, must hold I increasingly the rapt attention of all earnest Christians. It is impossible, in following through the daily press the record of their rapid expansion in Palestine, with the realization that our eyes are beholding the fulfillment of possibly the most definite evidence promised of the proximity of Christ's Kingdom, not to be stirred in one's innermost being. While it was not ours to witness the marvelous *works* of the Master's first presence, it is our privilege to behold the beginnings of the "greater things than these," in the time of His invisible second presence, a time of world-shaking events, the gradual restoration of Israel to long-lost favor being amongst the most prominent of them.

True, humanity, including the Jewish people themselves, are as yet in ignorance as to the far reaching significance of the "fig tree putting forth its leaves," and that its full development will result in the resurrection of the dead (Rom. 11:15); nevertheless signs are not wanting both from Christian pulpits and from Israel that Zionism has begun to mean more than simply the founding of a National home for the Jews. It is to be expected that the true meaning of Israel's restoration will be grasped by more and more believers of God's Word in the nominal church as the "winter" season of the Gospel Age draws nigh, but not until the glorification of the true Church and the subsequent entering in of the "virgins, her companions, who follow her," will God's face again be fully turned to longsuffering Jacob as it is written. (Rom. 11:26.) Would that the persecutors of the Jew today could remember and repeat the words of the "mad" Prophet Balaam: "How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord: hath not defied? For from the top of the rocks I see him, and from the hills I behold him; lo, the people shall dwell alone and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his." - Num. 23:8-10.

From the days of Moses to our time, the record of this people is probably the most remarkable in the history of nations, and if it be not acknowledged as a "sign" by unbelievers, it is in reality as well as in appearance a "wonder." Alone of all nations has their history, past, present, and future been recorded in the most ancient of records, the Bible. The reverent contemplation of these, with the corroborative evidence of history, cannot but strengthen mightily the faith of the Christian in Him who knows the end from the beginning, "in whose sight a thousand years are but as yesterday." A perusal of some of these prophecies will prove a blessing.

Foretold and Fulfilled

Ere they had yet entered the promised land, three thousand three hundred years ago, Moses, as a divine legislator, while promising the Israelites that their prosperity, happiness, and peace would all keep pace with their obedience, threatened them with a gradation of punishments, rising in proportion to their impenitence and iniquity. And neither in blessings nor in chastisements hath the Ruler among the nations dealt in like manner with any people. But their wickedness and consequent calamities, greatly preponderated, and are yet prolonged, although the "time to favor Zion, yea, the set time" has approached. The retrospect of the history of the Jews since their dispersion could not at the present day be drawn in truer terms than in the unpropitious auguries of Moses so many centuries ago.. Moses professed to look through the glass of ages, and the astonishing fulfillment to the letter of his prophecies has been a stumbling-block to infidels, and a tremendous strength imparting influence to Christians. Note some of his wards, remembering that they were uttered before Israel had yet entered the land of Canaan:

"I will scatter you among the heathen and will draw out a sword after you: and your land shall be desolate, and your cities waste. . . And upon them that are left of you I will send a faintness into their hearts, in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. . . . And ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers, shall they pine away with them. . . . And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly." - Lev. 26:33, 36-39, 44.

"And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you." "The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them, and shalt be removed into all the kingdoms of the earth." - Deut. 4:27; 28:25-46.

"The Lord shall smite thee with madness, and blindness, and astonishment of heart: And thou shalt grope at noonday as the blind gropeth in darkness, and thou shalt not prosper in thy way: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee. Thy sons and thy daughters shall be given unto another people, . . . there shall be no might in thine hand. The fruit of thy land, and all thy labors, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: so that thou shalt be mad for the sight of thine eyes which thou shalt see. The Lord shall bring thee . . . unto a nation which neither thou nor thy fathers have known; . . . and thou shalt become an astonishment, a proverb, and a byword among all the nations whither the Lord shall lead thee. . . . Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. . . . And the Lord will make thy plagues wonderful, and the plague of thy seed, even great plagues, and of long continuance." - Deut. 28:28-59.

"All these curses shall come upon thee, and shall pursue thee, and overtake thee, . . and they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord will scatter thee among all people, from the one end of the earth even unto the other; . . and among these nations shalt thou find no ease, neither

shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall stand in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." - Deut. 28:45, 63-67.

"Ye Are My Witnesses"

The writings of all the succeeding Prophets, too numerous to be listed, abound with similar predictions. All of them were delivered with the clearness of history and the confidence of truth and all have been fulfilled marvelously in every detail. The history of their sufferings is a continued tale of horror, not exceeded even by the sufferings of the Christian martyrs. And through all the terrible fulfillment of each prophetic statement, the Jewish peoples were God's witnesses (Isa. 43:10, 12) to the immutability of His righteous judgments, and are living evidences to the truthfulness of His Word. Though the events, various and singular as they are, have been brought about by the instrumentality of human means, and the agency of secondary causes, yet they are equally prophetic and miraculous; for the means were as impossible to be foreseen as the end, and the causes were as inscrutable as the event; and they have been, and still in numberless instances are, accomplished by the instrumentality of the enemies of Christianity. Whoever seeks a miracle, may here behold a sign and a wonder, than which there cannot be a greater. And the Christian may bid defiance to all the assaults of his enemies from this stronghold of Christianity, impenetrable and impregnable on every side. Keith, in his notable work on prophecy, over a century ago, has some inspiring words in this connection:

"These prophecies concerning the Jews are as clear as a narrative of the events. They are ancient as the oldest records in existence; and it has never been denied that they were all delivered before the accomplishment of one of them. They were so unimaginable by human wisdom, that the whole compass of nature has never exhibited a parallel to the events. And the facts are visible, and present, and applicable even to a hair's breadth.

"Could Moses, as an uninspired mortal, have described the history, the fate, the dispersion, the treatment, the dispositions of the Israelites to the present day, or for three thousand two hundred years, seeing that he was astonished and amazed, on his descent from Sinai, at the change in their sentiments, and in their conduct, in the space of forty days? Could various persons have testified, in different ages, of the self-same and of similar facts, as wonderful as they have proved to be true? Could they have divulged so many secrets of futurity, when, of necessity, they were utterly ignorant of them all? The probabilities were infinite against them. For the mind of man often fluctuates in uncertainty over the nearest events, and the most probable results; but, in regard to remote ages, when thousands of years shall have elapsed-and to facts respecting them, contrary to all previous knowledge, experience, analogy, or conception-it feels that they are dark as death to mortal ken.

"And, in viewing only the dispersion of the Jews, and some of its attendant circumstances-how their city was laid desolate -- their temple, which formed the constant place of their resort before, leveled with the ground, and ploughed over like a field -- their country ravaged, and themselves murdered in mass -- falling before the sword, the famine, and the pestilence -- how a remnant was left, but despoiled, persecuted, enslaved, and led into captivity-driven from their own land, not to a mountainous retreat, where they might subsist with safety, but dispersed among all nations and left to the mercy of a world that everywhere hated and oppressed them-shattered in pieces like the wreck of a vessel in a mighty storm -- scattered over the earth, like fragments on the waters -- and, instead of disappearing, or mingling with the nations, remaining a perfectly distinct people, in every kingdom the same, retaining similar habits and customs, and creed, and manners, in every part of the globe, though without ephod, teraphim, or sacrifice-meeting everywhere the same insult, and mockery, and oppression -- finding no resting place without an enemy soon to dispossess them -- multiplying amidst all their miseries -- surviving their enemies -- beholding, unchanged, the extinction of many nations, and the convulsions of all -- robbed of their silver and of their gold, though cleaving to the love of them still, as the stumbling-block of their iniquity --

often bereaved of their very children -- disjoined and disorganized, but uniform, and unaltered -- ever bruised, but never broken -- weak, fearful, sorrowful, and afflicted -- often driven to madness at the spectacle of their own misery -- taken up in the lips of talkers -- the taunt and hissing and infamy of all people, and continuing ever, what they are to this day, the sole proverb common to the whole world; -- how did every fact, from its very nature, defy all conjecture, and how could mortal man overlooking a hundred successive generations, have foretold any one of these wonders that are now conspicuous in these latter times?

"Who but the Father of spirits, possessed of perfect prescience, even of the knowledge of the will and of the actions of free, intelligent, and moral agents, could have revealed their unbounded and yet unceasing wanderings -- unveiled all their destiny -- and unmasked the minds of the Jews, and of their enemies, in every age and in every clime? The creation of a world might as well be the work of chance as the revelation of these things. It is a visible display of the power and of the prescience of God--an accumulation of many miracles. And, although it forms but a part of a small portion of the Christian evidence, it lays not only a stone of stumbling such as infidels would try to cast in a Christian's path -- but it fixes an insurmountable barrier at the very threshold of infidelity, immovable by all human device, and impervious to every attack."

Predictions of Restoration

"God's judgment of Israel," said Hebrew Christian Schonberger long ago, "is the most terrible thing in history -- yet they have been preserved to this very day through the power of that very God who punished them so terribly. Here they are, a monument of the truth of God's Word -- a monument also of God's faithfulness. None of the persecutions which they have endured have availed to destroy them, neither have they broken their energy, nor subdued their indomitable will, nor crushed their power of mind; and no sooner was the great pressure which the nations -- so-called Christian nations -- put upon them removed than we see them prosper in every country, and take leading positions in every sphere of life -- in commerce and politics as well as in literature and art, showing that the Lord God has made them to be a peculiar people, a nation to be perpetuated; and that it was He who gave them nerve to endure, in order that in the future, when His grace shall melt their hearts, they may be a mighty instrument to show forth His praise.

"Behold their zeal for God, their zeal for the Scriptures, their zeal for the Sabbath Day; behold the sacrifices which they make in order to carry out the injunctions of the Law! Yes, there are many features, in the Jewish character which we cannot explain in any other way than this -- that there is still a blessing resting on them; that the voice of God which was heard upon Sinai has still its echo in their hearts and consciences; and that the prayers which have been offered up on their behalf, by patriarchs, kings, prophets, and saints, are still held in remembrance before the throne of God."

And just as the Scriptures have foretold the evil that was to come upon them, so just as definitely have they spoken of their pardon and restoration. Hence the predicted prayer of Israel's repentance to be (Micah 7:18-20):

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue Our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

The uniform experience of the literal truth of every prediction respecting their past history may suffice to give assurance of the certainty of their predicted restoration. Today we are witnessing the restoration of Israel, and well may the Christian rejoice to see the fulfillment of God's promise which presages the deliverance of all humanity also

"The Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and He will do thee good, and multiply thee above thy fathers." - Deut. 30:3-5.

The consequence of Israel's wonderful restoration is, for suffering humanity, summed up in the glorious words of Isaiah 27:6:

"HE SHALL CAUSE THEM THAT COME OF JACOB TO TAKE ROOT: ISRAEL SHALL BLOSSOM AND BUD, AND FILL THE FACE OF THE WORLD WITH FRUIT."

- *W. J. Siekman*

"I, Too, Am a Christian"

"There is a way that seemeth right unto a man; but the end thereof are the ways of death." - Prov. 16:25.

THE MOST important of warnings is contained in this text. It is a solemn warning against self-deception-against pursuing a course of conduct which is radically wrong, being opposed to the spirit and intent of the divine law, and yet which may be made to **seem** right by a line of false reasoning, suggested by the will of the flesh and apparently founded upon the Word of God, yet denying its fundamental principles of righteousness. The delusions of Satan also greatly help along such deceptions, and thus the blinded one is urged on in a course which seems to him to be right, but the end of which is death.

Christians should above all things guard themselves against the folly of this way. To do this, let us ever remember that, even though through Christ we have a reckoned standing of justification before God, the human heart which we still have is "deceitful above all things and desperately wicked" (Jer. 17:9), and that it requires constant watching and purging to enable us to put into practice the Apostle Paul's rule: in simplicity and godly sincerity have our conversation in the world. (2 Cor. 1:12.) This requires humility, sobriety, godliness. If the heart be puffed up with pride, or is ambitious for vainglory, or if it be selfish, or in any measure intoxicated with the spirit of the world, then beware; for there is great danger of getting into that way that seemeth right to a man **because** blinded by his own perverse will or fleshly mind.

The best safeguard a Christian can have against the snares of Satan is that "understanding" referred to in the twenty-second verse of this sixteenth chapter of Proverbs and there described as "a wellspring of life unto him that bath it." Such understanding is not merely of the head, but of the heart specially; for, "With the heart man believeth unto righteousness," and "Out of the heart are the issues of life." If the heart be wrong, the head will seek to justify it, and in so doing will pervert judgment and truth. Therefore, take heed, and "keep thy heart with all diligence."

Not only will the "wise and understanding heart" keep the feet in the paths of righteousness, but also "the heart of the wise teacheth his mouth, and addeth learning to his lips" (verse 23), so that he shall speak forth "words of truth and soberness," words of wisdom, of kindness, and of love. How important that the fountain should be sweet, that thus the stream that issues from it may be healthful and refreshing to all within the range of its current! Truly, "pleasant words [of wisdom, of counsel, and loving-kindness] are as a honeycomb, sweet to the soul, and health to the bones," in that they refresh and comfort and stimulate courage and thus fortify the soul and strengthen it to noble deeds. - Ver. 24.

How different is the picture of the ungodly man! (Ver. 27-29.) "An ungodly man diggeth up evil [apparently finding a morbid satisfaction in searching for it], and in his lips there is a burning fire. A froward man soweth strife, and a whisperer separateth chief friends. A violent man enticeth his neighbor, and leadeth him into the way that is not good. He shutteth his eyes to devise froward things: moving his lips, he bringeth evil to pass." Thus, as Isaiah says, "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." - Isa. 57:20, 21.

But blessed is the man that hath learned the right ways of the Lord, and walketh therein with a perfect heart. Such a one, unlike the wicked who go about digging up evil, delights himself in doing good and in speaking forth the words of truth and soberness. He is slow to anger, and

studies carefully how to rule his own spirit, which is surely a great work and worthy of the ambition and effort of every Christian. (Ver. 32.) How blessed (ver. 31) are the closing years of a long life devoted to this most worthy end of ruling one's own spirit in harmony with the principles and precepts of the Word of God; when, as Mr. Whittier has beautifully expressed it

"All the jarring notes of life
Seem blending in a psalm,
And all the angles of the strife
Are rounding into calm;"

and when the hallowed influences of ripened Christian graces are manifest to every beholder. Truly, "the hoary head is a crown of glory if it be found in the way of righteousness." But if not, it is but a monument of folly and its ripened evil fruitage is most undesirable.

In 2 Cor. 13:5, Paul says, "Try yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Christ says (John 15:14), "Ye are my friends if ye do whatsoever I command you." By such rules each of us may know what the Lord requires of us. While our standing in justification is a "hidden in Christ" provision of abounding grace, the possession of "Christ formed in us" comes under the rule, "If any man have not the spirit of Christ, he is none of His." (Rom. 8:9.) And putting on Christ, and being made like Him is our true objective. It is said that one of the gifted painters of the world stood before the masterpiece of the greatest genius of the age. This he never hoped to rival, nor even to equal, yet the infinite superiority did not rush him, nor cause him to despair. He saw realized those conceptions that had long floated vaguely before him in unsubstantial form; in every line and touch he felt a spirit immeasurably superior. As he stood gazing at it, his heart swelled with emotion, his feelings became elevated, and he turned away exclaiming, "And I, too, am a painter." So we need to look on Christ and see in Him the embodiment of the highest and holiest of all conceptions, until we know His touch and power and until our walk speaks for us before the world, saying "I, too, am a Christian."

If we be sincerely concerned to give such a testimony of the power of Christ and the Word of truth in our lives, will it not be profitable to recall in a very personal way some of the very important things we need to remember as requirements of such as God will approve. Let us then, each for himself remember --

That my election to the high position to which I am called is not yet made sure-the race for the prize of my high calling is still before me.

That I am yet in the enemy's country, surrounded by many subtle and powerful foes.

That if I would be successful I must fight the good fight of faith.

That the weapons of my warfare are not **carnal**, but mighty to the pulling down of the strongholds of error, superstition and inbred sin. - 2 Cor. 10:4.

That it is in view of the warfare before me the subtlety of my temptations, the weaknesses of the flesh-that the faithful Peter urges all diligence in the cultivation of the Christian graces, and a continual calling to remembrance of the precious truths I have learned-that I may be strengthened for the conflict, and thereby able to make my calling and election sure.

That faith is a good thing; yet faith without works is dead; and to hold the truth in unrighteousness is worse than never to have received it.

That the truth is given to me for its sanctifying effect upon my heart and life -- it should have free course and be glorified -- its precious fruits should appear more and more from day to day.

That I must add to my faith, virtue-true excellence of character that will mark me as separated from the world and its spirit.

That I must add sterling honesty, truth and fair dealing in all business relations; moral integrity in all social relations; manifestly clean hands and a pure heart, and a bridled tongue that works no ill to a neighbor.

That if my heart be pure, it will not devise evil things, or harbor evil thoughts, or plot mischief.

That if my tongue be bridled, it will not be given to evil-speaking, but will hold its peace when it cannot speak well and wisely.

That the promptings of virtue go further than merely these negative features which refuse to do anything which will work ill to a neighbor; they incite not only to passive, but also to active goodness-in benevolent charity which seeks to alleviate suffering; to sympathize with sorrow; to comfort those in distress, and to elevate and bless others; to assist "all men" as I "have opportunity."

That I must gain a **knowledge** of God's character in order that I may the more thoroughly imitate it, and of His truth, that I may more fully conform to its teachings.

That I must exercise temperance-or self-control-in **all** things, letting my moderation be known unto all men, and taking care not to be hasty, hot tempered, rash or thoughtless; but endeavoring to be evenly balanced, thoughtful and considerate.

That my whole manner should be characterized by that carefulness which would indicate that I am ever mindful of the Lord's pleasure, of my responsibility to Him as His representative, and of my influence upon my fellowmen to see that it always be for good, never for evil.

That I must let "patience have her perfect work, that I may be perfect and entire, wanting nothing."

That this grace smoothes the way for every other, because all must be acquired under the process of patient and continuous self-discipline; and that not a step of progress can be gained without the exercise of this grace.

That not one of the graces more beautifully adorns the Christian character, wins the approval of the world's conscience or glorifies the God of all grace, whose truth inspires it.

That it is long-suffering meekness earnestly striving to stem the tide of human imperfection and weakness, and endeavoring with painstaking care to regain the divine likeness.

That it is slow to wrath and plenteous in mercy; quick to perceive the paths of truth and righteousness and prompt to walk in them; mindful of its own imperfections, and sympathetic with the imperfections and shortcomings of others.

That I must add to patience godliness-I must carefully study and imbibe the divine character as presented in His Word.

That I must exercise brotherly-kindness towards my fellowman.

That I must add to brotherly-kindness **love**.

That Peter describes a most amiable character -one which cannot be acquired in a day, nor a year, but the whole life must be devoted to it.

That it is not enough that I know the truth nor should I be content to hold it in unrighteousness. I must see to it that the truth is having its legitimate and designed effect upon the character.

That to be established in the faith is one thing, and to be established in Christian character and in all the graces of the Spirit is quite another.

If I be true to my profession, I will daily strive to realize an increasing mastery over sin in myself, and will be able from time to time to distinguish some degree of advancement **in** this direction. I will grow more like Christ -- more self possessed, more meek and gentle, more disciplined and refined, more temperate in all things, and more fully possessed of the mind that was in Christ Jesus. And thus the silent example of a holy life will reflect honor upon that holy name which it is my privilege to bear and to represent before the world, as a living epistle, known and read of all men with whom I come in contact. I realize that the formation of such a noble and pure character is the result of the reception of divine truth into a good and honest heart. Or, rather, such is the transforming power of divine truth upon the whole character, when it is heartily received and fully submitted to.

I need the instruction and guidance and inspiration of the truth for holy living; and our Lord's words imply that all the truth that is necessary to this end is in the Word of God, and that, consequently, I am not looking for any further revelations through visions or dreams or imaginations of myself or others.. The Word of God, says the Apostle (2 Tim. 3:16, 17), is profitable for doctrine, for reproof, for correction, for instruction in righteousness (Heb. 4:10), that the man of God may be perfect, thoroughly furnished unto all good works. It reveals to me the spirit, mind, or disposition of God, and exhorts me to let the same mind dwell richly in me; and in conjunction with the study of the mind of God as revealed in His Word and communion with Him in prayer, I receive the blessed influences of His Spirit, which brings me more and more into conformity with His perfect will. I realize that to live a holy life is not to do some great and wonderful things: it is to live from day to day a life of quiet, unostentatious conformity to the will of God-of secret communion with Him in my closet, devotions and daily walk, and of zealous activity to the extent of my ability and opportunity in His service. As I have named the name of Christ, it is my determination-God helping me-to depart more and more from iniquity and apply my heart unto instruction, confident that I shall be led of God into green pastures and beside still waters; my table will be richly and bountifully spread, and my cup of blessing and joy and gladness will overflow.

Surely then, "He that in these things serveth Christ is acceptable to God, and approved of men." "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? . . . He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." - Micah 6:6, 8.

-Selected from early Watch Towers.

Transformed

"Through a cloud of earthly senses
Bursts upon my raptured sight
Such a vision of my Father
In His glory and His might,
In His justice and His wisdom,
In His tender, watchful care,
Manifested in my Savior,
Rich in blessings everywhere.

"Oh, it thrills with love and longing
Every fiber of my soul,
To be with Thee, in Thy presence,
While the countless ages roll.
Then a voice, 'This be thy pattern,
See that thou in all thy ways
Make according to the pattern,
To My glory and My praise.'

"Thou the pattern, blessed Savior,
How can I a copy be
Of that gracious, sweet perfection
Manifested, Lord, in Thee?
'Keep thine eyes upon the pattern,
Look not thou aside, behind,
And beholding but My glory,
Thou shalt be transformed in mind.'

"Oh, my Father, in Thy mercy
As I gaze with unveiled face,
Let me see, as in a mirror,
All Thy brightness, all Thy grace,
So in looking, so in longing,
Shall my homely features glow
With the radiance of Thy glory,
And Thy matchless beauty show.

"All my days be crowned with gladness,
From the center of my heart,
Praise to Thee that in the blessing
Thou wilt let me have a part.
So then, in a faithful service,
For the loving service' sake,
Changed from glory unto glory,
I shall in Thy likeness wake.

"I shall see Thee in Thy beauty,
I shall in Thy beauty shine,
All the loving, all the longing,
Merged in purest love Divine.
Satisfied with the full sweetness
Of the bliss of heaven above,
All my future spent in blessing,
All my being lost in love."

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.

God's Will Is Best

"God's will is best; faith's vision may be darkened,
And tangling influence our feet arrest;
Yet to our cry for guidance One has hearkened;
God's will is best.

"We raise our tear-dimmed eyes with eager longing,
To pierce the clouds that crown the mountain's crest;
And watch the chill mists round the pathway thronging,
With hearts distrest.

"God's will is best -- oh! tired heart and weary;
Each footfall finds you nearer to your rest;
And God prints on your pathway, lone and dreary,
'God's will is best.'

"Why seek to know the secrets of the morrow;
Or what new dangers may your way infest?
'Tis Providence apportioned joy or sorrow
To be your guest.

"God's will is best -- seek not to do God's planning;
Nor of the future make untrusting quest;
He only of your whole life has the scanning;
God's will is best.

"Enough, for mortal feet, the step before them;
Enough, for mortal hands, life's next behest;
Enough to know Immortal Love is o'er them;
God's will is best.

"God's will is best -- your first dawn may be over;
Life's noon be past, its sun low in the West,
And night full nigh; but Heaven's morn will discover,
God's will is best."

Annual Report of Directors

"Stand upright and hold your heads high, because your liberation is near." - Luke 21:28, N.E.B.

Recognizing as we do the proximity of God's Kingdom and the fruition of our Heavenly Hope, with what clarion voice ring these encouraging words of our beloved Master as the Institute concludes its 57th year of ministry! For His words mean release-the homegoing of home-sick Sons! For the pure of heart grow weary of earth and turn with frequent wistfulness to the homestead of the saints; longing to spread their wings like a dove and be at rest. For "so shall we ever be with the Lord." Alleluia!

In such exaltation of spirit, assured of His ever presence and care, the seven members of the Board report on their stewardship the past year, rejoicing for the spirit of unity which has prevailed in their midst, and deeply grateful for the privilege of collaboration with the Lord.

THE INSTITUTE'S POLICY

The Institute remains today what it was originally formed to be-a group of brethren voluntarily associated for mutual comfort and assistance, "Endeavouring to keep the unity of the spirit in the bond of peace" (Eph. 4:3). In accordance with its charter, it continues "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."

Not being a church organization, it does not exercise, nor ever has exercised, supervision over any Bible Class. Rather, it emphasizes the principles of liberty, fellowship, and unity of all consecrated believers in Christ, thus conforming, we believe, to the teaching of the Lord Jesus and his Apostles. It rejoices to be the servant of the Lord's brethren in every privilege granted . it, however minor it may be.

THE HERALD

Our bimonthly magazine - "*The Herald of Christ's Kingdom*" continues to be the most prominent branch of the Institute's ministry. We are grateful for the reports which reach us of its spiritual value to many, even some in distant lands.

We desire to again urge upon all to take advantage of our offer to send a free six-months' subscription to any names supplied to the office. We believe from past experience that its "balanced" spiritual diet will prove a blessed means of witness to the many hungry souls in our day.

THE PILGRIM MINISTRY

In this ministry the Institute has been active since its inception. From the Annual Reports of the past several years, however, it has become evident that such service has been much curtailed for several reasons. For one, because of the passing of many brethren; ecclesias are now few and far between. For another, our two full-time Pilgrims, Brothers Fred A. Essler and John T. Read, because of health reasons, have found it necessary to restrict their services to local groups. With humble acceptance and submission to the Lord's will, the Institute continues these dear brethren

in part-time ministry, augmenting it with the services of Brothers Alex Gonczewski, James Jordan, Loyal Petran, Will Siekman, and James Webster.

HELPS TO BIBLE STUDY

Inquiries continue to be received regarding residence and correspondence courses in Bible Study, neither of which are offered by our Institute. 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 do offer a number of helps. Foremost among these we continue to rank the *Divine Plan of the Ages*, a volume unexcelled in the presentation of the Bible's basic teachings.

Other helpful works such as Bible translations, concordances, etc., are in limited supply for the benefit of *Herald* readers.

PUBLIC WITNESS

For this service, the Institute has prepared twenty-two free booklets on a variety of Biblical subjects. These we consider ideal for witnessing to others and urge all interested in this ministry to take advantage of their availability. How blessed is the privilege of extending to anxious hearts all about us a testimony to the amazing grace of God in prospect for all mankind.

Our *Herald* also continues to be a useful means of public witnessing. Free copies will be sent to all names and addresses forwarded to the office.

CORRESPONDENCE

Supplementing the various branches of the ministry already mentioned, is contact with individuals through the mails, especially with the isolated who have always been a matter of special concern to us. While letters generally deal with business matters, nevertheless each is an occasion for brief fellowship, and as such is treasured, and any privilege of counsel, appreciated.. Encouraging messages have been received even from far off foreign lands. That we are being remembered at the throne of heavenly grace on behalf of the Institute's ministry is most heartening, and we are deeply grateful to our brethren.

SUMMARY

May the new year of activity, perhaps most momentous, spur us all to larger sacrifices and greater endeavors in behalf of Him who has so wonderfully blessed us with a knowledge of "Present Truth." May we each have a larger appreciation of our own responsibility as we strive to be faithful in serving the Master by ministering to his brethren, for "Precious in the sight of the Lord is the death of his, saints."

Your brethren in the Master's service,
Board of Directors
By: *J. B. Webster*, Chairman

The Annual Meeting

The fifty-fifth Annual Meeting of the members of the Pastoral Bible Institute, Inc., was held on Saturday, June 7, at 10:00 a.m. in the Masonic Temple, N. Hartford and Ventnor Avenues, Atlantic City, New Jersey.

After the customary devotions, Brother J. B. Webster was elected chairman of the meeting, and Brother W. J. Siekman, secretary.

Next followed the reading and approval of the minutes of the previous meeting, held June 2, 1973.

The annual report of the Directors, for the fiscal year ended April 30, 1975, was then presented. This, including the Treasurer's Financial Statements, is published on pages 62 and 63.

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. Sister A. Lange and Brother L. Petran were appointed to act as tellers. While they were counting the votes, the rest of the friends enjoyed a season of fellowship in praise and testimony. At the conclusion of the count, the names of the following brethren were announced as elected: F. A. Essler, A. Gonczewski, J. C. Jordan, J. T. Read, P. L. Read, W. J. Siekman, and J. B. Webster.

A devotional service concluded the meeting.

Following the Annual Meeting, the new Board met. Among other actions taken, they elected officers as follows: J. B. Webster, Chairman; A. Gonczewski, ViceChairman; P. L. Read, SecretaryTreasurer; W. J. Siekman, Assistant Secretary; J. C. Jordan, Assistant Treasurer; J. C. Jordan, L. Petran, P. L. Read, W. J. Siekman, J. B. Webster, Editorial Committee.

Entered Into Rest

Nicholas C. Catsouras, Camp Springs, Md.
Bro. J. H. Fleming, Collierville, Tenn.
Peggie Gibson, England
Regina Nawrocki, Woodland Hills, Cal.
Sis. J. W. Pafford, Ft. Worth, Tex.
Peter Pazucha, Milwaukee, Wis.
David Perrett, England
Ida S: Powell, Union Dale, Pa.
Don Roark, Miami, Fla.
Pauline S. Watts, Baltimore, Md.
Linda Westrup, Mattoon, Ill.
Joseph Wojciechowski, Chicago, Ill.

FINANCIAL STATEMENTS
FISCAL YEAR ENDED APRIL 30, 1975

(1) Balance Sheet as of April 30, 1975

Assets

Cash in Bank		\$19,653.57
U. S. Treasury Bills		39,478.40
Accounts Receivable		2.81
Prepaid Expense		650.00
Inventory of Books, etc.:		
Pocket Edition-Divine Plan	(971)	\$971.00
Revelation Exposition-Vol. 2	(25)	37.50
Miscellaneous Items		<u>557.15</u>
Total Inventory		<u>1,565.65</u>
Total Assets		\$61,350.43
Liabilities		<u>NONE .</u>
Net Worth (as per Analysis below)		\$61,350.43

(2) Statement of Income and Expense and Analysis of Net Worth
Fiscal Year Ended April 30, 1975

Income

Contributions		\$11,836.31
Herald Subscriptions		4,596.00
Legacies		39,779.29
Interest Earned		2,507.91
Miscellaneous Revenue		<u>358.85</u>
Total Income		\$59,078.36

Operating Expense

Pilgrim Expense	\$ 5,265.26	
Herald Expense Including Printing, Mailing and Clerical	14,225.00	
Administrative and Office Expense	<u>1,376.55</u>	
Total Operating Expense		<u>20,866.81</u>
Net Expense for Fiscal Year Ended April 30, 1975		\$ 38,211.55
Net Worth, May 1, 1974		<u>23,138.88</u>
Net Worth, April 30, 1975 (as per Balance Sheet above)		\$ 61,350.43