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The Fight for Liberty

"Fight the good fight of faith." - 1 Tim. 6:12.

ALL THE liberty there is in the world today has been paid for; none of it has been attained without sacrificers. 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, without approving of wars, every reasoning mind can see, nevertheless, that only through wars have liberties come to the race. The mistake that is being made today is the supposition that humanity would ever be able to attain the condition of absolute equality and unselfishness through laws or 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 talents 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, 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 it will effect a wreck of all these. Thanks be to God that his program is that on this 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.

THE CHRISTIAN'S FIGHT

If the world's liberty has required fighting for, much more may we expect a battle for those who take the still higher ground of the Bible, and who strive for the "liberty wherewith Christ makes us free." (Gal. 5:1.) For although this very Scripture declares that Christ gives this freedom, the Word shows us that he gives it only to those who desire it and who will fight for it. Their battle is not to be with carnal weapons which the law of love forbids, yet their warfare is to be mighty through God to the pulling down of strongholds of error. Against what, then, do they battle? We answer that their chief fight is against the fallen tendencies of their own beings. They find that, through the long centuries of the fall, sin has become inbred and entrenched in their flesh to such

a degree that it necessitates a warfare in the new mind. They get the new mind or disposition through hearkening to the Word of the Lord, which while speaking peace and forgiveness of sins through faith in Christ, invites to a newness of nature and a joint-heirship with Christ through a full consecration of all to the divine service-to the service of righteousness and truth. The making of the consecration on the part of the believer was his entering upon the career of a good soldier of the Lord Jesus. It was his engagement to battle against sin and selfishness everywhere, according to the rules laid down by the chief Captain.

To the surprise of every soldier he finds that some of his greatest battles are within. True he finds the world an opponent to his full devotion of time and talent and influence to the service of the Truth. The world is not prepared for such an extreme, which more or less reproves it of sin and selfishness: the world, therefore, sneers and cries "hypocrite," "saint," etc., and seeks to turn aside the consecrated. To be a good soldier he must be prepared for this and have on the sandals of preparation afforded by the Gospel, else the difficulties strewn in his path by worldly opposition would soon make him so footsore that he would be disposed to turn back notwithstanding the term of his enlistment -- "even unto death." The Adversary also is a foe who must be reckoned with, and whose subtle attacks may be encountered in various ways. The Christian soldier has the assurance of his Captain that all the arts of the Adversary are known to him, and that all his interests shall be guarded so long as he is loyal to his Captain and faithful to his consecration and enlistment.

But, as we have said, the chiefest of all the Christian soldier's opponents is the human foe -the weaknesses and cravings and demands and subtle persecutions, etc., of the fallen conditions of his own' mind and body. To his surprise he finds himself a slave to his own weaknesses, and that he must battle daily, hourly almost, for victory, in order to attain fully the liberty wherewith Christ makes free indeed. From this standpoint all battles against our own fleshly weaknesses, our own selfish instincts and propensities, are battles for liberty, battles for right, battles on the Lord's side. Our great Captain is not so much wishing us to fight his battles as wishing us to fight the good fight of faith in ourselves; and in this matter he is ready to assist us, and without him we can do nothing. True, our battles extend beyond ourselves sometimes when, either amongst the Lord's brethren, the Church, we need to battle for the Truth, the right, or in our contact with the world we may sometimes find hostilities necessary.

"IF YE BITE AND DEVOUR"

Amongst the Lord's people, even in the Apostles' day, there was a tendency at times to fight each other rather than to fight the Devil and the spirit of the world and the weaknesses within. The organs of combativeness and destructiveness, which would serve a Christian soldier in good stead if directed against his own weaknesses and blemishes, are sadly out of place when, ignoring his own weaknesses, he merely becomes contentious with the brethren-often over nothing, or over questions whose importance he exaggerates, because of his contentious spirit. Such should remember the Scriptural statement that greater is he that ruleth his own spirit than he that taketh a city (Prov. 16:32.) The Apostle refers to that misdirection of Christian energy which bites and devours one another, and tends to the destruction of all that is spiritual amongst the Lord's people. Not that the Apostle favored slackness as respects the important principles of the divine revelation, for he himself urged that we contend earnestly for the faith once delivered, to the saints. (Jude 3.) But this earnest contending is not to be done in a biting and devouring manner-it is to be with patience and longsuffering, brotherly kindness, love.

The Lord's people have enlisted as New Creatures, Spirit begotten, to walk (to live) not after the flesh but after the spirit, and must continually recognize this fact, and keep watch that they are

walking in line with the spirit of truth, and must know that in so doing they will not be fulfilling the desires of their fallen flesh. The Apostle states this as a positive rule, without exception, that the flesh, the natural inclinations, tendencies, lusts or desires, are contrary to the spirit, and likewise the spirit desires are contrary to the flesh. These two desires being opposed one to the other we cannot gratify both, and whichever is gratified it will be so at the expense of the other. If we ever want to attain to the true liberty wherewith Christ makes us free we should know that it can be only by a persistent warfare of the new mind against every sinful tendency and inclination of the old nature. It is not the new will warring against the old, for the old will we have reckoned dead. It is the new will warring against the flesh, which the old will used to control, and which flesh still has its evil tendencies.

The new will, therefore, needs all the sustaining strength and assistance which it can secure. Many of these are provided for it as food, nourishment, strength, through the Word of God, whose exceeding great and precious promises are given in order that the new will may be strong in the Lord and in the power of his might through faith, and conquer in all of its battles with the flesh.

The Apostle's declaration, "Ye cannot do the things which ye would," is in full accord with all our experiences. We can sometimes do as we would in some things, we can gain the victory over the flesh; but there are certain weaknesses, failings, blemishes in our flesh which are so powerful that the new mind never gets as complete a mastery over them as it desires. Nevertheless in all the battles being waged the new mind grows stronger and stronger while the flesh grows weaker and weaker. The Scriptural proposition, however, is that we must expect to have more or less of these battles until our dying moments. Thank God that will be the end of the strife, for in the resurrection we are promised new bodies, perfect, complete, in which the new mind will be able to exercise itself without conflict. That is the rest which remains for the people of God, and associated with it will be various other blessings, honors, dignities and responsibilities which the Lord has promised.

"AGAINST SUCH THERE IS NO LAW"

The works of the flesh the Apostle enumerates, and they are all violations of the law of love under which the New Creatures in Christ are being examined; they all come under the head of selfishness and imply injury to our fellow-creatures. He enumerates these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, malice, wrath, strife, divisions, heresies, envyings, murders, drunkenness, revellings, and such like. The Apostle points out that anyone begotten of the spirit who walks, that is who lives, along the lines of these works of the flesh need have no hope of any share in the Kingdom of Heaven. He does not say that all such would share in the Second Death, but we know of a surety how such conduct persisted in would ultimately result in the Second Death. It is sufficient for our purpose, however, to leave the matter where the Apostle does, and to note that there is no prospect for a share in the Kingdom for any who do these works of the flesh and of the devil.

It is unfortunate for some that they seem unable to realize the scope of this testimony; they seem to think of adultery, drunkenness, and murder as being the crimes that would debar from a share in the Kingdom. They overlook the fact that the Lord defined adultery to be a desire to do evil where only the opportunity is lacking; that he defined murder as represented in that condition of heart which hates a brother. They overlook the statement of the Apostle in this very list that the spirit of variance, the spirit of ambition and jealousy, the spirit of envy and division, are spirits of the flesh and in opposition to the New Creature led by the holy spirit. O, if all of the Lord's people could have in mind these searching tests and apply them to their own lives, what a profit

would result, what a blessing, what a fleeing from these weaknesses of the old nature, what a fighting against them for the liberty of the New Creature and its final attainment to glory, honor, and immortality with their Lord in the Kingdom!

- Reprints, pages R3857-9.

"To Seek and to Save"

SINCE the Apostles "fell asleep" a number of Christian scholars, particularly those living during the eighteenth and nineteenth centuries, testified to their belief in a hope which extended beyond the grave-that probation for eternal life does not end for all mankind when this present earthly life ends. While such scholars, in other respects, were not fully aware of the truths in the Divine Plan which have been unfolded in the clearer light of our day they, nevertheless, did see and preached this hope.

Albert O. Hudson, editor of the *Bible Study Monthly*, well and favorably known to our readers, addresses himself to this subject in his new book *Future Probation in Christian Belief*. With his permission, we present below the fourth of a series of seven articles excerpted from that book.

- Editorial Committee

A vital principle of the Divine purpose for humankind is enshrined in the well-known saying of Jesus "the Son of Man is come to seek and to save that which was lost" (Luke 19:10). God desires to win men back to himself; it is not a question of offering a rather grudging opportunity of avoiding the wrath to come" by a profession of faith and allegiance, and the firm closing of the door against all who are not quick to avail themselves of the offer at first hearing. Here is a position in which all men are lost, being alienated from God and unable to help themselves. To use the human language adopted by Luke in his Gospel, God sends his Son, to seek the lost wherever they may be and, by any means if it be possible, save them from their ruined condition and bring them into the safety and splendour of the Father's house. As if to stress the intensity of that determination and that search Jesus gave three parables-word pictures-the theme of which is heaven's incessant quest for the lost, the erring and the wandering, and the joy that is in heaven when the object of that quest is achieved.

These parables speak of that which is lost; the lost sheep, the lost piece of silver, the lost son. One sheep out of a hundred was lost, one piece of silver out of ten was lost, one son out of two was lost. The first two lay the principal stress on Heaven's initiative in prosecuting the search diligently until success is achieved; the third speaks of man's initiative and the part he must play in order to be restored. The entire thesis is presented in Luke 15; the woman searched the house diligently until the missing piece was recovered; the shepherd searched the wilderness and barren mountains until he found the wandering sheep and brought it home in triumph. In both cases an important element is declared; "there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10). The story of the lost or prodigal son is wellknown. The son took his share of his father's estate, went into a far country and wasted it all in riotous living. Only then, in his extremity, did he come to his senses and decide to throw himself upon his father's mercy. The father did not wait and he did not reproach. He went out to meet the son and brought him home in triumph. He had repented, and that was all the father asked. "This my son was dead, and is alive again; and was lost, and is found" (Luke 15:32). This then is the basic principle, that God actively seeks the salvation of all men; and even though it cannot be that any man will receive salvation

without consciously and voluntarily accepting the -conditions of citizenship in Divine creation, involving loyalty and obedience to God in Christ, it remains true that God will leave no stone unturned to rescue the wandering one from the error of his way. Like the earthly father in the story, the heavenly father goes out to meet the wanderer halfway and bring him safely home.

Jesus is said in 1 Timothy 2:6 to have given himself "a ransom for all." Without entering upon a discussion on the philosophy of the Atonement, this text does demand that whatever it was that the death of Jesus on the Cross achieved, it was for all men and not just a few. One of the deepest themes -- perhaps the deepest -- in the Scriptures is that of the redemptive power of suffering. We may not know just how it is that suffering borne on behalf of others creates a power that saves, but the Bible is clear that it is so. The 53rd chapter of Isaiah is positive on this as regards the sufferings of our Lord in the time of his humanity. "Despised and rejected of men ... wounded for our transgressions ... poured out his life unto death ... bare the sin of many." But even so, it remains that "being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:9). The ransom is for all. Christ died for all. Nevertheless that fact of itself does not usher all men automatically into the heavenly Kingdom. It is still required that men "obey him" by means of the pathway of repentance and conversion and reconciliation, becoming fitted to live the eternal life of the just. Hence there has to be pictured a process whereby all men without exception receive benefit from the ransomoffering of the life of Christ on their behalf which puts them in a position intelligently to understand and accept, or in the contrary case equally intelligently reject, the opportunity of eternal life in Christ. This is what is meant by the words of a preceding verse in this passage (1 Tim. 2:4), that God "will have all men to be saved, and to come to the knowledge of the truth." This is the God who pleaded with his errant children of ancient time "cast away from you all your transgressions, and make you a new heart and a new spirit; for why will ye die? For I have no pleasure in the death of him that dieth: wherefore turn yourselves and live ye" (Ezek. 18:32).

Turn, and live: that is the constant refrain in the story of our Lord's coming to seek and save the lost ones. Nowhere is this purpose and intention more plainly shown than in his words to the disciples concerning "the regeneration, when the Son of Man shall sit on the throne of his glory" (Matt. 19:28). The time indicated is that when his Church is reigning over the nations with him, the time of the Messianic Kingdom on earth. The word "regeneration" means, literally, the giving of new life. That coming Age of Divine Rule upon earth is to be a time of giving new life, a restoration, to the dying human race, of the enduring life possessed at the first before sin entered the world, life that will never end because it is in tune with Divinity. Peter alluded to this restoration when, in one of the earliest Christian sermons ever preached, he exhorted his hearers "repent therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ ... whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21). "Times of restitution" -- literally "restoration" -- associated with the coming to earth of Jesus Christ from heaven; times of refreshing from the presence of God. This surely speaks of some notable operation in the Divine purpose at a predetermined time as a consequence of which new and eternal life will be conferred upon many on the basis of the ransom which was once given for all.

To this Paul gave witness upon the notable occasion when he addressed the learned philosophers and sages of Athens (Acts 17). "God" he said "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." Here is introduced the connection between the coming of Christ for human salvation and the onset of what in ordinary theology is called the Day of Judgment. All too often that Day is thought of only in terms of judicial sentence; the dead are raised to be immediately assigned either to heaven, if virtuous, or

the opposite, if wicked. This is an unfortunate survival of the medieval idea of a twenty-four hour day in the which all things terrestrial are to be wound up and the earth itself destroyed. In the Scriptures the Day of judgment is a period of time devoted not only to the final judicial decree but also to the bringing of the subject of judgment into a condition in which the decree may be pronounced with justice. In short, the Day of judgment involves a process as well as a passing of sentence, and this is thoroughly borne out by the many scriptural allusions which picture it, not as a time of unavailing sorrow when "trembling sinners meet their doom," but one of joy and happiness under the beneficent leadership of the returned Christ who still comes to seek and save the lost. Thus we have the inspired words of Isaiah, looking forward to that day "the glory of the Lord shall be revealed, and all flesh shall see it together ... he shall feed his flock like a shepherd" (Isa. 40); "A king shall reign in righteousness . . . and the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever" (Isa. 32); "it shall be said in that day, Lo, this is our God, and he will save us. We will be glad and rejoice in his salvation" (Isa. 25). Just as definitely comes the word of the Lord by Zephaniah "then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent" (Zeph. 3:9). Perhaps the most vivid impression of the essentially benign nature of the Day of judgment is afforded by the 98th Psalm (Psa. 98). The earth is pictured as breaking out into a rhapsody of praise and thanksgiving "before the Lord, for he cometh to judge the earth; with righteousness shall he judge the world and the people with equity." This intervention of benevolent Deity into human affairs for the purpose of human blessing is characteristic of the Hebrew prophets and there is a wealth of Scripture passages in this strain.

The first assembly of Christian converts in Jerusalem during the early years seems to have achieved a relatively clear understanding of this subject; the fifteenth chapter of Acts contains an account of the proceedings at what must have been the first theological conference in Christian history. The point at issue was the scope of the Divine purpose. Is it confined to the salvation of the Jewish people, the chosen nation of old time, alone, or is there provision made for all men everywhere? The unanimous conclusion was in favour of the alternative. James, leader of the church at the time, voiced this conclusion. God, he said, is first of all taking out of the nations a people for his Name; by this expression he meant the Christian Church of this Age, drawn from among all people and all generations over the span of two thousand years. After this, he said, -- and here he quoted the Old Testament as support for his statement -- God will return to the nation of Israel and restore it to its own land and former position as a dedicated nation; "I will build again the dwelling place of David, which is fallen down ... " and this for a final purpose "that the residue of men might seek after the Lord, all the nations saith the Lord." Since it is a fixed principle of Scripture doctrine that the restoration of Israel is synonymous in time with the Second Advent and the beginning of the Messianic Age, it follows that the Messianic Age is the period during which the "residue of men" are to have the opportunity of "calling upon the name of the Lord." The judgment of that "Day of judgment" is to include the opportunity of repentance and conversion as well as the final separation into what Malachi, the last of the prophets, speaking of this same time, defines as "discerning between the righteous and the wicked, between him that serveth God and him that serveth him not" (Mal. 3:18).

Apart from the Church of this Age, believers in Christ who have "made their calling and election sure," to use St. Peter's phrase, and who by that time will have been united with their Lord in heaven, all who are in their graves must experience a resurrection from the dead to renewed human life in order that they might participate in this final stage of the Divine Day of Grace. That fact explains what are otherwise some quite perplexing statements of our Lord. He said that it would be "more tolerable" for the sinful cities of Tyre, Sidon, Sodom and Gomorrah in the Day of judgment than for the unbelieving people of his own day. (Matt. 11:21-24; 10:15; Mark 6:11). He regarded the unbelief of those ancient cities as less reprehensible than that of his own

generation; it is clear from his words that there will be, in the Day of judgment, degrees of guilt for which retribution will be exacted. Some will find the going harder than others and this is in accord with St. Paul's maxim that "whatsoever a man soweth, that shall he also reap" (Gal. 6:7). The moral corruption of the Cities of the Plain was admittedly greater than that of First Advent Jewry, but the degree of light given to the latter was greater and Jesus assessed their culpability accordingly. In fact, said He, if the mighty works done in their sight had been done *in* Sodom and Gomorrah, those cities would have repented. From this it is clear that the Day of Judgment includes provision for retributive disciplines graded in degree according to the character formed, or misformed, in past life, and all with a view to the ultimate reformation of the guilty one, no matter how degraded. In fact, the words of Jesus are rather startlingly corroborated in the Old Testament when to Ezekiel the Lord declared his intention of restoring both guilty Jerusalem and guilty Sodom (Ezek. 16:49-55). This, obviously, can only be in the future Messianic Age and this promised restoration can only be so that both Jerusalem and Sodom, with all of like pattern, may have the opportunity of profiting by the even greater light of that blessed Age, and if they will, repent, and convert, and be healed.

This is what Paul had in mind when, in his defense before Felix, he alluded to the fact that according to the Scriptures "there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15). These, good and bad alike, are to be the subjects of that Messianic Kingdom whose administration is to be in the hands of Christ and his Church, ruling from the heavens; and this is why Paul, again, declares that "the saints shall judge the world" (1 Cor. 6:2). Writing to the Romans he reminds them that "the earnest expectation of the creation waiteth for the manifestation of the sons of God" (Rom. 8:19), which demonstrates that in his view the Day of Judgment, when this manifestation takes place is not some thing to be dreaded by men, even godless men, but to be ardently anticipated—even though men in general as yet know it not. Small wonder that in the closing chapters of the Bible one has the magnificent vision of Christians of this Age, having overcome the Devil and all evil, seated upon thrones and reigning with Christ the thousand years of mankind's judgment, and that judgment pictured in terms of a river of life, and trees of life, set there "for the healing of the nations," and no more the curse of sin (Rev. 20:4; 22:1-6). "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor sighing, for the former things are passed away" (Rev. 21:4-7; 22:17).

The opportunity will be there for all, but each man must individually accept. "I will give unto him that is athirst of the fountain of the water of life freely ... and I will be his God, and he shall be my son." But the unclean and unregenerate will never enter the holy city. So the appeal goes out, in that day, from the Lord the Spirit and his Church the Bride: "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Discipline

*"Thou shalt consider in thine heart, that, as a man chasteneth his son,
so the Lord thy God chasteneth thee." - Deut. 8:5.*

What experiences in life serve as disciplinary in our Christian walk! Our first step in response to the call involves a degree of discipline that is at once apparent, and suggested by the words of Jesus: "If any man will come after me, let him deny himself and take up his cross and follow me." Discipleship means discipline; the two words have a common root. The disciple is that one who has been taught or trained by the Master, having heeded his call, "Come unto me." Discipleship requires the discipline of conversion. Recognizing our lost estate because of rebellion against God, we come in repentance to our Lord Jesus, assenting with our hearts to the facts that "all we like sheep have gone astray; we have turned every one to his own way" (Isa. 53:6); that "all have sinned and come short of the glory of God" (Rom. 3:23); that "the Scripture hath concluded all under sin" (Gal. 3:22); and that we "were by nature the children of wrath, even as others" (Eph. 2:3, 12.) Such an admission requires a measure of discipline, for it is difficult for the natural heart to humble itself to admit of its sin and shame, and the need for the provision made for us in Christ Jesus.

Discipline comes also in the consideration of the cost of discipleship. "He that loveth father or mother more than me is not worthy of me-, and he that loveth son or daughter more than me, is not worthy of me." (Matt. 10:37.) This is further exemplified in Luke 14:26, where the Master says, "If any man come after me and hate not his father and mother, wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." This is strong language. What can be the meaning of it? We know that love is the very essence of the character of our God and of our Lord Jesus whom we are endeavoring to follow. How then can we interpret such instruction in connection with discipleship? Does it not mean that we are to make our Lord Jesus supreme, permanent, and preeminent in our heart, so that no person, no thing, shares that place in our life? No person, no possession, nor life itself is too great to surrender for his sake.

This is doubtless the reason why Jesus advised each one considering discipleship to sit down first and count the cost. (Luke 14:28.) This denial of all, including ourselves, is the greatest of all disciplines. There are those who are dearer to us than life itself, but they should not be dearer than the Savior. For him and his cause we have died to these and to every other earthly creature or pleasure. It is "Jesus only!" And the step should not be taken lightly or thoughtlessly, as is illustrated in Luke 14:28-33: "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*? Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him, Saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Discipleship also requires the discipline of cross-bearing, one of the three things considered a daily necessity: our daily bread, our daily work, our daily cross. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23.) "And whosoever doth not bear his cross and come after me, cannot be my disciple." (Luke 14:27.) This cross is not

that which our Savior bore to Calvary. We are, however, privileged to join with him insofar as self-denial is concerned, as seen in his ministry from Jordan to Calvary. It was the Son's chief delight to do the Father's will, and should it not therefore be ours also? The attainment of this standard will mean self-denial in the deepest sense of the word.

In Hebrews 12 the question of discipline comes up for consideration. Here the Apostle advises all to consider the great cloud of witnesses surrounding us, and to lay aside every encumbrance and the close girding sin, to run with patience the course marked out for us, looking not at self, but away from self to the Leader or Perfecter of our faith. His great motive was the *joy* that was set before him, enabling him to endure the cross and to disregard the shame. His chief delight was the doing of the Father's will. As he expressed it: "My meat and my drink is to do the will of him that sent me." I delight to do thy will, O my God; yea, thy law is within my heart. "

The Apostle urges us to consider Him attentively, and to note the opposition that he endured from his own people in order that we may not be wearied, nor discouraged, when brought face to face with the same difficulties, pointing out at the same time that we have not yet resisted unto blood striving against sin.

We are then reminded of an Old Testament Scripture which carries an obvious truth: "My son, despise not thou the chastening of the Lord; neither be weary of his correction For whom the Lord loveth he correcteth, even as a father the son in whom he delighteth. " (Prov. 3 11, 12.) And "Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord chasteneth thee." - Deut. 8:5.

The Diaglott rendering of this Old Testament Scripture, as quoted in Hebrews 12:5, 6, uses the word discipline as follows: "My son, slight not the discipline of the Lord, neither be discouraged when reproved by him; for whom the Lord loves, he disciplines, and he scourges every son whom he receives. If you endure discipline, God deals with you as with sons. For is there any son whom a father does not discipline? "

DISCIPLINE A SIGN OF THE FATHER'S LOVE

These Scriptures are suggestive of a close and remarkable relationship which exists between the believer and his God and Heavenly Father, pointing out the fact that discipline is based on love. This makes it more educational than punitive. In other words, it is for our Christian development and not merely for punishment. If there is no discipline in the Christian life, then we may have reason to feel concerned about our being true sons. "But if you are without discipline, of which all have become partakers, then are ye spurious and not sons." All of us have been subject to parental discipline in our early years, some of which, administered with the aid of "the rod," doubtless left a lasting impression, and very likely caused us to hold the parent in high regard, since we doubtless knew that the discipline was deserved, although it may not have been administered in the proper spirit. How much more satisfactory, then, to submit ourselves to the Father of spirits and live. Our earthly parents disciplined us in the way that seemed right to them, but the Heavenly Father disciplines for our advantage, in order that we may partake of his holiness. No discipline as it relates to the present seems to be joyous, but rather grievous, "yet afterwards it returns the peaceable fruit of righteousness to those who have been trained by it."

LESSONS FROM THE DISCIPLINING OF MOSES

We may gain some helpful lessons on this subject by considering the experiences of Moses and the children of Israel in their deliverance from Egypt, and in their wilderness wanderings. The

story of Moses reveals divine oversight and protection in the preparation of one destined to play a most important role in the affairs of Israel. Educated in the palace of Pharaoh in all the wisdom of the Egyptians, Moses came to a time of life when it became necessary to make a most important decision, and "He chose to suffer the reproaches of his own people rather than enjoy the pleasures of sin for a season." Did this require discipline? It is obvious that for the advantage of the flesh, the thing for Moses to have done would have been to remain where he was and perhaps one day be a Pharaoh himself, and then by reason of his high position and mighty authority be able to emancipate the entire host of Israel. Is it not possible that some such thought occurred to him? His decision to abandon any hope of promotion in Pharaoh's court in favor of a less prominent position, and even one of reproach, shows a strength of character that would lend itself very easily to divine leading. He here displays a meekness that is precious in the sight of the Lord. "The meek will he guide in judgment; the meek will he teach his way." In this attitude Moses was teachable as subsequent events proved well.

First, however, he must learn the lesson of dependence on God, and waiting on him for instruction. This was very soon forthcoming when Moses, with very grave consequences, essayed to settle the personal quarrels and strivings of one of his own people with an Egyptian. The second attempt along this line resulted in Moses fleeing from Egypt to the land of Midian, where he almost drops from sight for forty years, during which time he tended the flocks of his father-in-law, Jethro. We should not assume either that they were wasted years even though spent at such a menial task as being a shepherd. Some of the world's great men have been those who were privileged to learn the lessons of discipline, amid the scenes of pasturelands, while caring for such submissive creatures as sheep.

Forty years seems to be a very long time, and how interesting that its end coincided with the end of the prophesied period of Israel's bondage, which meant that Moses' preparation for the divinely appointed task was completed. This was signaled by a very remarkable event. There in the quietness of the desert a bush broke into flame, but, wonder of wonders, the bush was not consumed. Still more awful was the voice that came from the midst of the burning bush, "Moses, Moses." Moses replied, "Here am I," and the voice said, "Remove thy shoes from off thy feet for the place where thou standest is holy ground." This dialogue evidently illustrates the need for discipline in reverence.

Thus begins a new chapter in the life of one who in the years to come was to learn more and more concerning the disciplines of the Lord and the inestimable privileges of communion and fellowship that were necessary in order to fit and sustain him for the tremendous tasks that lay ahead.

Now the entire history of these great events presents a most interesting picture or type of the deliverance of the Church from the powers of Satan and the world as represented by Pharaoh and Egypt. Instructions divinely given were followed out to the last detail in the preparations for departure, so that when the final blow was struck and the "first born" of the land of Egypt fell under the power of the "angel of death," their taskmasters and rulers, including hard-hearted Pharaoh himself, were only too glad to let them go. So they came out, 600,000 men, besides women and children, with great substance because the Egyptians loaded them with jewels and gold and silver, so much so that they spoiled the Egyptians.

It is here that their discipline as a nation began, and very soon we find them confronted with a most distressing situation, and one in which their faith was sorely tried. With the Red Sea before them, hemmed in on both sides by mountains, and with Pharaoh's hosts in hot pursuit coming up on their rear, things looked very grim indeed, so much so that the people lost heart and began to

murmur against Moses. "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us? . . . It had been better for us to serve the Egyptians, than that we should die in the wilderness." Surely there is here a deep lesson for all who have come under the blood and taken up the cross to follow in the footsteps of the Master.

In Numbers 11:1 we are told "And when the people complained it displeased the Lord." Is it any less displeasing to him for us to fail in the same way? "Godliness with contentment is great gain." Discontentment disregards the divine presence promised to the Lord's own. In their wilderness journey the children of Israel had the pillar of cloud by day and the pillar of fire by night to go before them in the way, to defend them from their foes, to show them where they should pitch their tents and when and where they should journey. These were the outward, visible assurances of divine presence. By day or night they had only to look to the pillar above the Tabernacle to receive that assurance. To Moses had been given the encouraging promise: "My presence shall go with thee, and I will give thee rest."

Discontent is an outward evidence of lack of faith in the promises of God. The children of Israel had been led out of the iron furnace of Egypt by the strong hand of God to go to the land promised unto their fathers, Abraham, Isaac, and Jacob. When dissatisfaction gripped their spirit, they "despised the pleasant land," and remembered only "the cucumbers, and the melons, and the leeks, and the onions, and garlic." Complaint caused them to prefer these in Egypt's hard bondage, to freedom in a land flowing with milk and honey. Discontentment discounts the provision God makes for us. For the children of Israel there was the daily bread day by day in the form of manna, enough for everybody. To the hungry, grateful people to whom it came, it was like the coriander seed, white; and the taste of it was like wafers made with honey. When they became disgruntled they could say, "But now our soul is dried away; there is nothing at all, besides this manna before our eyes." By that time the taste of it was like the taste of fresh oil -- the taste of honey when they were delighted, and the taste of fresh oil when they were discontented.

Does this alteration of taste caused by a change of attitude seem altogether far-fetched, or do we remember seasons when the Word of God was exceedingly sweet to our taste, and then, when under a cloud of complaint we found it tasteless and commonplace? Discontentment displeases God, and our relationship to him can be so marred by it that our progress is greatly retarded and our pilgrimage made much more difficult. This, of course, is a lack of faith. Of Israel it is said, "they believed not his word, but murmured in their tents, and hearkened not unto the voice of the Lord."

Discontentment may be a part of our disposition, but contentment can become a major characteristic of our Christian life. The Apostle Paul said, "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."

The discipline of discontentment is to turn from a complaining spirit, from criticism that corrodes and the dissatisfaction that displeases God, to a thankful attitude, to faith and praise, that will be pleasing to him who said, "I will never leave thee nor forsake thee." We may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me."

If we have to any degree succumbed to the spirit of the times, which is restlessness and discontent, the need for discipline is very urgent; and much good may result from mentally retracing our steps from the time we first enrolled in the school of discipleship to the present

moment. Perhaps our sense of values has changed since first we sat down and counted the cost. If this be true, the cross will have become heavier as time has gone on, and the tendency to lay it down more marked. Let us then consider him who endured such contradiction of sinners against himself lest we be weary and faint in our minds; and in addition let us note the sense of values expressed by the great Apostle Paul in the words: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

The true disciple is the one who sees in all of life's affairs the supervisory and overruling hand of the One who has enrolled him in the School of Christ, even our Heavenly Father; and if the lessons in that school be disciplinary even to the point of scourging, the response should be:

"Content whatever lot I see,
Since 'tis God's hand that leadeth me."

- J. B. Webster.

Three Ways of Disobedience.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of the Father abideth for ever." - 1 John 2:15-17.

THE life-work of a Christian consists in keeping his sacrifice on the altar; that is, keeping his own will constantly subordinated to God's will. This was the "cup" of Christ and this is the "cup" of His disciple. Faithfulness in "drinking this cup," submitting "under the mighty hand of God," will result in a transformation into Godlikeness and a consequent resurrection upon the divine plane of existence. To prevent the saint of God from attaining his goal, "ten thousand foes arise," and from the Scriptures we learn that these utilize *three lines of approach*, all of which, however, have the same objective, namely, to cause self-will to again assert itself, and thus disobedience to God's will result. These are brought to our attention by St. John in our heading text, where in words of remarkable comprehensiveness he has summed up the three ways by which sin (disobedience to God's will) seeks to penetrate the Christian's armor. These three means of entry are:

1. Lust of the flesh -- gratification of the lower senses.
2. Lust of the eye -- desire for the things of sight.
3. Pride of life-lust of the mind -- exaltation of self.

These are the three motivating causes of all sin. By one or another of these, every intelligent being can be tested completely. They embrace all the possibilities of temptation, all the ways by which the creature can be separated from the Creator; for "every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death." (James 1:14, 15.) The word "lust" is here used in the sense of strong desire or craving, and does not necessarily refer to desire for immoral things. The senses and the eye and the mind are God's creation and components of man's faculties by reason of God willing it so. Of themselves they are good and to be used properly, but the Apostle John's words call attention to the fact that it is through these good things that evil does always approach, "and no marvel, for Satan himself is transformed into an angel of light" and "we are not ignorant of his devices." (2 Cor. 11:14; 2: 11.) Thus that which is good can become a source of evil to us, and it is the recognition of this truth that has caused men and women to mortify themselves in all manner of ascetic pursuits, as regards clothing, diet, abstinence, etc., in their endeavor to lead godly lives. This undue emphasis on trivial things results in a "form of godliness," dependent upon one's personal decision as to what is good and what is evil. In its extreme form this develops into Pharisaism, that self-righteousness so abominable to the Lord. The question is not, What is good and what is evil, but, Is it the Lord's will? We are not called upon to go through our Christian life constantly classifying all things into these two categories, as this were beyond our wisdom; for "the heart is deceitful above all things" and "there is a way that seemeth right unto a man, but the end thereof is death." Evil, of course, is to be instantly rejected, but evil, as such, is not always recognizable. On the other hand, that which is good can also become a snare unto us. The ultimate touchstone to determine our proper choice is an affirmative answer to the question, Is it in obedience to God's will? The attitude of the Psalmist alone will guide us safely through: "I delight to do Thy will, O my God: yea, Thy law is within my heart." (Psa. 40:8.) Let us consider some Scriptural illustrations of the above thoughts.

THE ORIGINAL TEMPTATION

The truth of the Apostle John's words is markedly verified in the account of the fall of man recorded in Genesis 3. Obedience to God was the condition under which Adam and Eve could continue in his favor and blessing. Abundant provision had been arranged for their welfare. No good thing was withheld to make their life replete with joy except one, and that for a time only. Access to the "tree of knowledge of good and evil" was denied them under penalty of death. But in the words of the sixth verse: "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her; and he did eat. "

Here we recognize the triumvirate of evil:

1. Lust of the flesh -- "the tree was good for food."
2. Lust of the eye -- "the tree was pleasant to the eyes."
3. Lust of the mind -- "a tree to be desired to make one wise."

Thus does that which is good in itself become a snare and the occasion for disobedience to God. How often since has man failed to recognize the Tempter and followed the appeal of his own heart into sin, for the approach is ever by one or the other of the three ways of disobedience.

Note the method of the Adversary. It is always the same. There is first a questioning of God's love; the subtle suggestion that the commandment was arbitrarily imposed: "Hath God said, Ye shall not eat?" Surely he cannot love you if he denies you this fruit. No mention is made of all God's many gifts and proofs of love. These are carefully kept out of sight. The thing denied is alone fixed upon and made the occasion for questioning God's love. This is the fundamental lie; the indirect suggestion that the Creator's command is due to his limitation in love toward his creature -- God is *not* love! Every other lie is possible after this. With what subtleness is the temptation opened -- by a simple question as to God! Yet doubt arises and how awful are the results. Another has well said: "*If* we question what God does, we judge God; we get out of our place, and put him out of his. A really humble soul never judges God. It may not have peace or joy, but at least it will not judge God; submitting, rather, to his sovereign will; tempted to question, yet not questioning. Such a soul has broken through the snare. It is safe, for it will not entertain questions as to God's ways."

God's way being questioned, his love doubted, the next step is the denial of God's truth. "Ye shall not surely die." Truth is rejected; God is made out a liar; his place in man's trust is assailed and what follows is inevitable. For God's love and truth being denied, the next step is to take God's place openly. "Ye shall be as gods." How subtly has the poison of the first suggestion spread! God has lost his character in the heart of men. Self may now therefore seek to be "as God"; so entirely is spiritual perception gone when we begin to doubt him. Disobedience follows as a matter of course. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." - Heb. 3:12.

CHRIST'S TEMPTATION

Let us now consider the temptations of our Master as recorded in Matt. 4:1-11, remembering that He was "tempted in all points like as we are, yet without sin." (Heb. 4:15.) Again does the Tempter seek access through the evil trio

1. Lust of the flesh -- Command these stones be made bread (cater to thy necessities).
2. Lust of the eye -- Cast thyself from the temple pinnacle (an ostentatious display will accomplish your purpose speedily).
3. Lust of the mind -- World kingdom shall be yours (exaltation of self).

Manifestly the objective in all three temptations was one and the same, namely, to bring about Christ's violation of his covenant with God at Jordan., "Not my will but thine, O God, be done" - in one word, *disobedience*. Satan's appeal is not through the grosser forms of evil, for such would have proved unavailing, but is clothed in a subtler form. There is the suggestion to use divine power for the necessities of the flesh, a seemingly justifiable course in view of our Master's forty-day fast. Then the suggestion to utilize a spectacular method of calling attention to Himself and so to His message, with Scripture wrested in seeming confirmation. Thirdly, the appeal to the mind through the gift of world dominion with its immediate possibility of a reign of good on behalf of all mankind. These were indeed powerful suggestions with a direct appeal to the perfect flesh and eye and mind of the Master; but here was One who unlike Adam, could see beyond the creature (the visible form of temptation) and discern the Tempter.

Note how in our Master's case, the Adversary reversed his procedure in Eden. There he questioned God's love; next, his truth; and finally exalted man to equality with God. Now he says in substance: "God's love for you is unquestionable; therefore it is appropriate that you exercise the power given you for your obvious necessity. " Again, It is proper for you to utilize this spectacular method to call attention to your mission, for does not the unassailable Word declare: 'He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.' Again, "I am willing to submit to the divine purpose of setting up a world-kingdom under your jurisdiction; and to expedite matters am willing to turn over all the kingdoms to you now, with one qualification -you must recognize me as your superior."

With what firmness did our Lord reject all these overtures, discerning instantly that his obedience to God's will was on trial. "Hallelujah! what a Savior!" But the record of history reveals how these same temptations proved efficacious in bringing about the great Apostasy; and even in smaller spheres have the Adversary's delusions been successful. Through seeming righteous methods, all for the furtherance of God's Kingdom, men have succumbed to their own wills, and sad is the record of disobedience.

CAIN-BALAAM-KORAH

As further illustrative of the Apostle John's words we consider next Jude 11: "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Salaam for reward, and perished in the gainsaying of Core."

Here in reference to a class in his day, Jude cites the record of several Old Testament characters whose evil course can be similarly placed in juxtaposition with the words of our article text:

1. Lust of the eye -- the "way of Cain" (Jealousy-envy).
2. Lust of the flesh -- "Error of Balaam for reward."
3. Lust of the mind -- Rebellion of Korah (exaltation of self).

Their evil course is thus witnessed to us as Scriptural examples of forms of disobedience which can be a snare to others, including ourselves also.

The record of Cain, found in Genesis 4, reveals an attitude which bears out St. John's words: "His works were evil and his brother's righteous. " (1 John 3:12.) The sight of his eyes did but enrage him; he craved the position of acceptance which was Abel's, and instead of determining the reasons for Abel's favor and conforming himself thereto, he opposed his own will to the will of God and thus despised his dominion. This was the first step in his downward "way." Soon, abandoning all self-control, he gave free reign to his evil passions until they led him, under the guidance of "the wicked one," to imbrue his hands with his brother's blood. Afterwards he boldly set at nought the authority of his Maker, and called in question his right to sit in judgment upon his conduct. Such is the *way of Cain*; a brother-murderer.

The record of Balaam is found in the Book of Numbers, Chapters 22, 23, 24, and 31. The story is familiar to all and reveals that attitude of mind which for purposes of gain will endeavor to circumvent the divine will. The Prophet Balaam showed a certain outward and official respect for the commands of God, while in his heart he utterly rejected his dominion. In obedience to the positive divine command, he at first refused to go with the messengers of Balak. Afterwards tempted by the promise of more glittering rewards, he sought to change the divine purpose, notwithstanding the clearest manifestation of the divine displeasure. To cure the "madness of the Prophet" the dumb ass spake (2 Pet. 2:15, 1.6), but to no avail, for we read the astonishing answer to the angel: "If *it displease thee*, I will get me back again." (Num. 22:34.) For the second time he is permitted to go on, and ultimately meets his end by the sword. This is the "error of Balaam," and teaches us that once having been instructed in the Lord's will, we must implicitly remain obedient thereto. If for purposes of gain we should in any way seek permission to do our own wills, we shall but emulate the "madness" of Balaam; for while God will not change his will, neither will he circumvent ours, and we shall find the circumstances to permit us to go our own way, the way of self-delusion; but "the end thereof is the way of death. " - Prov. 14:12.

The gainsaying or rebellion of Korah does likewise have its lessons for us. The account is found in Numbers 16 and reveals the consequence of exaltation of self, namely, destruction. Korah and his followers were truly princes in Israel, and God acknowledged the holiness of their offerings (Num. 16:38); nevertheless, disobedience to the divine arrangement crept in through the "lust of the mind" or self-exaltation. It is possibly this same type of delusion which will ensnare the disobedient at the close of the Millennial reign, for we read in Revelation 20:9 that this class compassed the camp of the saints (the Ancient Worthies - then Princes in the earth) as if in rebellion against their long jurisdiction. It is quite possible that the Adversary, then loosed for a season, will deceive this class by intimating that they are quite capable of continuing on their own without the further necessity of submission to these Judges of the earth. But like Korah and his company, these shall also meet divine judgment, and again the penalty for self-exaltation will be death. For "pride goeth before destruction, and a haughty spirit before a fall."

"MY SOUL, BE ON THY GUARD"

With these examples before us and many others which could be cited, how does it behoove us to "put on the Lord Jesus Christ and make not provision for the flesh, to fulfil the lusts thereof." (Rom. 13:14.) To withstand the darts of the Adversary will require all the fortitude and faith we possess. Seeking to bring about disobedience to God's will through these three lines of approach are the Christian's three great enemies: the world, the Adversary, and the flesh. To offset the world and its love we have God and his love. To offset the Adversary, the "liar from the beginning," "who abode not in the truth," we have the Son, God's Truth, who was manifested that he might destroy the works of the Devil. To offset the flesh or self-will, that greatest of enemies, the one within the fortress, we have the Holy Spirit; and if we "walk in the Spirit, we shall not fulfil the lusts of the flesh." (Gal. 5:16.) Brethren, let us take heed to our ways, for "the heart is deceitful above all things" and the way of self-will is easy to enter upon. An intellectual grasp of religious truth is no bar to the exaltation of self, but alas, can sometimes actually stimulate self-glorification. This may not be obvious to us, but will be quite discernible to those about us. For it is true that self can reveal itself in our works, in our service, in our choice of hymns, in our conduct in study meetings, in our testimonies, in our discourses, in our writings, yes, even in our prayers! What a subtle adversary is this, for while "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord," self-will, which begets disobedience, may conquer when all else fails. Let us diligently examine ourselves, prove ourselves, whether our every course of action is motivated by full obedience to God's will; that none of self has crept in any where to mar our fellowship with him, but that in all things we emulate the blessed example of our Master, who delighted in the Father's will and was obedient in all things, even unto the death of the cross.

"The world passeth away, and the lust thereof; but he that doeth the will of the Father abideth forever." Therefore, dearly beloved, "keep yourselves in the love of God" by faithful obedience even unto death.

- *W. J. Siekman.*

The Question Box

"Whosoever abideth in him [Christ] sinneth not." - 1 John 3:6.

Question

Will you please harmonize 1 John 3:6 with the position taken by the same Apostle in chapter 1, verses 8-10 (1 John 1:8-10), and in chapter 2, verses 1, 2 (1 John 2:1-2)? In these two passages he repudiates the idea that anyone, in this life, may truthfully claim to be sinless, and shows how, when Christians do sin, a remedy has been provided. This being the case, how are we to understand his apparently conflicting statement in chapter 3, verse 6 (1 John 3:6), that whosoever abideth in him *sinneth not*?

Answer:

Scholars have pointed out that the difficulty is removed by observing a distinction of tenses in the Greek. In 1 John 2:1 the verb twice translated "sin" is in the aorist, and indicates a single act, or occasional acts, of sin. In 1 John 3:6 the corresponding word is from a Greek imperfect participle. This expression, therefore, refers, not to a single or an occasional act, but to habitual sin, or a continuous sinful state.

The apparently conflicting passages may be seen to be in harmony if we understand the Apostle to be affirming, not that the Christian cannot possibly commit a sin, but to be saying that it is impossible to conceive of a child of God being habitually sinful (1 John 3:6); while it remains possible for him to fall, once and again, into a single act of sin (1 John 2:1), although, of course, he ought not to do so, and should earnestly strive not to. In other words, the renewal of our minds (Rom. 12:1, 2) consequent upon our acceptance of the Gospel and consecration to God, has the effect of turning our entire subsequent lives away from sin. Thenceforth our *normal* condition should be one of sinlessness. However, it may happen that, under stress of temptation, we commit a sinful act. In that case we need not despair (although we should be grieved). Instead, we should lose no time in having the dark stain removed, by fleeing at once to God, who, by virtue of the sacrifice and intercession of our great Advocate, will cleanse us, restoring us to our *normal* condition of sinlessness. Hallelujah! What a Savior!

Question:

In Revelation 14:14-16 we read of the "harvest of the earth," which many of us believe has been in progress for years. Does the work of harvest mean the separation of true Christians from one or more sects and gathering them into another sect or organization?

Answer:

No! -- although many have thought so, and still do. The harvest is a separation of the Lord's people *from* sectarianism *unto* the Lord; *first*, in the spirit of their minds, while they are still on this side the veil; and *secondly*, into the heavenly garner, on the other side the veil. In this life, it means coming, not into another place, but into another *condition* -- a condition in which true Christian liberty is enjoyed. In such a condition, one Christian requires nothing more, and nothing less, of another Christian, *for admission into full fellowship*, than adherence to those truths that alone are necessary to constitute them true Christians, members of the Body of Christ; members of the one true Church. Writing on this subject in his exposition of the Revelation, Brother Streeter, in Vol. II, pages 216, 217 observes: "Such was the Church Christ established, in which all were accounted free to study his Word, and obtain a knowledge of the same according to their mental ability to grasp; and thus to grow in both knowledge and grace. Such a liberty enjoyed will of necessity willingly consent that other Christians may hold and express opinions with which we disagree, until they are convinced by reason and Scripture that these opinions are untrue."

- P. L. Read

Annual Report of Directors

"The night is far spent, the day is at hand." - Romans 13:12.

How significant are the Apostle's words in the light of our day's world events testifying to the proximity of God's long-awaited Kingdom and the end of all tears! Firm in this glorious conviction and heedful of the Master's exhortation to "lift up your heads," in deep gratitude for their service privilege, the seven brethren whom you elected to office last year, having already rendered their account to the Lord, now submit to you this report of their stewardship.

Fifty-eight years have now passed in the Institute's ministry. A few blessed souls remaining from that all-important convention held at Providence, Rhode Island, will remember it as having commenced with a resolution unanimously adopted by the brethren there assembled, earnestly impressed in their need by the lesson in the word of the Lord to Moses at the Red Sea, "speak unto the children of Israel that they go forward" (Exod. 14:15). The like assurance of his sustaining grace for the unknown future in those difficult days, has been fulfilled in the goodness and mercy of God in the Institute's subsequent experiences to our day. And our confidence is that thus it will prove in the days ahead, however many, or however few, they may be.

THE INSTITUTE'S POLICY

According to the Institute's Charter, it was organized in 1918 for the dissemination of Bible truths by lawful means as determined by its Board of Directors. It is not a church organization and does not exercise supervision over any Bible class. It 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.

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 of its spiritual value to many, even reaching some 80 foreign lands. In its message it endeavors to reflect only "wholesome words, the words of our Lord Jesus Christ, and the doctrine which is according to godliness." Special emphasis is placed on strengthening individual faith, to "lift up the hands which hang down, and the feeble knees." Each issue on the back page gives a fuller outline of its mission and teaching. A free six-month subscription will be sent to any names supplied.

THE PILGRIM MINISTRY

For reasons which are generally known, this form of ministry in which the Institute has been active since its inception, has been largely curtailed. We are awaiting the Lord's leading for the future. In the meantime, our Directors and Editors continue a part-time service and are a blessing especially for funeral ministries. We urge brethren everywhere to, where possible, individually visit shut-in and isolated friends.

HELPS TO BIBLE STUDY

We continue to receive inquiries regarding residence and correspondence courses in Bible study, neither of which are offered by the Institute. We recommend to all to consider, before other

methods, an intensive personal study of the Bible itself. To assist in such study, we offer a number of helps, foremost among which we continue to rank the *Divine Plan of the Ages*, a volume unexcelled in the presentation of the Bible's basic teaching.

PUBLIC WITNESS

Our 22 free booklets on a variety of Biblical subjects are ideal for this witness. These are free for judicious distribution to any individual evidencing true interest in the Bible. Many thousands are distributed yearly and we urge all to take advantage of this form of personal witness. Free sample copies of *The Herald* are also effective.

CORRESPONDENCE

This form of contact with others is especially appreciated by our office staff. We treasure these occasions for even brief fellowship and possibly a privilege of counsel, particularly with the isolated who are always a matter of special concern to us. While extensive replies are not always possible, all letters will be answered as best we can.

MEMBERSHIP

Membership in the Pastoral Bible Institute is always 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." Fuller information and Membership Application Blanks are available from the office.

FINALLY

Ours continues to be a walk by faith and not by sight. This being true, we shall, as hitherto, be much in prayer for the Lord's guidance -- watching thereunto -- and we earnestly solicit all to continue to join their prayers with ours, that the Lord's leadings may be clearly discerned.

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

The Annual Meeting

The fifty-sixth Annual Meeting of the members of the Pastoral Bible Institute, Inc., was held on Saturday, June 5, at 11:00 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 7, 1975.

The annual report of the Directors, for the fiscal year ended April 30, 1976, 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 but lacked a quorum so, until further notice, last year's elected officers remain as follows: J. B. Webster, Chairman; A. Gonczewski, Vice-Chairman; P. L. Read, Secretary-Treasurer; 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.

FINANCIAL STATEMENTS
FISCAL YEAR ENDED APRIL 30, 1976

(1) Balance Sheet as of April 30, 1976

Assets

Cash on hand			\$ 873.23	
U. S. Treasury Bills			54,352.95	
Accounts Receivable			33.50	
Prepaid Expense			651.80	
Inventory of Books, etc.:				
Pocket Edition-Divine Plan	(925)	\$925.00		
Revelation Exposition-Vol. 2	(9)	13.50		
Miscellaneous Items		<u>812.30</u>		
Total Inventory			<u>1,750.80</u>	
Total Assets			\$57,662.28	

Liabilities and Net Worth

Accounts payable	85.34
Net Worth (as per Analysis following)	<u>\$57,576.94</u>
Total liabilities and net worth	\$57,662.28

(2) Statement of Income and Expense and Analysis of Net Worth

Fiscal Year Ended April 30, 1976

Income

Contributions		\$12,805.54
Herald Subscriptions		4,484.00
Legacies		500.00
Interest Earned		2,437.10
Total Income		\$20,226.64

Operating Expense

Pilgrim Expense	\$ 4,729.43	
Herald Expense Including Printing, Mailing and Clerical	14,729.38	
Free literature	2,674.24	
Administrative and Office Expense	<u>1,805.08</u>	
Total Operating Expense		<u>24,000.13</u>
Net Expense for Fiscal Year Ended April 30, 1976		\$ 3,773.49
Net Worth, May 1, 1975		<u>61,350.43</u>
Net Worth, April 30, 1976 (as per Balance Sheet above)		\$ 57,576.94

Entered Into Rest

Marcella Bartecki, Chicago, Ill.
Paul M. Copeland, Rochester, N. Y.
B. J. Drinkwater, England
Marie Earnshaw, England
Betty Freck, England
May Galloway, England
Julia Golec, Holyoke, Mass.
Anna Perkowska, Wallingford, Conn.
Russell Pollack, Beverly Hills. Cal.
Ethel Rothery, England
George Sampson, Montreal, Canada
Annis P. Smith, Shreveport, La.
Cedric R. H. Smith, England
Ronald Tenut, Addison, Ill.
Tom W. Watson, England