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## Messiah's Sharp Arrows

*"Thine arrows are sharp in the heart of the King's enemies;  
whereby the people fall under Thee." - Psalm 45:5.*

WHEN friends tell us that certain words cut them to the heart or that certain experiences broke their hearts they are merely using metaphors in the same manner in which the Scriptures use them (Acts 2:37; Isa. 61:1; Luke 4:18). And similarly, when considering our text, we are not to think of literal arrows being shot forth by Messiah and that these will cause the world of mankind to fall wounded literally before him with these arrows in their hearts. In another scripture we read, "The wicked ... shoot their arrows, even bitter words," that they may injure the righteous (Ps. 64:2, 3). So here also the arrows of Messiah would represent the words of his mouth; but as a bitter fountain sends forth bitter water and a pure fountain sends forth sweet water, so the arrows of Messiah, instead of being bitter words such as the wicked shoot forth, will be forceful words of truth and grace. The symbolism is analogous to that of Revelation, where Messiah, in his coming glory of the millennial age, is pictured as having a sword going forth from his mouth with which he smites the nations. - Rev. 29:15.

The sword of the Spirit is the Word of God (Eph. 6:17). The sword of Messiah's mouth will be the message which he will send: "My Word ... that goeth forth out of my mouth ... shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11). Our Lord Jesus, as the mouthpiece of Jehovah, was commissioned not only to redeem the world but to uplift it out of sin, degradation and death conditions and to restore the willing and the obedient to all that was lost in Adam and redeemed by Christ, by his obedience and sacrifice at Calvary. As the "Lamb of God" our Redeemer has already "tasted death for every man," dying "the just for the unjust, that he might bring us to God" (John 1:29; Heb. 2:9; 1 Pet. 3:18). But it is not enough that he thus prepares the way by bringing mankind back to God; it is not enough that God's justice has been appeased now on our behalf. It is necessary further that the Redeemer should grant the required assistance to the redeemed for their deliverance from the chains of ignorance, superstition, sin, and death into the liberty of the sons of God.

**"NOW ARE WE THE SONS OF GOD"**

This deliverance of humanity according to the divine purpose is divided into two parts: First, a special class who hunger and thirst after righteousness and are out of harmony with sin, are being blessed during this Gospel age through the appreciation of the good tidings of God's love and favor in Christ. These are dealt with by faith, and include only such members of the race as have the hearing ear of faith -- "He that bath an ear, let him hear"; for "without faith it is impossible to please God." This small company of the race, willing and able by the Redeemer's assistance to walk by faith and not by sight, now receive special truth in the school of Christ and special testing as respects their loyalty to righteousness, in advance of the world's blessing and trial. The faithful of these, at the close of this Gospel age, by a share in the first resurrection will be "changed" from human nature to divine nature and be made sharers with the Redeemer as his "bride," his "body," in the great millennial age work of blessing, uplifting the world from sin to righteousness, of bringing them out of degradation and wrath up, up to human perfection and eternal life in an earthly paradise restored.

Our text does not refer to our Lord's dealings with the church; for we are not his enemies. The enemy class will be dealt with after the Second Coming of our Lord. This he showed in one of his parables, saying, A young nobleman went into a far country to receive for himself a kingdom and returned and took possession of it. Before starting he called his own servants and delivered to them pounds and talents, saying, "Occupy until I return." On his return, invested with the majesty, authority, and power of a kingdom, he first called his own servants (the church class) and reckoned with them, rewarding the faithful, saying, "Well done, good and faithful servant; thou has been faithful over a few things. I will make thee ruler over many things; enter thou into the joy of thy Lord -- have dominion over five cities." Then the king will say, "As for those mine enemies, who would not have me to reign over them, bring them hither and slay them before me" (Luke 19:12-27). The slaying of the enemies in the parable corresponds perfectly with the Revelation picture of Messiah's mouth, which will smite the nations; and it corresponds also with the expression in our text respecting the sharp arrows of Messiah which shall be in the hearts of his enemies and cause the people to fall before him. Not literal arrows, not a literal sword, not literal carnage are here represented, but a great triumph of the Word of the Lord over all during the reign of the millennial kingdom, following our Lord's second coming.

### **MESSIAH SHALL BE CONQUEROR**

The Apostle Paul, discussing the work of Christ during his millennial reign following his second advent, declares, "He must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Again, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all [antagonistic] rule and all authority and power. . . . And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (1 Cor. 15:24-28). The Apostle introduces this statement in his argument on the resurrection of the dead, He is proving that the resurrection is for all mankind, that as "all in Adam die, even all in Christ shall be made alive" -- "every man in his own order: Christ [Head and body, Jesus and the church] the firstfruits; afterward [during his presence at his second advent in the Millennium] they that are Christ's at his coming."

It will be during that millennial period of Messiah's reign that force will be used instead of preaching; that his rebuke will smite into the hearts of his enemies, and that all shall fall under him. Every knee must bow, every tongue must confess. Happy will it be for the world when Messiah shall take unto himself his great power and reign. Blessed will it be for the people when his sharp arrows shall smite them and when his judgment as a hammer shall break the hard, stony hearts; for, as the Scriptures declare, he wounds to heal (Hos. 6:1). The healing process will be

coincidental to the wounding and breaking; for the great Messiah, Christ and the church, will be not only the King, the Ruler, but also the Priest of that millennial time to heal, to console, to forgive, and the great Prophet to instruct the thousands of millions of Adam's race who have gone into death during the reign of sin and death and under the blinding influences of the Adversary. No wonder the Scriptures speak in glowing terms of that glorious millennial day, when the knowledge of the Lord shall fill the whole earth! No wonder they picture this symbolically as the rising of the Sun of Righteousness with healing in its beams. - Malachi 4:2.

## **"IN THY MAJESTY RIDE ON"**

It is because of the faithfulness, the loyalty, the grace which our Lord demonstrated as the Man Christ Jesus that the Father glorified him, raising him from the dead to far more than the human nature and glory-to the highest plane, the divine nature and its glory, honor, and immortality. As the prophet declares, God blessed him forever (Ps. 45:2). His exaltation is perpetual; far above angels, principalities, and powers and every name that is named. Our Lord's trial and exaltation have been followed by the call and testing of the "little flock" invited to be his joint-heirs in the kingdom; and soon these will be changed in the first resurrection, that they may participate in his glorious work of the millennial kingdom.

Then the time having come for the establishment of the kingdom, Messiah, Head and body, will take to himself his great power and his millennial reign will begin. This is represented in verses 3 and 4, "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness." What a noble, inspiring picture of divine knowledge as it shall go forth in due time for the binding of Satan and the liberating of all the slaves of sin and death-not only those who have not gone down into the tomb, but the liberation of those who are in the great prison house of death, the grave! Messiah shall not reign for the oppression of the world nor for the enslavement of the people. On the contrary the power of the kingdom will be exercised on behalf of truth, meekness, and righteousness. This, however, will necessarily mean a reign of force, a reign very different from the present dispensation and its Gospel invitation to righteousness.

We read elsewhere that the "judgments of the Lord will be abroad in the earth" - his righteous dealings. In other words, his power exercised on behalf of the cause of truth, meekness, and righteousness, will mean his forceful opposition to error, to pride, and all inequity, all unrighteousness. No longer will men be invited to abandon sin. The judgments, the punishments for wrong doing will be promptly and vigorously applied. The world, deaf to the Lord's message, blind to his goodness, out of the way, degraded through sin, will learn righteousness in another way-by being made to feel a judgment, a punishment for every wrong deed and wrong word. And by the end of the millennial age the testing will have become so crucial that even the favorable entertainment of a disloyal thought as respects the Almighty and his rule of righteousness will lead to the second death.

We have no thought of suggesting that the Millennium will be entirely a time of peace, joy, and blessing. It will be all of this all the time to all those who love righteousness and hate iniquity and are in accord with the Lord; but the Lord's indignation, even his fierce anger, will from the very beginning of the millennial age burn hotly against all unrighteousness, against all iniquity, all falsehood, to the intent that these may be thoroughly removed, completely eradicated, and that thus mankind may be most truly and most absolutely blessed. It is in harmony with this that the fourth verse of our context declares, "Thy right hand. [thy power] shall teach thee terrible things," lessons for eternity to many, lessons which will be most salutary to the race as a whole, lessons which would be awful to humanity in some respects at the beginning of the reign. For be it remembered that the Scriptures everywhere declare that the millennial kingdom, although a reign of peace, righteousness, and love, will be introduced by a time of trouble such as was not since there was a nation, by which trouble present institutions will be overthrown because they are all unrighteous, imperfect, and built upon lines of selfishness contrary to the law of

love, which shall be made to prevail in the interest of all. This is the same thought that is brought to our attention in connection with the symbolical picture of Revelation. The sword of Messiah's

mouth is there declared to smite the nations; and we are told that he will rule the nations with a rod of iron, and that as potters' vessels they shall be broken to shivers. - Rev. 2:26-28.

We are to differentiate, however, between the nations which are to be broken-the great systems of selfishness which are to fall and rise no more-and the people, into whose hearts the words of the Lord will enter and who will be smitten down before him. They will acknowledge that they are sinners, and that his reproofs are just and his judgments upon systems of error and iniquity are true and righteous altogether. They will fall before him; they will acknowledge the divine power and its rightful control of human affairs; every knee must bow and every tongue must confess. As the Apostle Peter, referring to this time, declares, "It shall come to pass, that every soul, which will not hear [obey] that Prophet shall be destroyed from among the people." - Acts 3:23.

The picture of the coming time of trouble and of the glorious epoch of blessing which will follow it is graphically depicted by the Prophet Zephaniah (Zeph. 3:8), through whom the Lord says, "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for the whole earth [social structure] shall be devoured with the fire of my jealousy." So terrible will be the time of trouble, so sweeping the overthrow of present institutions, that the Lord here symbolically pictures it as a fire consuming everything of the present social order.

But that it is not a literal fire, and that it will not consume or destroy mankind but prepare for their greater blessing, is shown by the next statement of the prophet: "Then will I turn to the people a pure language [message, in contrast with the confused message that is now being promulgated by all the various sects of Christendom -- Babylon], that they may all call upon the name of the Lord, to serve him with one consent." They will no longer call upon themselves the names of sects and parties, heathen or Christian. All will call upon the Lord, all will recognize him as the great Teacher; for the Lord shall be King over all the earth in that day. (Zech. 14:9) And the kingdom under the whole heavens shall be given to the people of the saints of the most High. - Daniel 7:27.

### **"HIS MOUTH IS MOST SWEET"**

In contrast with the sharp words of rebuke which will be administered to the world and which they will need and which will be most favorable to them, we have the gracious words of the Master in the present time speaking to all who have ears to hear. His message is represented as one that binds up the broken hearts and administers the oil and wine of refreshment and joy and peace and consolation. What wonder, then, that we appreciate the statement, "Blessed are your ears, for they hear." Not only have we heard the message of our Lord Jesus, of his love for us, and that he gave himself a ransom for our redemption, but we have heard the Father saying that he has spoken peace to us through Jesus Christ our Lord. He tells us also, "The Father himself loveth you."

Harkening we not only have heard the message of God's love and favor for our race, and how a ransom has been provided, and that in consequence a preparation is being made for the blessing of all the world, but we learn that we may appropriate this blessing to ourselves now by faith in advance of this general application, and that being justified by faith we may have peace with God. And furthermore, after we have thus been accepted, we heard the voice of the Master inviting us to become his disciples, to walk in his steps, to share now in the cross and sacrifice with him and by and by in the crown.

Ah, yes! He brought life and immortality to light through the Gospel-life everlasting, life which we now see is possible of attainment by all the families of the earth, and immortality is attainable by those who now have the hearing ear of faith and the heart desire to follow in the footsteps of their Redeemer.

**"WONDERFUL WORDS OF LIFE!"**

The character of him who is to ride prosperously as the conqueror of the world assures us respecting his treatment of those who shall fall down before him and accept his righteous reign and law. He who loved them so that he gave his life as their redemption price establishes his reign, not for their injury, but for their blessing, for their uplifting, for the destruction of their real enemies. All the weaknesses and depravity of the fallen conditions are our enemies, if we love righteousness; and we are glad to have our Lord's cooperation in fighting a good fight against these. And so will all the right-minded of the millennial age be glad to have all the assistance he can render them. And the church of this Gospel age, now gaining experience through trials and disciplines, will also be fitted and prepared to co-operate with her Redeemer and King in the work of blessing our race, instructing them in the ways of the Lord and teaching them to go up on the highway of holiness, at whose further end, by perseverance, they may have eternal life.

Let us continue to pray, dear friends, for this kingdom of Messiah, when his sharp arrows shall pierce many hearts and cause the masses to fall under him and to confess him and to adore him. Let us continue to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Yes, let us be glad that in the consummation of the plan of God all who refuse to learn righteousness and to love it, and to hate iniquity, shall be utterly destroyed, so that God eventually will have a clean universe.

*-C. T. Russell*

## "We Would See Jesus"

LIFE HAS its battle grounds, where fierce conflicts are waged against opposing forces. Life has its fords and crossing places, where we go over from one great experience to another. Life has its mills, where are ground out the product of a greater love and a serener trust. And life has its gardens of peace, where one can sit beneath the blossoming boughs and rejoice in the warblings of the feathered songsters of the place.

And it was one of the gardens of peace that Jesus found in a certain home in Bethany. It was for Him a little oasis in the world's desert. We know not what took Him there on the occasion of His first visit, but we are told that He conceived a love for Lazarus and his sisters, Mary and Martha.

There were many homes that might have entertained the Master, but they failed to do so. They failed to see their opportunity. It has been said that opportunity knocks once at every door. We do not know. But we do know that it can be turned away. It does not insist on entrance. It just comes. In appearance it may not even seem prepossessing, but it is Opportunity none the less, and it has precious jewels to give to those who can receive it.

Much has been said on the subject of Mary and Martha. No doubt they were both very good women. During one of our Lord's visits to their home it would seem that Martha was occupied with the housework more than was necessary. Consequently she was missing a thing of great value. Mary saw something of this and desired it. Yet at a later time Martha manifested great faith in Jesus, and we can believe that in her heart she was His true friend to the last.

There were times when, Jesus needed comfort and refreshment, just as His followers do. The world is a hard, stern place in which to live. We do not refer to the natural world, but to the world of affairs that man has reared. There are times when the heart grows weary with the incessant struggle with the inclement elements, and when we yearn to step out of it all for ever so brief a span. Then perchance we think of the home of a friend, one who will understand and whose words will buoy us up and cheer us along life's way. For a true friend is a priceless possession in a darksome world.

Mary and Martha appeal to us as being the friends of Jesus. And the Master did not have many friends on this earth. The people did not understand Him. He had been called with a calling that they knew nothing of. They failed to discern the temple wherein He dwelt. And little did they know that the dome of that temple reached up to the *very* skies. The thoughts of Jesus soared far above the selfish schemes and ambitions of men. He was in the world, and yet the world sawn Him not for what He was.

And the world sees Him not for what He is today. Yet the world needs to see Him more than it needs anything else. To see Jesus is the highest vision that God can grant to man. And if we belong to the favored few who see Him—His friends under all conditions of life—we have a source of joy that the sum total of the world's hardships cannot remove from us.

Suppose that by pressing a magic button we could transfer ourselves from this modern sphere of existence to the little town of Bethany over nineteen centuries ago. Here we are in the home of Lazarus. And here is Jesus, travel-worn and weary, yet able to speak as never man spake. And what is the Master talking about? Is it politics? Is it about the recent arrest of some criminal? Is it about the affairs that make up the Roman world? Is it about any one of a thousand things that frequently engage our conversation when we meet together? Evidently, not. It is something higher

than these things that so completely chains the attention of Mary. Jesus must have spoken some beautiful words in that quiet home. We are not given the discourse. But it must have contained something about His Father, something about salvation's mighty plan. How our Lord must have loved to speak of these matters to those who had the heart and mind to receive them! Ah, yes! here in this simple abode we see Jesus-not in the palaces of the great, but with the meek and lowly of heart, with those who possessed the capacity for faith and love.

But the spell is broken. We are back again in our modern world. Men are clamoring for dollars and cents. Pride and selfishness are turning human hearts to stone. Nations have brought upon the scenes the grins terrors of war. Darkness covers the earth and gross darkness the people. Wild beasts of destruction have been unleashed! Oh! that we might see Jesus with the human eye. Oh! that we might hear the tender accents of His voice. "The world is waiting for the sunrise" - a sunrise to be brought to men by Him. Poor world! Poor human hearts that by the million are breaking. O golden Day of God, with your unspeakable plenitude of joy! Come soon! Come soon!

But while we cannot see Jesus with the natural eye we can see Him in a higher sense, even with the eye of faith. We see His tenderness, His compassion, His love. And there are times when His presence seems so real that other things just fade away. But for the most part the vision of His face is reposeful and calm, and, as we reach out in the darkness and touch His hand, He speaks to us in a still small voice, yet with words of strength and assurance that drive all our fears away.

We would see Jesus with a still closer and truer vision. Ere long the thunders of the world shall crash, and the billows of human passion shall surge upon the land. But "there is a river the streams whereof shall make glad the city of God, the dwelling place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved. God shall help her, and that right early." Let us then look up above the blackness and the gloom, and we shall see a star, and now while we gaze and gaze upon it, it assumes a form. It comes nearer and nearer. And now there can be no doubt about it -- it is indeed the very Christ, the Son of God. Ah! yes, He is looking on, and He knows that the world's approaching change is even now at the doors.

And soon this Mighty One shall wield the rod of His power over a boundless domain. No more then shall the pale specter of death stalk about the land. No more shall rivers of blood flow because of devastating wars. No more shall the gaunt hand of famine lay millions in the tomb. No more shall the sons of toil be exploited by the plutocrat and the profiteer. One country shall arise to catch the beams of glory poured forth by the Sun of Righteousness, and that country shall be the world. One people shall dwell therein in freedom, in happiness and in life, and that people shall be mankind. One law shall shine forth in a mundane paradise to eternally safeguard the interests of the human family, and that shall be the law of Love. And upon a new foundation shall be built a new world-the theme of all God's ancient prophets -- to reflect the radiance of righteousness, joy, and peace forever more. That is what the vision of the Christ will mean to the sons of men.

We would see Jesus "when morning gilds the skies," before we start in on the tasks and duties of the day. We would see Him in the evening when night clothes the earth in sable robes, and we want to feel the assurance that His guardian angel will be with us during the hours of sleep. We would see Him when temptation assails us, and receive the overcoming power that He promised to His own. We would see Him when trouble like a gloomy cloud has settled down, and the flail of anguish beats upon the heart. We would see Him every day, and under all the vicissitudes of the years.

Then let us see Him. Let us take care that nothing robs us of our heavenly vision. Let us follow the example of Mary of Bethany, and sit at His feet. Let us enjoy the good portion that cannot be taken from us while our hearts are right. Over two thousand years of sorrows, and over the world's dark sea of death, let us see the Master's face smiling upon us in love, and let us hear His words, pure and tender and sweet as when He uttered them so long ago: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." And, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

- Walter Sargeant

We would see Jesus, for the shadows lengthen  
Across this little landscape of our life;  
We would see Jesus, our weak faith to strengthen  
For the last weariness, the final strife.

We would see Jesus, the great rock foundation,  
Whereon our feet were set by sov'reign grace;  
Not life, nor death, with all their agitation,  
Can thence remove us, if we see His face.

We would see Jesus; other lights are paling,  
Which for long years we have rejoiced to see;  
The blessings of our pilgrimage are failing;  
We would not mourn them, for we go to Thee.

We would see Jesus; this is all we're needing;  
Strength, joy, and willingness come with the sight;  
We would see Jesus, dying, risen, pleading;  
Then welcome, day! and farewell, mortal night!

- *Anna B. Warner*

## "Be Ye Holy"

*"Follow peace with all men, and holiness, without which no man shall see the Lord." - Heb. 12:14.*

SUCH AN instruction from God's Word must be possible in some way, or it would never have been given. Before examining into the matter, however, let us first inquire: Why is the human race unholy in God's sight? They, as represented in Adam and Eve, were never created so. Then why are not all their offspring holy? We reply: The disobedience of Adam, his sin against God, is the explanation for it all. In man's relationship with God, obedience or disobedience, makes all the difference, manifestly. However, Adam not only disobeyed, but he did so deliberately, knowingly, of his own volition; this wilful transgression of God's instructions made him unholy. He yielded his members as instruments of unrighteousness, he sold himself under sin, and sin began to reign in his mortal body; and the wages of sin is death. Thus, not only did Adam commit an unholy act, but he himself thereby became unholy. Eve was in a similar state, for she too transgressed; the result being that the law of heredity became evilly effected. Had sin never touched the human race, it would be holy in God's sight today.

By nature we are all members of this fallen, unholy race. How, then, can we be holy? Can we determine that we will never sin? Well, yes, we may so determine, and may use our best endeavors to fulfil our determination, but we must not be too deeply disappointed when we fail; for "If we say we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8.) How, then, can we be holy? To be so looks about as possible as for a camel to pass through a needle's eye. Yet we take comfort in the words of Jesus, "With men this is impossible; but with God all things are possible." Only God can bring a clean thing out of an unclean; but this is what He is doing for us; of course with our cooperation. He does not coerce, because such a course would not effect His purpose.

Seeing that we are addressing those who have already been redeemed by the precious blood of Jesus, and have obeyed His instruction, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you," we can here concentrate our thoughts on how it is possible for such to be holy whilst dwelling in the contaminated flesh. To be contaminated by sin is to be unholy; to be uncontaminated by sin is to be holy. Therefore, for new creatures to walk according to the flesh, to let the old man rule, is to be unholy. To walk according to the Spirit, to let the new mind rule, is to be holy. Here is one view of our conflict: "The Spirit warreth against the flesh, and the flesh against the Spirit; and these are contrary the one to the other, so that ye cannot do the things that ye would." However, "If we live in the Spirit, let us also walk in the Spirit," remembering God's view of us: "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Therefore, for us to walk according to the flesh means death; to walk according to the Spirit means life, and life abundant. These conditions cannot be questioned by us, but they need not cause us to be fearful, for, as Jesus remarked in another connection, "Ye believe in God," that is, in a God of mercy, compassion, love; therefore, "Believe also in Me," in Jesus who is our wisdom, our justification, our righteousness. "Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." For, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." So, then, for the sake of our Redeemer, our Advocate, our High Priest, "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Such are the mercies of God for those who trust Him, and obey His commands. Every true Christian knows full well that according to the flesh he is undone, condemned. It may appear strange, therefore, that this admonition, "Be ye holy," should be addressed to such. Of course when heaven is reached we shall be holy, and all doubts and fears will have gone forever. But these words are intended for application now; and those who are thus holy form the holy nation St. Peter addresses, saying, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath

called you out of darkness into His marvelous light; which in time past were not a people, but are now the people of God." - 1 Peter 2:9

What a lesson God has set us, to hate sin, and to love righteousness -- to be holy! Therefore, "Reckon ye yourselves to be dead indeed unto sin, but alive unto God through Christ Jesus our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye ... are under grace" --under God's favor. Therefore, "Let not your heart be troubled, neither let it be afraid." My beloved brother, be assured you need not; if you are living up to the fulness of your privileges, you will not be troubled, nor afraid. "Let not." "Neither let."

To attain to holiness, as we are enjoined, may appear to be almost beyond our hope; yet Jesus sets before us a still higher state, saying: "Be ye therefore perfect, even as your Father which is in heaven is perfect." It should be appreciated by us all that these admonitions of the Lord have, necessarily, to be a first claim upon us, upon our time, our strivings, our devotion. Regarding this matter we must not allow ourselves to be deceived, for nothing short of it will constitute us overcomers, and gain for us God's full acceptance. As the Apostle informs us, it is for us to work out our own salvation with fear and trembling. So, then, "Today, if ye will hear His voice, harden not your heart"; but, rather, bring it under the full impulse of the Holy Spirit; by watchings, by prayers, and by supplications, "For it is God which worketh in you both to will and to do of His good pleasure." Later we will consider how, by the imputation of Christ's righteousness, these seemingly impossible states of holiness and perfection are attained in this life.

For our encouragement can we discover up to date evidences of this work of holiness proceeding? Is there any fruitage thus far? Any approach to holiness? Well, let us examine our position for a moment. At least it can be said that we have shown repentance for sin, and, by God's grace, have been forgiven; we have been "justified freely by His grace through the redemption that is in Christ Jesus." "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." These are important steps. But further, by God's grace we have been privileged to follow in the footsteps of Jesus, and have presented unto God a living sacrifice, and have been accepted in the Beloved. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?" "Now if we be dead with Christ, we believe that we shall also live with Him." Again, we have been begotten of God with the Word of truth, "that we should be a kind of firstfruits of His creatures." We have been anointed of God, who, by His grace, has honored us to come under the anointing of the great High Priest; and besides all this we have been kept by the power of God through many a time of test. These are some of the many blessings which God has bestowed upon us hitherto, saying: "Be ye holy," be ye a saint, separate, set apart.

Of these people of God, enjoying His rich favors, the! Psalmist writes: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." The Apostle enlarges on this theme in the fourth chapter of Romans, saying: "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David also described the blessedness of the man, unto whom God imputeth righteousness without works, saying: Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not-impute sin."

Speaking of Abraham in this connection, the Apostle says: "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform, and therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus from the dead; who was delivered up for our offenses, and was raised again for our justification." "Having been justified, therefore, by faith, we

have peace with God, through our Lord Jesus Christ, through whom also we have been introduced into this favor in which we stand; and we boast in hope of the glory of God."

From this vantage point the Apostle proceeds to show that, by God's grace, we triumph also in various and trying experiences necessary for the development in us of holiness; that we may become conformed to the image of our Lord, who, through sufferings, became perfected. On account of this grace wherein we stand, the Apostle was led to write: "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh-but after the Spirit." "Therefore we glory in the Lord, who of God is made unto' us wisdom, and righteousness, and sanctification, and redemption.

Accordingly our wisdom cannot be held in doubt, for it is in our Head, in Jesus, who is the wisdom of God we are told. However we can rely on acting and speaking wisely only when we allow our gracious Head to govern us, quite naturally. The lack of wisdom of our own is entirely offset by our having God's wisdom available for the seeking. This wisdom of God is provided to lead us in ways of righteousness and holiness all our days.

The robe of Christ's righteousness, which by God's grace covers our unworthiness, is not seen by human sight, but by its virtue it hides our unrighteousness from our merciful judge. Our sanctification is made possible in Christ alone, and is not just an act like our consecration; it is a process which calls for determined effort on our part, a warring a good warfare. As God said to His typical people of old, "Sanctify yourselves," and "I will sanctify you." God will sanctify us by His truth. Truth is received by, and operates in, a consecrated heart; the more complete the devotion, the more advanced truth can be received, and the more of holiness follows.

So, then, our wisdom, our justification, our righteousness, our sanctification, our redemption, our sonship, and our life, are all, hid with Christ in God. If nothing on our part ever interferes with this blessed state, then, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

Now, "Hear the word of the Lord, ye that tremble at His word"; "Pursue peace with all, and, that holiness without which no one shall see the Lord."

*-H. J. Shearn.*

## Christian Fellowship

Strongly as we feel the need and blessing of fellowship, we cannot disguise the fact that we are often disappointed in our communion with Christians. The society and conversation of Christians has at times proved insipid, and has failed to help and encourage us in our inner life. We have spoken and listened, and though the words have been of divine things, and probably scriptural and true, yet the soul has received no sustenance nor refreshment. We do not find that we go to the throne of grace with intenser faith and love, or to the performance of our duty with a steadier step and more courageous heart.

Or we have tried to influence, and failed. Our words made no impression; instead of stimulating a languid believer, we have only offended him; we are active and laborious, and we produce only discontent (and criticism). It may not be profitable to describe still further the failings of Christian intercourse; it will be more useful to think of the causes of these disappointments and their remedies.

Notice, then, that we must be very near to God if we wish to get near our brother's heart. Christian communion must be the result -of true, deep communings with God. The lamp is not nourished by the flame; it is nourished by oil, which has constantly to be renewed; and our intercourse will, soon lose all power and blessing unless we dwell much in the presence of the Lord.

Lastly, bear in mind that love is the soul of communion; and love means self-sacrifice. Christian fellowship without love is but a shadow without the substance, and there can be no true happiness in it. It is in seasons of affliction, of persecution and suffering, Christian fellowship prospers. And why? It is then that Christians, in their intercourse, are enriched because prayer prospers. Their words are living, their thoughts varied, their hearts enlarged. Then they build one another up in their most holy faith.

The conversation of disciples brings no light and encouragement, unless Jesus draws near and opens the Scriptures. It is only then that light cheers our fainting souls. And the heart begins to burn in love and joyous hope.

- *Selected.*

## Oneness of Mind

"Be ye all of one mind, having compassion one of another." This oneness of mind does not demand the monotony of similarity, but unity in variety. Not the oneness of a hop-pole, or a pile of hop-poles; but of the plant which, with tendril, leaf and fruit, rears itself aloft in the summer air. Not the oneness of a brick, or of a pile of bricks; but of the house, in which so many different materials and contrivances combine to shelter human life. Not the oneness of a child; but of a family of children who differ in age, character, temperament, and chosen pursuits, but are one in love and tender sympathy.

We shall never be of one mind in the sense of all holding the same opinions; but we may be all of one mind when, beneath diversities of opinion, expression and view, we are animated by a common devotion to Christ, a common loyalty to the great underlying facts of Redemption, and a common love to all who hold the head, though they may differ from us in an infinite variety of minor *considerations*.

- *Selected.*

## **Making Friends**

*"Make to yourselves friends by means of the mammon of unrighteousness: that when it shall fail, they may receive you into the eternal tabernacles." - Luke 16:9 A.R.V.*

THESE words are at the end of the Parable of the Unjust Steward. The story is of a rich man who upon learning that his goods were being wasted, called his steward to him, notified the man that his stewardship was at an end, and instructed him to give an accounting of his stewardship. The steward, giving thought to his future, made a plan. He called his Master's debtors to him. To one he gave fifty per cent discount and to another twenty per cent. He settled all his Master's accounts, and in so doing, also made friends of the debtors.

This parable used for its theme a common arrangement in Palestine. A large property owner or merchant would have a general manager or factor, with full authority to buy, sell, exchange, and barter. So long as he made a profit, worked faithfully, and pleased his Master, anything he did was all right. The discounts given to debtors were not in excess of his powers. His closing out his accounts with discounts is not termed "unjust." He was probably liquidating doubtful accounts. He had wasted his Master's goods before his Master had talked with him, and it was that former wastefulness which was dishonest.

The parable was addressed to the disciples, but was told in the presence of the Pharisees, and it applies to both. - Luke 16:1, 14.

### **THE JEWISH STEWARDS**

The Pharisees, a prominent sect, strict in keeping the ritual of the Law, had a majority in the Sanhedrin, the chief council of Israel, which traced its beginning to the Elders appointed by Moses to associate in the Government. The Pharisees dictated to the people as to the way they should live under the Law, and were the stewards over Israel (Matthew 23:2, 3). The Pharisees made the debts of the Jews heavy (Luke 11:42, 46). The Jews were in God's debt for failure to keep the Law (Gal. 2:16), and the sacrifices of the tabernacle were to typically atone for what they could not perform. - Hebrews 5:1-4.

The Pharisees believed themselves to be just, but the people to be sinners (Luke 28:10-12). However, the Jewish stewards were not pleasing God, the rich man of the Parable, nor were they the friends of the people, the debtors of the Parable. Their stubborn and quarrelsome attitude made it impossible for the rulers to be received into the Christian Church when their stewardship ended.

How much better if the rulers had told the Jews, "You cannot keep the Law, and neither can we, try as we will. But God has arranged the atonement sacrifices to cover our imperfections. Do the best you can to keep the Law. Maybe it is only fifty per cent or eighty per cent. God will forgive the balance of your debt through the atonement sacrifices." This would have caused the people to strive to keep the Law better, and would have helped them recognize Jesus as the antitypical Atonement Sacrifice.

## EACH CHRISTIAN A STEWARD

The application of this parable to Jesus' followers in general is specific. Its opening words (Luke 16:1) read: "He said unto his disciples," etc., and Luke 16:9 makes direct application of the lesson. Jesus says for his followers to *make friends*.

How many people go through life without the joys good friends can give. No doubt many have met such persons. They are forlorn. They seem to crave friendship and are envious of those who have friends. It would seem from observation that the friendless have no friends because they are not sufficiently friendly. One has friends by being a friend. Love begets love. Christians should set themselves to *make friends*, and avoid, so far as possible, the making of enemies. - Prov. 18:24.

Luke 16:9 refers to a very close and dear relationship. The Greek word is *philos*, meaning dear, fond, that is friendly. David and Jonathan are an example of true friendship. 1 Sam. 18:1: "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."

A sincere, affectionate, and unselfish friend is one of the greatest blessings one can enjoy. One can tell his failures and successes to such a friend, and the sympathy and good cheer obtained, Bacon said, "redoubleth joys and cutteth grief in halves." - Prov. 17:17; 27:6, 9, 17.

Friendship is not all pleasure, neither does it happen by chance. After one has made a friend, his work is but beginning. An old Chinese proverb says, "It takes a year to make a friend, but you can lose one in an hour." To keep friends one must be constant and true. One cannot let imaginary wrongs or bad temper cause harsh or discourteous words, and keep friends. A loyal friend does not gossip confidences given him.

"The friendly eye overlooks the broken gate, but sees the rose in his friend's garden." This saying emphasizes the fact that friends must not be critical and demanding, but should have the opposite spirit to the man who having been forgiven nine million dollars by his Master, put his fellow servant in prison until sixteen dollars had been paid. (Matt. 18:24-35.) Friendship is nourished by generous deeds, mutual tenderness, and the repayment by the recipient with even more upon the giver.

One of the greatest tests of friendship is when one has to take an opposite course from his friend's. Then, if ever, one needs Chaucer's advice, "Keep well thy tongue, and keep thy friends." If one is frank, kindly, and explains carefully and fully why he disagrees, even then it is a test. But if in disagreeing, one speaks sarcastically and stubbornly or if he is unsympathetic toward his friend's views, soon friendship turns to suspicion, then to coldness, and finally to a hatred as intense as the friendship formerly had been tender. If one could but realize how lonely he would be after losing his friends, he would guard well against the small beginnings of separation from those who love him.

Most earthly things wear out with age, but friendship grows stronger with the years. Old friends are the best friends because each knows the other, and like a tree, over the years, the roots of friendship become imbedded in each heart. The jealous, who might desire to do so, cannot separate such. - Prov. 15:1, 2; 16:27, 28; 17:9.

Believers in the Plan of the Ages and the manifold friendliness of God in arranging for the salvation of all through the gift of His own dear Son, should be the most friendly people on earth, particularly among themselves. They have much in common. They are all seeking to develop the

same character-likeness to God, adding to faith virtue, knowledge, temperance, patience, godliness, brotherly-kindness and love (2 Pet. 1:5-8). If these qualities were liberally exercised toward one another, there would be the finest examples in the world of friendship between brethren in Christ. Malachi 3:16, says these will speak often one to another, that the Lord will hearken, and write a book of remembrance of the things they say. Think of it! A *book of remembrance of the things they say!* - Matthew 10:29, 30; 12:36, 39; Mark 9:41; Acts 10:4, 31.

All are striving to make their calling and election sure. As *friends* let each try to share a little of his brother's burden. His own in turn, will become that much lighter.

Would that the spirit of David's great grandmother were spread generously throughout each Ecclesia. Ruth 1:16, 17: "Intreat me not to leave thee, to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

It is impossible for Christians to be friendly with every one, without sacrificing their principles. James 4:4: "Know ye not that the friendship of the world is enmity with God?" However, a Christian should not fail to be friends because of his own unfriendliness: "Then said these men, we shall not find any occasion against this Daniel except we find it against him concerning the law of his God" (Dan. 6:5). The greatest friendliness the disciple can show to the worldly is to help them see some of this blessed *Truth*.

### **THE BEST FRIENDS OF ALL**

The Christian must make friends, according to the Parable of the Unjust Steward, with those who can receive him into everlasting habitations when his present house fails. God and Jesus are the only ones who can receive Christians into their "home not made with hands, eternal in the heavens" (2 Cor. 5:1-4; John 14:2). The Christian in turn is to make the friendship of God and Jesus by being kind to and making friends with his rich Master's debtors. "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." "Hereby perceive we the love of God because he laid down his life for us: and we ought to lay down our lives for the brethren." - 1 John 4:20; 3:16.

Each child of God is a steward over certain worldly things. At present all things of this world are a part of the present evil world -- the mammon of unrighteousness. The word "mammon" (Greek, *mammonas*) -- *means* wealth personified or avarice. All that we possess now is tainted by this world's avarice. It is only because of Jesus' ransom and our adoption into God's family that our little money, food, raiment, time, and strength are acceptable to God. Actually it is part of this world -- the mammon of unrighteousness.

The Christian's stewardship will fail, it may be sooner than he knows. Certainly it will not be long delayed for his span of life is the period of his stewardship. Jesus tells Christians to use their mammon of unrighteousness as a means of making friends for themselves.

All are debtors to God and owe him all their love, devotion, strength -- everything they have and are. God created us and by this we owe him our all. God gave Jesus to die for us, we thus owe him *all*. Thirdly we of our own free will consecrated our all to him. However, none of us give our all to him perfectly. We are unable to pay our debt in full. It is because all of us fail to carry out our agreement, do not pay our debts to God, that our love for one another is tested. The steward of the parable helped the rich man's debtors pay their debts. We must each help one another pay

his debt to God. "Bear ye one another's burdens and so fulfill the law of Christ" (Gal. 6:2. See also Heb. 10:24; 1 John 3:18). We can do nothing directly for God; he is divine. He does not need and cannot use our strength, money, or other earthly goods. But He counts as done for him anything we do for his little ones (Matt. 25:40). Therefore, if we would make God our friend, we can do so only by being kind, loving, and friendly to God's children-his debtors, and thus help each the other pay his debt of consecration -- his all to God.

While we must make and keep friends, we cannot demand that others be equally solicitous toward us. However, "Those who bring sunshine to the lives of *others* cannot keep it from themselves."

"Thine own friend and thy father's friend forsake not." - Prov. 27:10.

- *B. F. Hollister*

## Your Faith

**The following was written to an invalid sister by Brother Sargeant shortly before his death.**

I came to your door and I met your faith. I had met faith at various times, but not *your* faith. Faith indeed had much to do with my experience with life. When I had come to the borderland where the country of knowledge ends, Faith had taken my hand and led me forward and shown me things that were strange and of wondrous interest. But your faith had an individuality of its own, and impressed me with directness and with power. Perhaps that was because I was weary. I do not know. I only know that I was glad to rest awhile and to bask in the sunshine of your faith.

The way had been toilsome and long. There had been the mountains to cross, and there had been avalanches and great storms. There had been the forest, where wild beasts roamed at large and where to lose one's way was easy enough. At times my strength seemed unequal to such a journey, but I had undertaken it, and my mind was a citadel where resolution had entrenched itself and where it was not likely to yield to conditions of difficulty and opposition from without.

The sun was declining in the west and a golden shaft of light fell upon your door as I stood there before you for the first time and met your faith. There was music as of many birds singing, and then your faith enveloped me as with a mantle of peace.

Conspicuous elements of your faith were kindness, tranquility, and strength. You received me as I was and took for granted that my intentions were the best. As I looked upon your faith, it translated life into beauty. It cheered me with the hope -of higher and better things to come. It sat upon you with outstretched wings as a thing meant to soar. I still think of your faith as I met it that day.

And your faith has not lost anything with the passing of years. When illness entered into my dwelling, the memory of you and your faith was there as a, soothing balm. And then-wondrous to relate-your faith became my faith and this with no loss to you. I mean that my faith took on the hue and -color and power of your faith, which seemed greater than mine had been heretofore. When pain assailed my tabernacle of flesh, faith stood beside me. His locks were all of gold, and his eyes were bright with the shining of joy. When he smiled upon me, the darkness passed away, and I knew there were ministering angels at hand, and I was enabled to look beyond the present things to those realms where love and peace abide forever.

Oh I am glad -- glad because of victories gained along the trail that runs through the years. Glad because of stars and flowers and the songs -of birds. Glad because of white-robed peaks that spear the sky and whisper of eternal realities that shall not fade with the fading of earth. Glad because that -once when I was weary, and my heart was heavy after a toilsome way, and when the vanities of life looked down upon me with somber eyes, after the mountain had been crossed, I came to your door and I met your faith, and it led me to heights where today I can look up and see the smile of God.

"I sat me down in earth's benighted vale,  
And had no courage and no strength to rise;  
Sad, to the passing breeze I told my tale,  
And bowed my head and drained my weeping eyes.

"But Faith came by, and took **me** by the hand;  
And now the valleys rise, the mountains fall;  
Welcome the stormy sea, the dangerous land!  
With faith to aid me, I can conquer all."

## Annual Report of Directors

*"Now is our salvation nearer than when we believed." - Romans 13:11.*

These encouraging words of the Apostle have rejoiced the hearts of Christians all down the Gospel Age. How much deeper is their significance to us who see evidence on every hand to the proximity of God's long-awaited and prayed-for Kingdom now so near, "even at the doors." - Matthew 24:33; Luke 21:31.

With such a joy awaiting us,  
Not wish the hour were come?  
How can we keep the longing back,  
And how suppress the groan?

This glorious consummation of our Hope which so rejoices our hearts in anticipation, does also solemnly emphasize the fact that, sooner or later, the ministry of the Institute will terminate. Thought of this is always with your Board of Directors, the seven members of which now submit to you this report of the past twelve months which conclude fifty-nine years of the Institute's ministry. During their period of stewardship, the Lord has blessed them with the spirit of Christian unity, for which blessing each has expressed to Him their deep gratitude.

### THE INSTITUTE'S POLICY

The Institute remains today what it was formed to be -- brethren in the Christian bond, associated for mutual comfort, labor, and assistance, "Endeavouring to keep the unity of the spirit in the bond of peace" (Eph. 4:3). Since it is not a church organization, it never has (or ever will) exercised supervision over any Ecclesia. Instead, it continues to emphasize the principles of liberty, fellowship, and unity of all consecrated believers in Christ. Thus, we believe, conforming to the teaching of the Lord Jesus and his Apostles. The Institute rejoices to be the servant of the Lord's brethren in every privilege granted it, be it great or small.

### THE HERALD

Our bimonthly magazine, *The Herald of Christ's Kingdom*, continues to be the most important element of the Institute's ministry. Encouraging reports continue to assure us of its spiritual value to many, some in distant lands, for despite language barriers, it has readers in 68 foreign countries. Our editorial board endeavors to have each issue reflect only "wholesome words, the words of our Lord Jesus Christ, and the doctrine which is according to godliness" (1 Tim. 6:3). To strengthen individual faith in these difficult days is of primary concern, and our prayer is that the perusal of the *Herald* will strengthen the exhortation to "lift up the hands which hang down, and the feeble knees" (Heb. 12:12).

Again we remind the brethren of their privilege of sending us the names and addresses of any whom they have reason to believe would profit from a free six-month trial subscription. Good results have come from this method in the past. We urge upon all who themselves appreciate the ministry of our journal to make use of this simple means of service, for surely there are others who would appreciate the spiritual message of the *Herald* if they were introduced to it.

Many back issues of the *Herald* are still available at twenty copies for \$1.00.

## **THE PILGRIM MINISTRY**

As all are aware, in the Lord's providence, this form of ministry so extensively blessed in past years, has been severely limited during the past year. No full time Pilgrims are now in service. Our dear Brothers Fred Essler and John Read, due to reasons of health, serve only locally. Others of our brethren, namely Alex Gonczewski, Loyal Petran, Will Siekman, and James Webster, continue in parttime service, and in these days so often in funeral ministries. This latter service is available to any request.

One other form of service should be stressed for our day, and this the privilege not only of our traveling brethren, but of all who may be able. We have reference to visits to shut-ins of whom there are so many now. Surely this concern for dear brethren has the Lord's fullest approval. One plans to go to strengthen, to speak a word of cheer, to encourage a lonely heart, to give a little of one's own strength and courage, to lift another's burden. But how often it happens-nay, is it not always the case, that the giver is blessed in his deed; that *he* comes away stronger, with his own heart cheered, his own burden lighter. "He that watereth shall be watered also himself." Thus it is written. (Prov. 11:25.) Why do we ever doubt it? Has this particular word of our God ever failed?

## **HELPS TO BIBLE STUDY**

Inquiries continue to be received regarding residence and correspondence courses in Bible Study, neither of which is offered by our Institute. To all inquirers we recommend instead an intensive personal study of the Bible itself. To assist this study we offer a number of helps, foremost of which is the Divine Plan of the Ages; additionally free booklets on a variety of Bible subjects. A number of classes have requested these booklets for study as text books. They are available without cost for personal witness by judicious distribution to interested individuals.

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

## **CORRESPONDENCE**

Contact with individuals through the mails, especially with the many now isolated, is a matter of special concern. Though letters generally deal with business matters, there are opportunities for brief fellowship which are treasured. Extensive replies are not always possible but all letters are answered to the best of our ability, with a prayer for understanding hearts in the recipients. We are deeply grateful for the many encouraging messages which diffuse the fragrance of the Lord in our midst.

## **IN SUMMARY**

So much for the Fiscal Year just ended. As to the future, your Directors continue in the belief that the course most pleasing to the Lord would be for us to continue the same ministries in which for so many years the Institute has been engaged. He would have us, we believe, expand those ministries, or contract them, in dependence on the resources, personal and financial, that He will be pleased to send us.

As always, so now again, we earnestly solicit all to join their prayers with ours, that the Lord's leadings may be clearly discerned and faithfully followed, as we all "follow on to know the Lord."

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

## **The Annual Meeting**

The fifty-seventh Annual Meeting of the members of the Pastoral Bible Institute, Inc., was held on Saturday, June 4, at 11:00 a.m. at 218 Shoemaker Lane, Agawam, Mass.

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 5, 1976.

The annual report of the Directors, for the fiscal year ended April 30, 1977, was then presented. This, including the Treasurer's Financial Statements, is published on pages 77-79.

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. Hindle 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, L. Petran, 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, Vice-Chairman; P. L. Read, Secretary-Treasurer; W. J. Siekman, Assistant Secretary; L. Petran, Assistant Treasurer; J. L. Buss, P. L. Read, W. J. Siekman, E. R. Villman, J. B. Webster, Editorial Committee.

**FINANCIAL STATEMENTS**  
**FISCAL YEAR ENDED APRIL 30, 1977**

**(1) Balance Sheet as of April 30, 1977**

**Assets**

Cash on hand		\$ 7,722.89
U. S. Treasury Bills		44,513.75
Accounts Receivable		122.00
Prepaid Expense		651.80
Inventory of Books, etc.:		
Pocket Edition-Divine Plan	(896)	\$896.00
Miscellaneous Items		<u>483.48</u>
Total Inventory		<u>1,379.48</u>
Total Assets		\$ <u>308.34</u>
Net Worth (as per analysis below)		\$54,081.58

**(2) Statement of Income and Expense and Analysis of Net Worth**  
**Fiscal Year Ended April 30, 1977**

**Income**

Contributions		\$10,972.36
Herald Subscriptions		4,420.00
Legacies		600.00
Interest Earned		2,281.50
Total Income		\$ 2,281.86

**Operating Expense**

Pilgrim Expense	\$ 4,990.00	
Herald Expense Including Printing, Mailing and Clerical	15,089.28	
Free literature	154.54	
Administrative and Office Expense	<u>1,535.40</u>	
Total Operating Expense		<u>21,769.22</u>
Net Expense for Fiscal Year Ended April 30, 1977		\$ <u>3,495.36</u>
Net Worth, May 1, 1976		<u>57,576.94</u>
Net Worth, April 30, 1977 (as per Balance Sheet above)		\$ 54,081.58

## Entered Into Rest

Olive Bowman, England  
Joseph J. Brost, N. Canton, Ohio  
George Chilvers, England  
Walter Clarke, England Juliusz Dabek, Poland  
Ottillie Diedrich, Athens, Wis.  
red Drake, Chicago, Ill.  
Nellie Evans, England  
Rudolph Goertz, Mena, Ark.  
Joseph Isakoff, Israel  
Thomas McKenzie, Marion, Ill.  
Mary Rutkowski Mickey, Argo, Ill.  
Nancy M. Moyer, Perkasio, Pa.  
Mary L. Norton, Anaheim, Cal.  
Harry Pazucha, Chicago, Ill.  
Emma J. Petersen, Maiden, Wash.  
Josie B. Powell, Porterville, Cal.  
Chester Szenher, W. Hempstead, N.Y.