

# THE HERALD OF CHRIST'S KINGDOM

VOL. LXI July / August, 1978 No. 4

## The Truth Shall Make You Free

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." - John 8:31, 32.*

"IT WAS a maxim of the Jews, 'that no man was free, but he who exercised himself in the meditation of the law.'" By the simple process of inventing this maxim the bondage of the great mass of the Jews to the law was assured. There was no reason to seek freedom from the law as long as they were convinced that liberty was to be gained by mere meditation on it. It is true that "whatsoever things were written aforetime [including the law] were written for our learning, that we through patience and comfort of the Scriptures might have hope," but this fact does not make true their maxim, for the sacred writings bring their blessings only to those who use them as they were intended to be used. It is just as false a maxim today to say, "I have the truth, therefore I am free." Every slave knows some truth. The better translation which Rotherham gives of our text makes clear why the Jews of Jesus' day, who thought they were faithful followers of Moses, as well as the majority of those down to our present day who have thought of themselves as followers of Jesus, have never attained liberty. His version reads: "If ye abide in my Word of a truth my disciples ye are; and ye shall know the truth, and the truth shall make you free."

Deliverance from the slavery to which Jesus alluded was promised only to true disciples; and true discipleship, he said, could be attained only by abiding, dwelling, in his word. "Continue" is too mild a word to describe the state of a genuine disciple. He will *dwell* in that Word, daily, hourly, moment by moment. This means a devotion to that Word that makes it, or strives to make it, the guide of every moment-of every thought, of every act. The result is not just a knowledge of truth, but, as the Greek clearly shows, a personal, intimate, practical, living knowledge of truth. Of the four Greek words meaning "to know" that are used in the New Testament, Jesus here uses the one giving this deepest meaning. This is not something acquired the day we hear a discourse or read a book, but it is attained by the long process indicated in the Greek and shown by Rotherham's marginal reading, "Ye shall *get to know* the truth."

**SIN'S BONDAGE**

Our Lord's explanation that follows our text, that "*whosoever* committeth sin is the servant of sin" (John 8:34), is used by the Apostle Paul as the basis of his discussion in the sixth to the eighth chapters of Romans, culminating in the glorious prospect of every creature in the universe having the opportunity of deliverance from every form of bondage into the glorious liberty of the sons of God (Rom. 8: 21). The One who has planned this transfer from the kingdom of darkness into his Kingdom of Light determined that every one in it should first have an adequate acquaintance with bondage before having freedom offered to him. The little handful comprising the Church are granted in advance of the rest what amounts to a complete liberation, but without depriving them of the advantages of contact with sin and its ravages. The fact that they are left in the midst of an evil world under the rulership of the most guilty of all sinners, the hardest of all taskmasters, does not lessen their freedom of heart; no, not even the fact that the new creature must be content to find its present expression through a body the members of which are distorted and contaminated by sin. The new creature's own sinful body has no more effect on its freedom from sin than have the other sinful bodies that surround it. The new mind is entirely devoted to righteousness, and therefore, while patiently accepting and profiting by the imperfections of its temporary body, and the imperfections of its neighbors and brethren, it holds a steady reign on every tendency of that natural body. The mind of Christ can never be a slave to the human appetites and propensities but must be the master of them. It can never hide behind the excuse, "That is just my way." For the Christian, however, to take over the responsibility of regulating the lives of others would be a sin comparable to that of neglecting to regulate his own life in conformity with the mind of Christ, thus failing to "dwell" in his Word, to "walk in the light."

The "Jerusalem which is above is free.... We, brethren, as Isaac was, are the children of promise, . . . not children of the bondwoman, but of the free. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 4:26 -5:1). Paul's reference in this passage is evidently to freedom from the law. For those Jews, as both Jesus and Paul imply, the thing greater even than being made free from the law, is the freedom offered in common to Jew and Gentile, freedom from sin and the curse which it brought - death. This deliverance is not merely as regards the final stage of death, but the death that reigns in our mortal bodies, manifesting itself in depraved affections, unworthy ambitions, selfish purposes, petty aversions, prejudices, superstitions, willfulness, fault-finding, touchiness, impatience, foolish anxieties, fears, avarice, envy, strife, and a multitude of other little demon qualities that haunt the lives of all who in any degree seek their own will. What a changed universe it will be when "the creation itself [R.V.] also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21). This "Declaration of Independence" will eventually have the signature of every creature in the universe who is willing to "dwell" in His Word. Already, by various testings, a little Gideon's band is being found of those who are devoted not only to the knowing but also to a doing of His will in such fashion that it pervades every moment of every day. They alone can now truly say, "The law of the *spirit of life* in Christ Jesus has made me free from the law of sin and death" (Rom. 8:2).

### **LIBERTY IN CHRIST**

The spirit of life in Christ Jesus must of necessity be in every respect counter to the spirit of Satan and of the world that he governs. The one therefore who is in Christ is a new creature in the most absolute sense, though it is the will only and not the body that is new. This new creature is liberated from all blame as to the sinful tendencies of the old body, for he not only takes no pleasure in its evil ways and desires, but vigorously opposes them by every effort and strategy he can invent. Additionally, that his liberation may be complete, he has an imputation of the merit of Christ's righteousness covering the imperfections of his body, and balancing all that is charged to his account in God's records. "There is therefore now no condemnation to them which are in

Christ Jesus" (Rom. 8:1), but instead, freedom "from the law of sin and death." The situation is paradoxical in that to gain *liberty* one must become a *bond-servant* of Jesus Christ. This he cannot be and be a manpleaser. "The fear of man bringeth a snare," and any one who is in bondage to man or to the opinion of others cannot serve the Lord with a "single eye." If he is a slave to himself or to any other creature he must first gain his freedom to become the bondservant of Jesus Christ (Gal. 1:10; 4:3, 9). "No man can serve two masters" (Matt. 6:24). The first step of Christian discipleship, Jesus said, is to "deny self." Thus having gotten rid of the old master, one is ready to "follow" the great Burden-bearer.

## **YIELD YOUR MEMBERS SERVANTS UNTO HOLINESS**

One would suppose that surely the lower appetites would be instantly brought under control of the divine will as soon as the truth is understood that "Ye are not your own, ye are bought with a price" - with our gracious heavenly Father's chiefest treasure (1 Cor. 6:19, 20). But how few can claim that "whether we eat or whether we drink, or *whatsoever* we do, we do *all* to the glory of God"? (1 Cor. 10:31). Death even to these lower appetites is a long, a tedious process for most disciples, for it means that the habits of years must be broken that the dictates of the flesh may be forsaken and no human functions be used except so far as they operate to fulfill the original and wise intentions of the Being who implanted them.

Still more subtle are the deceptions of those appetites we speak of as the higher ones - desire for knowledge, fellowship, the esteem of others, and the like. As eating and drinking are essential in our present existence, so also are these higher propensities. But even though they are less base than the others, their abuse is none the less to be reprehended. To acquire knowledge merely that one may argue more effectively, is to cultivate pride, an inveterate and merciless foe of the new creature. To seek fellowship merely to gratify the social instinct, is to give compliance to a starving spirit. Pride is served if the esteem of others is sought for any purpose other than the glory of God. We are "a spectacle for men and for angels" not that they might admire us, but that they might see God in us, as he was manifest in Christ because of his never varying love for the Father's will. This love for God's will can mean only that love for righteousness and hatred for evil will always be active, always in operation.

## **BONDAGE TO WHIMS**

In cultivating an aversion to evil one can become so enamored with his self righteousness as to be entirely unconscious of the fact that instead of using this aversion as God intended, he is becoming a slave to it. As for instance, one might, in his aversion to evil, be continually fretting and fuming about it; thus making himself and everyone else miserable. The purpose of our experience with evil is that we may learn to set our hearts on things above. An aversion to evil is inevitable, essential, and proper, and must in some degree include all imperfections of which we are conscious. Evil will eventually be banished from the universe, but the one who endeavors the impossible task of eradicating it before the time by attempting a complete reformation of his brethren and neighbors, in accordance with his own imperfect ideals of perfection, is not only inevitably doomed to disappointment, but what is more important, he is using time and energy that could have been, *should* have been used in bringing his own body into subjection.

But while aversions to evil are essential and proper for the Christian, there are other aversions that are improper and should not be encouraged, as they may deprive one of spiritual blessings. Sometimes, perhaps because one's mind is in a degree carnal, some little personal trait of a speaker is made to be of greater importance than the beautiful truths he is declaring; or the listener, not agreeing with the speaker on every point, is so engrossed with his disagreements that he fails to discover the many sanctifying truths on which he could have agreed and received much benefit. Similarly many privileges of service are missed by those who choose to perform only those for which their flesh has no aversion. And in a multitude of other ways uncontrolled aversions rob the life of its joys; but for the one who has attained emancipation through the power of the spirit, new beauties unfold every day as he centers his heart, his affection, his vision on things above and beyond this sin cursed earth. This is the walk of faith.

## MANIFESTATIONS OF BONDAGE TO SELF

In ways too numerous to mention, bondage to self is manifested: confirmed fault-finding -- an effort to conform every one to our imperfect judgment; easily disturbed feelings -- because things are not going our way; impatience -- because our ideal of perfection is not attained by others; excitement -- because others have not agreed with us, etc. He who possesses true liberty of spirit is not easily excited by opposition. By the power of grace he has inward strength, and the nature of strength is to be deliberate. When his views are opposed, therefore, he is not hasty to reply. While not indifferent, he replies calmly and thoughtfully. Confidence in God gives confidence in the truth, and we are assured that God can have no fellowship with that which is opposed to truth. If our own sentiments or beliefs are not correct, they will pass away in due time; because "everything which is false necessarily carries in itself the element of its own destruction." Therefore if the teachings of those who oppose are false, they bear no stamp of durability. They must sooner or later fall. Our strong faith in God and in his truth, of which he is the protector, should destroy all our over eagerness of nature. We should therefore be calm amid opposition, patient under rebuke.

From all forms of bondage there may be temporary liberation by human means, and there will be moments of peace and happiness resulting; but there is only the one means by which permanent deliverance may be accomplished. This blessing is for those who "get to personally know the truth" by the process of "dwelling" in his "Word." One simple and glorious truth, if made a transforming power in the life, is sufficient to emancipate one from nearly all the enslavements of self that have been mentioned. That truth, "In thee and in thy seed shall all the families of the earth be blessed," reveals the "Kingdom of heaven" and its divine King. "If we hope for that we see not, then do we with patience wait for it" (Rom. 8: 25). "God be thanked, that [though] ye were the servants of sin, ye have *obeyed from the heart* that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness" (Rom. 6:17, 18). "Like as Christ was raised up from the dead by the glory of the Father, even so we also [who claim to have been made free by the truth] should walk in newness of life" (Rom. 6:4).

- P. E. Thomson

## Conscience Its Use and Abuse

*"The aim of our charge is love that issues from a pure heart and a good conscience and sincere faith." - 1 Timothy 1:5. RSV*

THE USUAL definitions of the word conscience agree that it is "the power or faculty which distinguishes between right and wrong or between good and evil." It is also defined as "the moral sense, which urges one to right conduct, in accordance with his own conception of what is right." The last clause of the second definition suggests that if a person is not properly instructed concerning right and wrong, and follows the dictates of his conscience, he may do the wrong thing, which may be displeasing to God and injurious to himself and to his neighbor.

A striking example of this was Saul of Tarsus, who later became the very zealous and faithful Apostle Paul. By his birth he was a Jew, a member of one of the three sects of Judaism, called the Pharisees, His teacher was a celebrated Rabbi of the same sect. After St. Paul's conversion and call to be an apostle of Christ, he repeatedly states that he had been a zealous and bitter persecutor of the true followers of the Lord. And this he did "in all good conscience before God" Acts 24:1.

His conscience was, what might be termed, a Jewish conscience, misguided and misdirected by the apostate clergy of Jesus' day. The inspired apostles explain that many wrong and injurious things, including the persecution and crucifixion of our Lord, were done in ignorance (Acts 3:17). The Apostle states that many of the religious Jews, including Saul of Tarsus, possessed a large measure of "zeal of God, but not according to knowledge. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness." - Romans 10:2, 3.

The heathen, whom the Bible designates as Gentiles, have a conscience also, and some of them put it to good use. In Romans 2:14, 15, we read: "When Gentiles who have no law, obey by instinct the commands of the law, they, without having a law, are a law to themselves; since they exhibit engraved on their hearts the action of the Law, while their conscience at the same time bears witness to the Law, and their moral judgments alternately accuse or perhaps defend them." This same divine Law was originally written or engraved in the heart of the perfect man Adam.

The world in general has been on the broad way, which leads to destruction, for over six thousand years, and for this reason the conscience of a worldly person has become dull, distorted, and almost obliterated. In some of the fallen race, whom we call the "conscienceless" or the unscrupulous, the "urge to right conduct" or the "voice of conscience" is very faint, and the will to obey that urge or "voice" is very weak. Some have listened to the feeble voice of this moral sense for many years, before compelling themselves to obey its dictates.

However, such disobedience or trifling with the conscience is very dangerous. Our conscience is a God-given monitor, that will warn and guard us from sin. The Scriptures inform us that we live in an evil world, where unrighteousness and sin is prevalent, "easily besetting." There is great danger of our becoming accustomed to sinful practices when they are widespread. Let us each be on guard to keep our consciences very tender in this "evil day."

## ILLUSTRATIONS OF CONSCIENCE

The stores, banks, loan offices, and other institutions of towns and cities are protected at night by burglar-alarms, which might fitly illustrate our consciences. Suppose that the alarm was set off by an intruder, but that the owner or the custodian did not heed the alarm; the intruder would be given an opportunity to accomplish his purpose. Similarly, in the matter of conscience, its violation means peril to us. Every violation of this God-given *moral sense* means an injury and tends to destroy our character. Moreover, whoever violates conscience repeatedly by refusing to correct wrongs already done, thereby undermines his conscience.

Brother Russell likened the conscience to a scale, by which we weigh the various things or problems that confront us. We are invited to use our reasoning power, our best judgment, or to exercise the "spirit of a sound mind," to ascertain the difference between right and wrong, between justice and injustice, between truth and falsehood. This scale may be corroded, worn, and improperly adjusted, or it may be in very fine condition, capable of very fine discrimination. Similarly the conscience of a true Christian should be just and very sensitive.

## CONSCIENCES REQUIRE REGULATING

The inspired Apostle says: "Herein do I exercise myself, to have always a conscience void of offence toward God and toward man" (Acts 24:16). Commenting on this, Brother Russell says:

"Our consciences require regulating, as do all the other features of our fallen nature. If our consciences are to be regulated we must have some standard by which to set and regulate them. The conscience is like a watch whose dial is properly marked with the hours, but whose correctness as a timekeeper depends upon the proper regulating of its mainspring, so that it may point out the hours truthfully; so our consciences are ready to indicate right and wrong to us, but they can only be 'relied upon to tell us truly what is right and what is wrong after being regulated in connection with the new mainspring, the new heart, the pure will, brought into full harmony with the law of love, as presented to us in the Word of God.'" - Reprints, p. R2735.

In Hebrews 9:13, 14, we read: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." In this text reference is made to the Atonement Day sacrifices, which had temporary purging effect upon the Godfearing Jews; but the precious blood of Christ is able to "cleanse us from all sin." To us is given this gracious invitation: "Having an high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." - Hebrews 10:21, 22.

A very helpful comment on the text last quoted is found in Reprints, page R5425. We quote:

"There are definite conditions specified in the Word as necessary to continued progress along this line. As we cannot draw close to the Lord except through this full assurance, neither can we have the assurance unless our hearts are kept 'sprinkled from an evil conscience,' or a consciousness of evil; for, as the Apostle also declares, 'If our own heart condemns us, God is greater than our heart, and knoweth all things' (1 John 3:20). We may be sure that if our course, as new creatures in Christ, is condemned by our own conscience it would also be condemned by God.

"Therefore, if the child of God would draw very near, and would have the blessed realization of the Father's smile of approval continually, he must seek to have a conscience void of offense toward God and toward men—a conscience which can truthfully say, I am striving to do that which would be pleasing to the Lord, that which is in full harmony with my covenant of sacrifice; and I am striving also to do that which would justly have the approval of righteous men. Nothing short of this is at all permissible in those who have consecrated themselves to be members of the royal priesthood, to sacrifice their lives in the Lord's service that they may reign with him."

- J. R. Muzikant

## **Hosanna to the Son of David**

THE growing distress of Israel is very prominently displayed in the news of the day; but how few there are who sense the full import of it. Although they themselves do not realize it, one of the immediate results of these persecutions is the making of the Jew one, even at a time when many of them, having no faith in the promises of God, as recorded by their own Prophets, are desirous of being absorbed into the nations among whom they may be residing. The very decrees of dictators are sharply separating Jew from Gentile; and the recent decree cutting off the Jew from all institutions of learning in Germany, and their being barred from even the public enjoyment of arts, calamity though it be, will yet only serve to turn Israel's attention to a re-examination of their own Law and their Prophets. This must be so; these troubles and calamities must continue upon Israel until they are prepared to "look upon Him whom they have pierced, and mourn for Him." - Zech. 12:10.

Israel does not yet "look." Israel is blind. Christ as their Messiah has been hidden from them since their rejection of Him; even as Jesus said: "Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." - Matt. 23:39.

This statement of Jesus at first glance may seem odd, when we remember that it was but a day or so previous to this that, as He was riding into Jerusalem, the multitude *had* shouted, "Blessed is He that cometh in the name of the Lord;" and *had* acclaimed Him as their Messiah as they hailed, "Hosanna to the Son of David:"

No wonder they shouted Hosannas to Him as the Son of David "Never man spake as He spake." He "had compassion on the multitude" and healed them of their diseases. It was a time when there was a general expectation, of the appearance of the promised Messiah, who, according to their Prophets, was to be of David's line. In all that Jesus had done and taught He had revealed Himself to them as the long promised Messiah. And what more natural than, when He -came riding into Jerusalem on an ass, in fulfillment of Zech. 9:9, that they should exultingly shout: "Hosanna to the Son of David; Blessed is He that cometh in the name of the Lord; Hosanna in the highest."

The "Son of David" is a distinct title and not a mere expression, and to the Jewish mind this title had associated with it certain definite promises of God. The vast extent of these promises they did not know—could not know. They would have been content to see the Messiah restore Jerusalem to the prestige and splendor that was hers under David and Solomon. The minds of the immediate disciples of Jesus, even after the resurrection, at the time of the ascension, could rise no higher than to ask, "Wilt Thou at this time restore the kingdom to Israel?"



There could be no mistaking that the Messiah was to come of David's line; for, it is recorded that God spoke to David through the Prophet Nathan thus: "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My name, and I will stablish the throne of his kingdom forever. I will be his father, and he shall be My son." (2 Sam. 7:12-14.) And to make it more emphatic, the Lord gave an oath to David that the promise was sure, even though many of David's sons should depart from serving Jehovah; "If his children forsake My law, and walk not in My judgments; if they break My statutes, and keep not My commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless My loving kindness will I not utterly take from him, nor suffer My faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me." - Psalm 89:1-5, 2.8-37.

### **The Promise to Abraham to be Fulfilled Through David's Son**

Considering these two passages of Scripture we find that David has been promised (1) a house, or posterity; (2) a throne, or royal authority; (3) a kingdom, or sphere of rule; (4) all this to be enduring, to last forever; (5) disobedience to be visited by chastisement, but, the covenant is sure.

"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." "Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even *the sure mercies of David*." - Isa. 55:11, 3.

David's sons were disobedient, and served not God as David did. After the death of Solomon, the kingdom was disrupted, ten of the tribes revolting against Rehoboam and forming the Kingdom of Israel, under the leadership and rule of an alien to David's line. The Kingdom of Judah, composed of the two tribes of Judah and Benjamin, even though under the rule of David's line, who were promised the chastisements and corrections of the Lord, departed more and more from the living God, until they were completely overturned, their polity destroyed, their city and temple sacked and leveled by Nebuchadnezzar, and they themselves carried captive to Babylon.

Where then is the supremacy of the Jew under the rule of David's Son that Jehovah has so solemnly pledged? It is being held in abeyance.

The Apostles themselves could not grasp this truth at once. It was gradually unfolded to them under the guidance of the Holy Spirit. At a conference of the Apostles and Elders, occasioned by the controversy over the rite of circumcision, James finally grasped the truth concerning God's purposes in the Kingdom call being extended to the Gentiles, without in any way nullifying His promises of a Jewish Kingdom under the rule of David's Son, saying, "Simeon hath declared how God at the first [in the call of Cornelius] did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the Prophets, as it is written [Amos 9:11 12], After this I will return, and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called." - Acts 15:14-17.

Even though the call to joint-heirship with Christ has been extended to the Gentile believers, God is still the God of Abraham, Isaac, and Jacob; for, it still is Abraham's seed that God is selecting and developing; Gentiles are now being inducted into the blessings and promises which were originally extended to natural Israel. "God hath not cast away His people which He foreknew." - Rom. 11:2.

It is further explained that "blindness in part is happened to Israel, until the fulness [full number] of the Gentiles be come in. And so all Israel shall be saved [from blindness and ungodliness]: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant unto them, when I shall take away their sins. For the gifts and calling of God are without repentance." (Rom. 11:25-29.) "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice. . . . Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days." - Hosea 3:4, 5.

The Prophet Amos connects the return of Christ and the final regathering of Israel with the Davidic covenant.

"I will raise up the tabernacle of David that is fallen, ... and will build it as in the days of old: . . . And I will bring again the captivity of My people of Israel, .. and they shall plant vineyards, . . . they shall also make gardens, . . . And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord." (Amos 9:8-15.) In Isaiah 11:1, 12-14, this is also apparent. So too, in Jer. 23:5-8. Note that in these two latter passages the "Branch" is definitely an individual of David's family, and is so denoted with a capital letter. In other words the "Branch," is the Son of David promised in the Davidic covenant. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. . . . *Therefore*, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north -country, and from all countries whither I had driven them; and they shall dwell in their own land." - Jer. 23:5-8.

### **THE SON OF DAVID**

Now, "the Son of David" is distinctly a Jewish title. We are able to understand the incident of the Syrophenician woman, if we bear this in mind; for, when she "cried unto Him saying, Have mercy on me, O Lord,. Thou Son of David; my daughter is grievously vexed with a devil," He "answered her not a word." Why not? He Himself explains, that as the Son of David, "I am not sent but unto the lost sheep of the house of Israel." (Matt. 15:21, 24.) David's rule was over Judah and Israel; and as the Son of David, Christ is King of the Jews. It was the query of the Magi as they came to worship Him at His birth, "Where is He that is born King of the Jews?" And to Mary it was revealed that "the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever." - Luke 1:32-33.

To be given the throne of His father David, as we know, will necessitate re-establishing the Davidic rule over Israel; for that rule has not been in evidence since Zedekiah, the last king of David's line, was removed by Nebuchadnezzar. The restoration of the Davidic rule is spoken of in Zechariah, twelfth chapter. In the tenth verse the Prophet foresees the opening of the eyes of Israel to their judicial guilt in the rejection of their Messiah; so he writes: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born." "And in that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." - Zech. 13:1.

This can only mean their final acceptance of the sacrifice of Christ on their behalf for their cleansing from judicial guilt and moral impurities. (Gal. 3:13.) This, of course, cannot occur until their blindness is removed. This might well be illustrated by the experience of Hagar as recorded in Gen. 21:19. In great need of water, Hagar could not perceive its nearness until "God opened her eyes." The water was there, but her eyes needed to be opened; and in Israel's case the "fountain for sin and for uncleanness" is within reach of faith, but they, too, need their blindness removed, "which veil is done away in Christ." - 2 Cor. 3:14, 16.

Yes, they acclaimed Jesus with Hosannas and blessings on that day of His entrance into Jerusalem. They hailed Him "the Son of David," and were moved to enthusiasm by the prospect of having the immediate enjoyment of all those blessings so abundantly set forth in their Scriptures as being consequent to the appearance and reign of their Messiah; but they did not understand the necessity of their redemption from the curse of their Law before those blessings could come. They did not know that Jesus must give Himself a ransom, and accomplish that redemption by His death on the cross; and thus open the way for a new covenant arrangement, whereby God could pour upon them all that He had promised. Their enthusiasm, as they cried "Hosanna," was more or less emotional; they were not deeply convicted, else how could they as energetically cry but a few days later, "Crucify Him! Crucify Him! Let His blood be upon us, and on our children."

The blessings that are to come to Israel are far beyond their imaginations and hopes. Consider it, "I will put My law in their inward parts, and write it in their hearts; and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." - Jer. 31:33, 34.

What about a heavenly, spiritual kingdom can perform all the promises included in the new covenant arrangement? What earthly potentate can take away stony hearts and give hearts of flesh? Man may rule over the lives of men; but only a divine, spiritual power can rule *in* the lives of men to restore the godlikeness that was in the original creation.

Israel surely will again "see"; but what an experience is pictured for them in the Prophets before that is accomplished! before they, "laboring and heavy laden," come to Christ for rest-even the time of Jacob's trouble." (Jer. 30:1-7.) Their eyes are blinded; they cannot yet see. Today their plight is becoming more acute. Seemingly a great calamity is befalling them; but we, who discern, perceive the Lord's Arm being stretched out in His providences to bring about that great phenomenon, the national conversion of Israel; to bring them to "look *upon* Him whom they have pierced", to acclaim in earnestness, "Hosanna to the Son of David, Blessed is He that cometh in the name of the Lord. Hosanna in the highest.."

- F. A. Essler

## The Rebuilding of Zion

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

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

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

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

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

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

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

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

- *Max I. Reich*

## The Beatitudes

*"Happy is that people, that is in such a case yea, happy is that people, whose God is the Lord." - Psalm 144:15.*

Generally, when speaking of the Beatitudes, we think of the nine that are recorded in Matthew's Gospel, where Jesus discloses the very blessed state of those who manifest the characteristics of which he speaks. However, the Bible contains over sixty beatitudes, which are found recorded from Psalms to the book of Revelation, most of them being fully as worthy of consideration as are the nine.

The word *beatitude* is said to have originated with Cicero, to express a condition of happiness wanting in nothing. It has also been defined as meaning "felicity of the highest kind; consummate bliss; supreme happiness." We have no English word that fully conveys such a meaning. The King James translators used the word blessed; others have used the word happy; but neither word is of itself adequate to express the depth of meaning found in the Greek word *makarios* or the Hebrew word *ehsher*. And so when the word blessed is used in a beatitudinal sense, we need to prefix it, in our minds at least, with the word *most* or the word *supreme* to accurately convey its true meaning.

One thing very noticeable in the beatitudes is that they convey godly instruction and precept indirectly, rather than by direct command. In the time of Moses, the house of servants was given commandments with penalties attached for disobedience; but to the house of sons, Jesus, although making no promises for the doing of that which is approved, reveals that God's awards to all who love him and devote themselves to the doing of his will are indicated by the supreme blessedness that is to be the lot of those who possess the virtues here set forth. Those who have minds and hearts inclined to obedience are found more amenable to the method of instruction employed in the beatitudes, than are those who do not have hearing ears, or hearts and minds submissive to authority. In this age, God is not compelling the blind to see or the deaf to hear; this is a work reserved for the reign of Christ, for it is those who have hearing ears that are now called, if they respond to the drawing of the Father.

The Church has been under a process of judgment and schooling from its beginning. Peter said: "For the time is come that judgment must begin at the house of God" (1 Peter 4:17). These judgments are as varied as are the individual needs of those who constitute this house, and range all the way from experiences of encouragement to severe stripes and spiritual disfellowship. But this judgment concerns only those who have received a real knowledge of the truth.

In answer to the question as to why he spake unto the people in parables, Jesus said to his disciples: "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. . . . For whosoever hath [an ear or condition of heart and mind to receive the truth], to him shall be given" the opportunity that comes with the understanding and heeding of the message of the kingdom (Matt. 13:11-12). Whereas the message of the kingdom was to be preached in all the world for a witness, yet it has been for the purpose of "gathering out a people for his name," a bride for Christ (Acts 15:14). There has been no intention on God's part to save everyone in this age; the "whosoever will may come" period is reserved for the time when "the spirit and the bride say come," and there is no bride as yet (Rev. 19:7; Rev. 22:17).

The Gospel age is the time pictured when Abraham sent his trusted servant to Mesopotamia to select a bride for Isaac from among his own kinfolk. Eliezer was not instructed to bring back all the maidens he would contact; his commission was to bring back one virgin suitable to become the wife of his son. And it was not an invitation that was open to any or all; she had to measure up to certain revealing predetermined requirements.

The first beatitudinal use of the word *blessed is* found in Psalm 1 which reads: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

The word "ungodly" indicates willful disregard of God and his will. Those who are termed ungodly are sinners by choice, over and above their inherited weaknesses. They scoff at morality and righteousness and at those who let conscience and reverence for God direct their path in life. Whereas the true Christian does not disregard the laws established by nations, his real concern is that the law of the Lord be first in his life regardless of what it may cost in self-denial or in scorn and persecution from the ungodly. As the Psalm states: "His delight is in the law of the Lord; and in his law doth he meditate day and night," that he may be found in full accord with the Father's will concerning him.

### **COVENANT BY SACRIFICE**

The true follower of Christ, having forsaken all hope of earthly inheritance that he may be schooled for joint-heirship with his Lord, does not expect the abundant earthly blessings of physical health and prosperity that will eventually accompany earthly inheritance, as this may not be conducive to his spiritual growth while undergoing the transforming process of God's workmanship upon his character. Having the necessities of life, he is counseled to be content therewith; he finds himself richly blessed while following in the footsteps of his Lord, and would not exchange this experience for all that this world has to offer.

The blessings experienced by those who conduct their lives in accord with the beatitudes, like all that comes to us in our Christian walk, are blessings of faith not evidenced to the physical senses. This is very obvious in the multiple beatitude of Psalm 32 where David says: "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 only way we can partake of these blessings is by faith -- by belief that is vitalized by works (Phil. 2:12; James 2:17-22).

"Blessed is he whose transgression is forgiven." David truly had cause to think himself blessed, for his sin had been most reprehensible. But here (as in Psalm 16:8-10 where his words were concerning our Lord rather than himself), he is uttering a prophecy relating to this age. David was given direct word from God through the prophet Nathan that his sin was forgiven, but we are under the necessity of realizing this blessedness by *faith*. It requires faith to walk contrary to the course of this world, and if we succeed in overcoming, the victory will belong to faith.

When the Millennial kingdom is established, the process of attaining salvation will be greatly changed; for then in contrast to the present time, every possible help will be given to uplift and restore mankind to perfection of being. Satan will be bound and restrained from deceiving the nations; all eyes will be opened; all ears unstopped. The knowledge of the Lord will cover the earth as the waters cover the great deep; no man shall need say to his neighbor, know the Lord: for all shall know him from the least unto the greatest of them. He will judge the people with equity and truth; his mercy shall be over all his works, for when his judgments are abroad in the earth, then

will the inhabitants of the world learn righteousness; but the soul that will not heed that prophet shall be destroyed from among the people.

A highway shall be there, called the Way of Holiness; on it the unclean will learn righteousness, and even the foolish will not err therein. No lion shall be there (Satan being bound), nor shall any ravenous beast (cruel earthly government) be found there. But the redeemed shall walk there, and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads.. No one will be allowed to hurt or destroy in that holy kingdom.

But now, none of this is true; the world is full of injustice, sorrow, suffering and death. The wicked flourish like the green bay tree; the Devil as a roaring lion stalketh about, seeking whom he may devour. No highway of holiness now, but a narrow, difficult way and few there be that find it. No promise of escape from sorrow, suffering, persecution, and death, but the assurance that if we seek to follow Christ, we may expect to endure these things.

The salvation we hope for can be obtained only by faith; its revealing is reserved for "the last time" (1 Peter 1:5). The promises of life and immortality are assured us if we are faithful unto death. We could multiply the contrasts between the salvation now obtainable, and that to be had under the kingdom of Christ.

Why is the attaining of the high calling of God in Christ Jesus so difficult, so contrary to natural expectations and methods; why so exclusively a matter of faith, of belief and reliance upon God through a spiritual guidance that has to be sought for in the Word of truth and Divine providences affecting our lives?

It is due to the tremendous differences that result from these two salvations. Those of this age who follow their Lord in his earthly experiences will share with him the first resurrection -- first not only in time but also in degree. They also share his change of nature, made possible by their development in character likeness to God while in these bodies of flesh, before they are given spirit bodies in the resurrection (Rom. 8:29; Rev. 3:21).

In the Divine Plan it was predestinated that the head of this new creation, whom God raised from the dead and placed at his own right hand in the exercise of supreme power and authority, was to be one among many brethren; who would be seated with him on his throne as he had been seated with the Father upon his throne. This association with Christ in glory will not be as flesh and blood beings but as a new creation bearing the heavenly image of their divine Lord. And so we read: "This corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:49-53).

Paul also says: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9). John adds: "It doth not yet appear what we shall be [like]; but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). Peter points out that "through the knowledge of him that hath called us to glory and virtue: . . . are given exceeding great and precious promises: that by these ye might be partakers of the divine nature" (2 Peter 1:3, 4).

James, in a very revealing beatitude, likewise adds: "Blessed is the man that endureth temptation: for when he is tried [proven faithful], he shall receive the crown of life [divine nature], which the Lord hath promised to them that love him" (James 1:12). And, finally, Jesus says: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6).

- J. T. Read

## **The Song of the Lord**

*"When the burnt offering began, the song of the Lord began also." - 2 Chronicles 29:27.*

MOSES led the children of Israel in what is known as the Song of Moses. What a jubilee of singing that must have been! (Exod. 15:1-19.) Afterward Miriam, the sister of Moses, took up the refrain, leading the women of Israel in that great song of liberty. Thus we see how quickly, in a matter of but a few hours, song that had lain dead for so many centuries, again sprang to the lips of God's liberated people. The absence of joy in the heart is expressed by the absence of song. Song expresses the feeling of the heart, and there can be no song of joy, no song of the Lord in the hearts of spiritual Israel if we feel that we are not pleasing to our heavenly Father, if we feel that we are not living in harmony with his will and purpose for us for only in the sunshine of his love and favor is there joy forevermore in the heart and a song upon the lips of his child. If we are living up to our privileges in Christ Jesus, we will be constantly rejoicing, and the song of the Lord will well up from our hearts and will constantly be upon our lips.

It is remarkable how quickly song can be restored to the lips of a people from which singing has long since vanished, even as a harp long silent can quickly burst into entrancing melody. Thus can song quickly return to the lips of an emancipated life or people. It is recorded that King Ahaz had fostered idolatry in its most vicious form. He caused to be removed from the temple its sacred vessels and altars, prostituting them to profane purposes, even to the giving of some of the temple furnishings to the heathen king of Assyria. (2 Kings 16:10.) Then Ahaz drove the priests and singers out of the temple, closing its doors. He then worshiped and offered sacrifices to idols. Finally he died and was buried in unhallowed and unconsecrated ground.

### **CLEANSING THE TEMPLE**

In his epistles to the Corinthians Paul in several places states that God's people are "the temple of the living God . . . I will dwell in them." "Know ye not that your body is the temple of the holy spirit" (2 Cor. 6:16; 1 Cor. 6:19.) As we look back over the years, we can see how constant have been the efforts of the great Adversary to remove from these temples -- the minds and hearts of God's people -- the vessels of truth, the vessels of Christian tolerance, the vessels of Christian liberty, the vessels of loyalty to Jesus alone, the Head of the Church. The song of the Lord has died out among many of the Lord's people by reason of their tendency to look to earthly leaders, to sing the song and praises of these leaders. Thus the dust and dirt and cobwebs of human interpretations of Scripture have accumulated, and in place of the harmony and beauty of the song of the Lord, the song in such instances resembles more the shoutings of confusion, of turmoil and of battle than the melody and harmony of the song of the Lord.

The contempt in which King Ahaz held the song of the Lord is shown not alone in driving the priests out of the temple but in his driving the singers out of the temple also. All this and his closing the doors of the house of God robbed Israel of her song. And if the song of the Lord shall ever go out of the life of spiritual Israel, it will be because of our closing the door of the temple of our hearts to God's holy spirit, a gradual closing of the door by a growing neglect of the study of God's Word. Earnest prayer to the Lord might become too much of a task. The worship of the Lord might lose its attraction. Then would the door to the temple of our heart be closed, and the song of the Lord would cease. How then could one get the song back that he knew when first he loved the Lord? Our text provides the answer: "And when the burnt offering began, the song of



the Lord began also." What a beautiful picture is the burnt offering of our consecration and of the acceptance by our heavenly Father of that consecration.

### **THE ASCENDING OFFERING**

In the Hebrew, reference is made to the burnt offering as "that which ascends," or the "ascending offering." Thus is it with our consecration. It is not a consecration to this condition or to that condition, to this prize or to that prize, but it is to our heavenly Father, to the One on high, an ascending consecration to God alone. Also it is a full, entire, and complete consecration, nothing held back; not a part or partial burnt offering, but a whole burnt offering. In the trespass offering, meat offering, and other offerings, either the whole or a part of the offering became the portion of the officiating priest, and in some cases a portion was returned to the giver. But not so in the case of the whole burnt offering, picturing our consecration, which is full and complete, with

"Not my own! my time, my talent,  
Freely all to Christ I bring,  
To be used in joyful service  
For the glory of my King."

The two important features in connection with the burnt offering are that it was flayed (skinned and stripped), and that it was entirely consumed. Not until that flaying was finished was the burnt offering laid upon the altar. For our consecration to be acceptable in the sight of God, we must be stripped of all fleshly coverings. In Hebrews 4:13 we read "Neither is there any creature that is not manifest in his sight; but all things are naked and laid open before the eyes of him with whom we have to do."

The work of preparing the burnt offerings was a part of the duties of the priests. But in this case there were not sufficient priests to do this work. Many had failed to make themselves ready. What a sad state of affairs is here presented. Thus others had to step into the breach. Thus we read:

"But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests." - 2 Chron. 29:34.

Is this not a lesson for us today? Are we maintaining our consecration? Have we completely given up self and self-will? Do our daily lives show forth the fact that we have been with Jesus? Are we continuing to cast off and to renounce all coverings of human creeds, of sectarianism, of self-righteousness? Have we been flayed, skinned and divested of all these, and in their place have we been invested with a covering robe of Christ's righteousness? Do we stand in that robe spotless and acceptable in the sight of our heavenly Father?

May self and self-will never again enter our lives, for with its entrance the song of the Lord and the joy of the Lord will take their departure, and some day we will awaken to find ourselves saying in the words of Cowper:

"Where is the blessedness I knew  
When first I found the Lord?  
Where is that soul-refreshing view  
Of Jesus and his Word?"

We read in 2 Chronicles 29:19 that they restored the holy vessels that had been taken away in the reign of King Ahaz. The question comes to those in spiritual Israel who may have lost the song of the Lord: Are there things that must be restored to my life as a new creature? Is it the study of God's

Word? Have I neglected this? We are walking through a valley which is overcast with the shadow of death. If we would avoid the pitfalls along this shadowed way, then we must be in constant study of the Word of the Lord, we must feed from that table that God hath "prepared for us in the presence of our enemies." As the natural man cannot be joyful if he is starving for food, neither can a song be upon the lips of the spiritual man if he is cut off from access to spiritual food. Is it prayer that must be restored? Have we neglected this most important and most powerful function granted to the child of God? If so, then it is most essential that this shall be restored if the song of the Lord is to be restored to one's heart and life. Is it love and fellowship that must be restored? Have we become arrogant, heady, intolerant in our attitude toward others of the household of faith? Has sectarianism again taken control of our minds and hearts? Have we become like the Apostle John was in his early experience, when he endeavored to prevent others from serving the Lord because they, as he said, "Follow not with us." We remember how Jesus rebuked him. If we are under the control of such a spirit, the Lord cannot take pleasure in us, nor can his song be upon our lips or within our hearts. "When the burnt offering began, the song of the Lord began also."

### **PICTURE OF CONSECRATION**

The burnt offering was the final beautiful picture of our consecration, and of God's acceptance of that consecration, and of our induction into that coming great work. Upon our realization of the glorious fact that our consecration had been approved and accepted by our Heavenly Father, what a joy was ours, and then from our heart and from our lips burst forth the song of the Lord.

Where unity of the spirit is absent, there can be no genuine song of the Lord. Paul has enumerated the cords of unity drawing God's people together:

"Giving diligence to keep the unity of the spirit in the bond of peace. There is one body, and one spirit, even as also ye were called in one hope of your calling; one Lord., one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." - Eph. 4:3-6.

Jesus said that he "beheld Satan like lightning fall from heaven." Heaven lost one Lucifer, that "star of the morning," but there are to be exalted from among men 144,000 to be stars in the heavens from which he fell. They will also be stars of the morning, for their exaltation is in the morning of the Millennial Age, and of them it hath been written:

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." - Dan. 12:3.

In the place of that celestial voice that has been missing from the heavenly choir for lo, these many millenniums, there will be 144,000 to blend their voices together in song-yes, a song that shall cause the heavenly host to again shout for joy. Has this earth anything of sufficient value to lure us away from being present when that great crescendo of song shall burst upon this universe? All that this great jubilee of celestial singing is waiting for is the completion of the antitypical burnt offering, the completion in death of the consecration of the last member of the glorious Church of the Gospel Age. And so shall we not endeavor to live a little more closely to our heavenly Father, a little more earnestly study his Word, to be a little more constant in prayer, a little more fervent in our love and consideration of the brethren, to a little more faithfully walk in the footsteps of our blessed Master, a little more patiently run the race that is set before us, looking unto Jesus, the Author and Finisher of our faith? And may we be found singing the "song of the Lord" until our consecrated course is finished, and we hear that "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

- H. V. Warren.

## Annual Report of Directors

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

The solemn significance of St. Paul's words remains with your Board of Directors who now submit this brief report of the past twelve months, the conclusion of sixty years of the Institute's ministry. Each of the seven has already expressed to the Lord deep gratitude for the blessing of Christian unity during their stewardship.

We are watching with fascination the progress of current events toward that consummation of our glorious hope—the establishment of God's worldwide Kingdom. How humanity longs for peace, little knowing that the Prince of Peace is at the doors! With world attention centered on the Near East, we view with compassion the travail of Israel and of the Arab peoples.

One is reminded of the secret meeting thirty years ago between Golda Meir and King Abdullah of Transjordan in a desperate effort to avert the forthcoming clash of forces. Golda reminded the king that Jews were his only real friends. "I know that," he replied. "I have no illusions. I believe with all my heart that Divine Providence has brought you back here, restoring you, a Semitic people who were exiled in Europe and have shared in its progress, to the Semitic East which needs your knowledge and initiative." "But," he said, "conditions are difficult." Be patient, he urged. History records his assassination for this so-called "treachery."

Thank God that in the near future, we believe, all these children of Abraham, under his personal tutelage, will be united in eternal peace.

"When each man shall love his fellow:  
Justice give to each and all;  
Dwell in love, and dwell in Jesus,  
Who redeemed them from the fall."

### THE INSTITUTE'S POLICY

This remains today what it was from its inception -- brethren united in the Christian bond for mutual comfort and assistance, "Endeavouring to keep the unity of the spirit in the bond of peace" (Eph. 4:3). It continues to emphasize the principles of liberty, fellowship, and unity of all consecrated believers in Christ. It rejoices to be the servant in every privilege granted it, whether great or small. It never has and never will exercise jurisdiction over any Ecclesia.

### THE HERALD

Our bimonthly magazine, *The Herald of Christ's Kingdom*, continues to be the prime element of the Institute's ministry. Its contents accentuate "wholesome words, the words of our Lord Jesus Christ, and the doctrine which is according to godliness" (1 Tim. 6:3). There, therefore, is a preponderance of articles dealing with the devotional, practical, and spiritual phase of our faith, though doctrinal truths are neither ignored or considered unimportant.

We remind all of their privilege of submitting names and addresses of any they believe would profit from a free six-month trial subscription.

It should be of interest that the *Herald* has readers in 71 countries.

## **THE PILGRIM MINISTRY**

In the Lord's providence, this ministry so extensively blessed in past years, continues limited due to circumstances known to all. However, all the members of the Director and Editorial Boards are authorized to serve as the Institute's representatives at conventions, special meetings, and for funerals as requested, and have done so this past year. We are happy to report that Brother Webster undertook a five-week pilgrim trip among our British brethren.

We continue to stress the importance in our day for not only our traveling brethren, but for all who may be able, to visit our dear shutins of whom there are now so many.

## **HELPS TO BIBLE STUDY**

To assist this study we offer a number of helps, foremost of which is the Divine Plan of the Ages. Also free booklets on a variety of Bible subjects are available for personal witness by judicious distribution to interested individuals. These booklets are adaptable as textbooks for class study. We stock a limited variety of Bible translations, concordances, etc., for the convenience of *Herald* readers.

## **CORRESPONDENCE**

The many letters received provide opportunities for brief fellowship, always treasured. Replies cannot always be extensive but are done to the best of our ability, with a prayer for understanding hearts in the recipients. We are deeply grateful for 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 of the Institute, your Directors continue in the belief the Lord would have us engage in the same ministries as in the past, expanding or contracting them, in dependence on the resources, personal and financial, that He will be pleased to send us.

Once 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-eighth Annual Meeting of the members of the Pastoral Bible Institute, Inc., was held on Saturday, June 3, 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 4, 1977.

The annual report of the Directors, for the fiscal year ended April 30, 1978, was then presented. This, including the Treasurer's Financial Statements, is published on pages 62 and 63.

The names of recently deceased members were read next-also names 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, T. M. Thomassen, E. R. Villman, Editorial Committee.

**FINANCIAL STATEMENTS**  
**FISCAL YEAR ENDED APRIL 30, 1978**

**(1) Balance Sheet as of April 30, 1978**

**Assets**

|                                   |       |               |  |  |                 |
|-----------------------------------|-------|---------------|--|--|-----------------|
| Cash on hand                      |       |               |  |  | \$ 6,079.13     |
| U. S. Treasury Bills              |       |               |  |  | 39,409.25       |
| Accounts Receivable               |       |               |  |  | 340.00          |
| Prepaid Expense                   |       |               |  |  | 651.80          |
| Inventory of Books, etc.:         |       |               |  |  |                 |
| Pocket Edition-Divine Plan        | (875) | \$875.00      |  |  |                 |
| Miscellaneous Items               |       | <u>597.42</u> |  |  |                 |
| Total Inventory                   |       |               |  |  | <u>1,472.42</u> |
| Total Assets                      |       |               |  |  | \$47,952.60     |
| Liabilities                       |       |               |  |  | <u>53.42</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, 1978**

**Income**

|                      |  |  |  |  |             |
|----------------------|--|--|--|--|-------------|
| Contributions        |  |  |  |  | \$ 9,415.62 |
| Herald Subscriptions |  |  |  |  | 4,306.00    |
| Legacies             |  |  |  |  | 1,000.00    |
| Interest Earned      |  |  |  |  | 2,062.27    |
| Total Income         |  |  |  |  | \$ 2,281.86 |

**Operating Expense**

|  |  |  |  |                 |                  |
|--|--|--|--|-----------------|------------------|
| Pilgrim Expense  |  |  |  |                 | \$ 6,434.50      |
| Herald Expense Including Printing,<br>Mailing and Clerical |  |  |  | 14,885.50       |                  |
| Free literature  |  |  |  | 515.94          |                  |
| Administrative and Office Expense                          |  |  |  | <u>1,130.63</u> |                  |
| Total Operating Expense                                    |  |  |  |                 | <u>22,996.29</u> |
| Net Expense for Fiscal Year Ended April 30, 1978           |  |  |  |                 | \$ 6,182.40      |
| Net Worth, May 1, 1977                                     |  |  |  |                 | <u>54,081.58</u> |
| Net Worth, April 30, 1978 (as per Balance Sheet above)     |  |  |  |                 | \$ 47,899.18     |

## Entered Into Rest

Angiolina Baldacci, Richmond, Va.  
Enoch Brown, Baton Rouge, La.  
Leon Brown, Stockton, Mo.  
Carmine Capuano, Springfield, Mass.  
John Hull, Los Angeles, Cal.  
Ignatz Lozowski, Brooklyn, N.Y.  
Lee O. Pennington, Ironton, Ohio  
Victoria Penney, Jamaica, N.Y.  
Celia Preston, The Dalles, Ore.  
J. O. Roisland, Paxton, Ill.  
W. L. Shepherd, England  
Lyman B. Snow, E. Lansing, Mich.  
Emry Walton, Eldorado, Ill.  
Helen H. Wrenn, Richmond, Va.