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## God's Fulfilling Purpose

*"Thy Kingdom Come, Thy will be done in earth, as it is in heaven." - Matt. 6:10.  
(CONTINUED)*

### 4. Preparation for Messiah

Halfway through the period which had its beginning in Moses and its ending in Christ there came into prominence a development that was to be of the utmost importance in the outworking Plan of God. That development was the emergence and the work of the body of men known as the Hebrew prophets. Over a period of some four hundred years, from the ninth to the fifth centuries B.C., a succession of stalwart and fearless men arose characterized by a strong and inflexible faith in God and a most remarkable insight into His purposes.

The New Testament declares (2 Pet. 1:21) that these men were influenced by, and owed their enlightenment to, the power of the Holy Spirit, and there can be no dispute that this statement is literally true. It has become the fashion in certain scholastic Christian circles today to picture these prophets as visionary ecstasies, wandering the countryside in an excess of fanatical zeal and pouring out torrents of pious invective or apocalyptic imagination which the people received as the veritable words of God. Nothing can be farther from the truth.

These men were serious minded, deep thinking students of the ways of God and the ways of man, and what they had to say was the combined result of their own experience and observation and their inward illumination of mind consequent upon their possession of the Holy Spirit, which in turn was theirs because they were men in whom God *could* put His Spirit. Not all men, and not many men, are like that. The fact that some of them, like Elijah and John the Baptist, habitually attired themselves in the most primitive of animal-skin garments and lived on simple and frugal fare no more denotes an unbalanced mind or sub-normal mentality than it did in the case of one of the greatest men of the twentieth century, the Mahatma Mohandas Gandhi, who ordered the outward trappings of his life in much the same fashion.

The contribution these prophets have made to human progress and to religious thought is incalculable. Judaism found its culminating point in their work. Christianity is founded and rooted in it. The whole Plan of God is revealed in it, and a complete picture of the coming Age when God's purposes *will* converge at last in the complete happiness of all creation is forthshown in it. The Hebrew prophets took the legal, formalistic conception of God and His ways which the Israelites had learned from Sinai and clothed it with the dignified and graceful outlines of a Plan which reveals the love and wisdom of a beneficent Creator.

Here, more than anywhere else, is to be seen the beginning of preparation for the coming of Christ. The Law of Sinai had given Israel a consciousness of ritualistic guilt which could be expiated by animal sacrifice. Year by year continually the smoke of burning beasts went up from the Temple altar and all Israelites went home satisfied that God had accepted the offerings and they were free from sin. Now the prophets gave them a consciousness and realization of sin which only a greater sacrifice could blot out. They began to perceive and to tell the people that God has no pleasure in the offering of slain beasts, but looks rather for obedience and devotion. "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord?" (1 Sam. 15:22). "Thou desirest not sacrifice, else would I give it; thou delightest not in burnt offering ... the sacrifice of a broken and contrite heart, O God, thou wilt not despise" (Psa. 51:16, 17). "He hath sewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:8).

This was strong meat indeed to a nation whose whole tradition was one of ritual observance, and it is not surprising that as a nation they never did reach up to the heights scaled by their prophets. The important thing is that these prophets were speaking and writing not only for their own people among whom they lived and to whom they ministered, but also for the Christians of two thousand years of Christianity later on, and it is *that* ministry of theirs which has had the more far reaching results.

The work of the prophets reached its culminating pointing in Isaiah, who is the prophet preeminent of Christ. Whilst he did in common with the others, describe the inevitable judgment that must one day come upon the world in consequence of its godless course, and the Age of righteousness and sinless life that will follow the judgment, he also brought to light a new and totally unexpected truth. Had it been rightly understood by men at the time, it would have furnished the complete explanation of the manner in which the Lord Jesus Christ came to earth and the reason for His seemingly strange life and death. That revelation was Isaiah's proclamation of the theme of the "suffering servant".

Throughout a great portion of his written work Isaiah insists that the redemption of mankind from the sin and suffering in which it lies can only be by means of one who is himself both able and willing to suffer in like manner. This one, insists Isaiah, must himself be innocent and yet willingly take upon himself the burden and the suffering of the guilty. He must be greater than man and in every respect superior to and infinitely above man, and yet prepared to lay all that on one side and become like as man that he might in every respect appreciate man's fallen condition. He must have all power so that he need not be hurt of any enemies, and yet refuse to exert that power even though those enemies work their will upon him; nor use that power in self-defense; nor until he can use it for their good. He must be altogether devoted to the service and redemption of his fellows so that by means of his suffering they may ultimately be released from theirs. And the object of the whole of this is that those for whom the "suffering servant" thus gives himself even unto death may eventually renounce their own condition of alienation from God and come willingly into full harmony with Him. So will evil and sin and suffering be finally and permanently overcome.

Isaiah was perfectly clear about all this. He knew that such an one would come and he saw him in vision as clearly as though he actually stood before him. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.... He shall see of the travail of his soul, and shall be satisfied. By his knowledge shall my righteous servant justify many, for he shall bear their iniquities" (Isaiah 53:7-11). Isaiah's great achievement was this realization that the Redeemer's unjust death was not the end; there would be a resurrection from the dead and the One who had allowed Himself to be put to the extreme of suffering and death upon man's behalf would come again with all power in heaven and earth to lead those same men to the heights of His salvation.

The latter part of Isaiah's work is a vivid pen-picture of the Messianic reign, when the One he had first beheld in the guise of an unresisting lamb is seen again as an all powerful King. The glory of the vision is that this King, alone of all men who have ever lived, has given practical proof that He is of all men the One to be trusted with full power over mankind. He refused to use that power for Himself; He is therefore to be trusted to use it wisely and well for the happiness of others.

That Messiah whom Isaiah saw in vision is our Lord Jesus Christ. Seven hundred years were yet to elapse before the reality came, and for many hundred years after Isaiah's death the Hebrew prophets were to continue the work of "making ready a people prepared for the Lord". They finished their work, the task for which God had called them in the development of His fulfilling purpose. The prophets came to a nation believing only in a God of justice. They left as their legacy to the future a nucleus of people who believed in a God of Love. It was to that nucleus that Christ came and was received, and out of that nucleus that Christianity was born.

## **5. Nations Without God**

In the meantime the other nations of earth had been experimenting, each in its own way, and all unwittingly playing their part in the fulfillment of the Divine purpose. Through all the millenniums of human history the race had been spreading outwards from its common center, multiplying and increasing exceedingly. Perhaps the land now known as Iraq was the original center from which the races of mankind radiated and in so doing became differentiated. This differentiation is a most important factor in the development of mankind racially, and only in recent years has it been realized how important it has been.

Anthropologists have noted that human history includes a long period wherein men were spreading into the uninhabited parts of the earth, taking on new physical characteristics as they did so, until the earth presented a spectacle of many widely divergent human types, separated and having little intercourse the one with the other. Then as means of travel became common, and the continuing ebb and flow of racial groups in a rapidly filling earth brought them into contact with one another, there had been an assimilation and combination of formerly different human types. The result has been the emergence of many characteristics amongst mankind suited to the varied localities of man's home, the earth. From the simple creation of one human species at the beginning there has developed a variety fit in every respect to rank with the variety in other spheres of Nature which were developed by God before man existed.

Now although mankind at large has been quite unconscious of the fact, this development in variety as men have wandered across the face of the planet and chosen for themselves new territories in which to dwell, has been part of the Plan of God, and men have in this way been fulfilling that plan. A Bible reference to the process is found in the Genesis narrative of the Tower of Babel (Gen. 11). In that story certain men had refused to obey the Divine command to spread

themselves abroad on the face of the earth, and had determined instead to remain a compact community. God's commission to man was to multiply, to fill the earth, to bring it into subjection and fruitful productivity. His intention was -- and is -- that the perfect race which is ultimately to inhabit the earth shall be one of varied characteristics, wide experience, and ability to withstand every type of adverse circumstance. It is to be adapted to every different environment which can be encountered on this planet.

To this end God planned, first, differentiation by means of separation as various groups of men wandered away from their parent bodies and struck out for themselves into the unknown. Then, after the earth had been covered with tribes and nations of men, consolidation of the varied characteristics acquired by intermingling and intermarriage produced a race having all the desirable qualities thus induced. The story of Babel shows man's refusal to separate and God intervening to compel them to do so. This process has taken place and is now measurably completed -- just in time for the coming Kingdom.

It is not usually realized how recently much of the earth's surface has been populated. The Australian aborigines first landed in Australia about A.D. 1300, only some three hundred years before the first white men. The Pacific islands and New

Zealand had never known human beings until about the same time. The first men in South America were probably no earlier than a few centuries B.C. Japan was colonized from China only two centuries before Christ. The part of the world that appears to have been inhabited from more remote antiquity is the belt stretching from Central America, across the Mediterranean basin and its surrounding lands, into China. Here were the oldest civilizations; here the many mythologies of "gods many and lords many" which had their origin in early distortion of the primitive worship of the one true God; and here the record of human history impinges on the record of God's own plans in the Book He has preserved -- the Bible.

But all these peoples, whether near or far from the ancestral center of the world; whether rooted in the soil of an ancient civilization or seeking the foundation of a young community in some newly won virgin territory; were equally devoid of real guidance and understanding as respects the riddle of existence and the destiny before them. They had long since lost the light. Although there was endeavour to struggle upward, as is witnessed by the lives and work of philosophers and teachers like Confucius, Buddha, Zarathrusta, Lao Tse, and Socrates, the attempt was foredoomed from the outset. Weighed down by the burden of human frailty, by disease, violence and death, all nations and all men and women were in the position of "having no hope, and without God in the world (Eph. 2:12). All their progress, such as it was, could avail them nothing in the hour of death, and none had found a way to abolish death. All, Jews and Gentiles alike, needed a Redeemer. And only God could provide one.

## **6. The Coming of Jesus and the Call of the Church**

So, in the fulness of time, Christ came!

That signal happening is the most outstanding event of human history. It was a direct Divine intervention in the affairs of mankind; the greatest the world had known; for although in times past there had been communication between the spiritual and the material worlds by messengers from God sent to earth to execute some Divine commission toward men, never before had there been anything like this. One, proceeding from the Father's right hand, appeared on earth in the form of man. More than that, He *was* man. Many times previously had angels assumed human form in order to make themselves visible and hold converse with men upon earth, but Jesus Christ

was more than that. He became true man. He took human nature upon Himself and for thirty-odd years lived the life of man; only resuming His spiritual being, the "glory" He had "with the Father before the world was" (John 17:5), after His death and resurrection.

He was born of a virgin -- it is essential to accept that fact. It may well be that we do not understand how such a thing could take place; that no other instance of such a happening is credibly recorded; that we do not perceive why such a mode of entrance into this world was necessary. It is essential to accept the fact because Jesus, in order to be the Savior of men, must trace his life directly to God and not to Adam, sin-stricken and imperfect. His manner of coming into the world was not that of men; He came from God the Father and in that affirmed His heavenly origin; He came by Mary the Galilean maiden and in that affirmed His humanity. While He was upon earth He was perfect man, complete and perfect in his humanity, as was Adam before he sinned. After His resurrection He was re-invested with the glory that He had with the Father before the world was. There need be no mysticism of deep theology about that. His humanity was left behind at the Cross, and the Christ Who ascended into the presence of the Father was the "Lord the Spirit" (2 Cor. 3:18, R.S.V.) Who comes again in the full glory of that spiritual nature at His Second Advent.

There was a dual purpose in the First Advent of Jesus. He came to provide the means of redeeming mankind from the curse of sin, and He came to preach in plain terms and demonstrate in the sight of men the way to life. As to the first purpose, and despite all the philosophy that has been woven about it, we still do not understand it fully. In just what way the crucifixion of Jesus of Nazareth redeemed all mankind from sin we are almost as ignorant as were the first believers; but we can be no less dogmatic than were they that it did redeem men. The Apostle Paul says that the man Christ Jesus gave Himself a ransom, "a corresponding price for all" (1 Tim. 2:6), and in the use of that word he linked the act by which Jesus saved mankind with the process by means of which Roman slaves gained their freedom. The slave could be released only by being bought by a god, and the purchase price, the ransom or "*antlutron*" (*GK.*) or "corresponding price," had to be paid into the temple treasury and from hence was applied to the purchase of the slave from his former owner. Technically the slave became the property of the god, and in that situation found his freedom. So Jesus gave His humanity as the price to purchase all mankind. They had all been condemned in Adam; in purchasing or redeeming Adam, Jesus redeemed them also.

But having purchased them from the power of sin He must do something for them, for the purchase of itself does not make new men and women of them; they have still to be shown the better way and given a full opportunity to accept and follow the better way. The preaching and ministry of Jesus was after all but a prelude and a foretaste, on a miniature scale, of *His* Kingdom to be set up at His Second Advent; when all men will learn of His ways and exercise their prerogative of free unfettered choice between good and evil, life and death. But something else has to come first.

Before Jesus initiates this new world of righteousness, it has been decreed in the Divine counsel that a body of teachers and leaders should be prepared. The wholesale conversion of a world of human beings, to include not only the living nations, but all the restored dead, is a task of immense magnitude, and it is not surprising to learn that God has arranged for it to be achieved by the employment of a great number of previously qualified missionaries. The interval of time between the First and Second Advents is designed for the training and preparation of these missionaries, and the collective name given to them is the "Christian Church."

This is where the distinction between the spiritual and earthly phases of the Divine Plan come to light. Prior to the time of Jesus, the Jewish people looking for the fulfillment of the Old

Testament prophecies, had visualized an earthly kingdom of righteousness and peace presided over by their Messiah. They themselves to be the ruling class exercising jurisdiction over a world of righteous and submissive Gentiles -- all the wicked Gentiles and the enemies of God and of Israel having been destroyed! Their conception of a future and everlasting life was restricted to this earth. Jesus taught His disciples; that although God does plan an everlasting home on the earth for the perfected human race, He has also provided for a salvation in the celestial realms for those of the Christian Church who are faithful to their calling and found worthy to be thus used in the Divine purpose. It is this spiritual company changed after death and made like their Lord Himself in His glorious celestial life, not perceptible by human sense and human sight, that is to exercise authority over the earth during the Millennial Age to restore mankind to righteousness.

It has been the work of the past since the Day of Pentecost to select the individual members of this body. God has "visited the nations," as James the leader of the first Jerusalem Church declared at the Council recorded in Acts 15, "to take out of them a people for His Name." It is after this, James continues-and he buttresses his position by a quotation from the prophet Amos -- that God will turn His attention to the natural House of Israel, which is broken down, and in building it up and restoring its nationality and independence, open the way for all mankind to turn to Him and call upon His name. For these last nineteen centuries, therefore, the fulfilling purpose of God has been diverted to the calling, training, teaching, preparation and perfecting of these who have given their hearts and lives to God in whole-hearted consecration, that they might be used by Him in the next Age for the conversion of the world.

"I beseech you therefore, brethren," cries Paul in Rom. 12:1, 2, "that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind." "If any man will come after me," said Jesus, "let him take up his cross and follow me." (Matt. 16:24). The call of this Age is one of absolute surrender and devotion to the will and the service of God; that is the Christian call *now*. God seeks those who are prepared not merely to express belief and faith in Christ and endeavor to conform their lives in a general way to His teachings, but who are prepared to set aside or relegate to second place, every other conceivable interest and attraction. That they might be the better able to grow up in God-likeness, manifest His character and proclaim His plan in life now, be His ambassadors in this world, and at life's end be fitted by reason of their growth in grace and character, and their lives' experience, for His future purpose.

For this reason the period of time between the First and Second Advents is sometimes called the "Gospel Age." It is a period during which the Gospel is preached -- Jesus said it would be preached in all the world before the end should come (Matt. 24:14) and so it has -- but relatively few have fully accepted that Gospel and made it a power in their lives. Those who have accepted it have found that a great stride forward in understanding has been taken. In this Age the emphasis is on the love of God rather than on His justice. The old law, of an eye for an eye and a tooth for a tooth, is abrogated and replaced by the Golden Rule: "Do unto others what ye would they should do unto you." Selfishness is replaced by self sacrifice. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). Stress is laid upon moral persuasion rather than ritualistic compulsion. "By the deeds of the Law there shall no flesh be justified in His sight" (Rom. 3:20) was a revolutionary idea in the days of the First Advent, but it was a necessary advance in man's conception of God and it came to stay.

A completely new scale of standards for Christians was set out. Whereas Israel in the B.C. centuries was consecrated to God in a national sense as a nation, consecration now became an individual matter and each man stood by himself before God. So as the Age progressed, men and women of the caliber God is seeking lived out their lives of persecution and sorrow,

commendation and triumph, according to the manner in which they were received by their generation; and were laid aside to wait the day when God should gather them together into one glorious all powerful company qualified and ready to come forth and convert the world.

## 7. Judgment on the Nations

Meanwhile sin continued its devastating course. The message of life preached by Jesus at His First Advent laid down the principles by which men will one day live, but it did not appreciably arrest the all devouring influence of sin. Men were as selfish and unjust and cruel and wicked after His death as before His birth; in a good many directions evil has seemed to increase rather than decrease. But there is no evading the inevitable harvest of evil. Jesus declared that the Age which was dawning in His day would be characterized by wars, famines and pestilences of unprecedented and increasing severity, and His words have been fulfilled. The human race has known no greater disasters-the Flood of Noah's day alone, perhaps, excepted-than it has experienced during the last two thousand years. Many of those disasters -- in fact, nearly all of them -- are attributable to mankind's own evil course. All of the wars, nearly all the famines and pestilences, could have been avoided had man not been wedded to selfishness and sin. Foreseeing all this, Jesus also said that the Age will end in a harvest of evil in which the world as we now know it will disintegrate and collapse in ruins on account of its own corruption. The evil world system which men have built up through the centuries contains within itself the seeds of its own destruction, and destruction will inevitably come.

Today we are entering into that bitter harvest. The herding of men and women into crowded and unsanitary cities; the adoption of unnatural ways of life consequent upon new habits necessitated by the modern economic and social order; the tremendous nervous tension under which life is lived and the haste and speed characteristic of this present civilization; all have promoted the incidence and extent of pestilence and disease, physical and mental. Consistent and widespread spoliation of the products of Nature and extravagant use of the earth's natural resources, have created dust bowls and deserts where once flourished fertile fields and forests; and have caused famine and shortage of those necessities of life which can only be produced in sufficient quantity by an intelligent cooperation with Nature.

The great advance in scientific knowledge and invention of our Age has led to a very general attitude of apathy and ignorance towards the things of God and the higher interests of life. So has the mad rush for amusement and petty immediate self-indulgence, the determination to obtain every possible sensual satisfaction out of life irrespective of the interests of others or of mankind as a whole. The result of this arrant selfishness working upon the mind, corrupts the nervous system and leads in many cases to insanity. The greed and hate of man breeds war between nations and saps individual men's physique, and destroys men and the earth with men. Their neglect of God and impatience with God and opposition to God causes the loss of moral sense -- despite the specious claim nowadays put forward that man can evolve a satisfying religion out of the basic values of truth and uprightness; without invoking the help of a mystic God whose existence cannot be demonstrated by physical science.

In consequence crime and violence reign unchecked and increasing with each successive generation. Children today do wrong, not knowing they are doing wrong, because their parents have never told them. Parents are cruel to children often because they themselves do not know any better. The Divine standards of right doing and good conduct have been cast away and men have nothing to put in their places. Without any real compelling force of righteousness the new pagans are sinking to excesses which have not been since Christianity ousted Roman paganism from society sixteen centuries ago.

Science, made to do service to human beings who are not yet fit to receive its blessings, is responsible for deterioration in another field also. The human race is becoming the slave of the push-button. Men are rapidly losing the ability to do things for themselves. They have already



lost the wonderful artistic talent of earth's earliest ages, and can only goggle at exhibits in museums the craftsmanship of which they cannot reproduce. Machinery has destroyed individuality, and independent thought has given place to mass impulse, crowd psychology directed by skilfully planned propaganda. The Welfare State, or the Dictatorial Regime, as the case may be, is destroying man's inherent creativeness and individuality; and is making of him a thing of clay, easily molded to the form desired by authority; a clockwork automaton which responds only to stimuli from without, the very opposite of the Creator's intention and plan for man.

But no dictator or Cabinet of governors drawn from amongst men can continue the administration of this complex world on such a basis. God designed it to be a co-operative commonwealth, its every part and aspect, vegetable, animal and human, working together in precise adjustment for the common good. The world can only continue indefinitely by mean of the harmonious labors of all the creatures that dwell therein. The dictators and the planners who have dictated and planned without God have ignored that fundamental principle and in consequence the world is running down to a step. Its institutions, built upon unsound principles, are tottering to their fall. Unrestrained war and irresistible disease and pestilence are fast bringing the present order to ruin. Man cannot avert the irretrievable destruction of his own world by the very forces he has himself created. He is going to destroy his world and well-nigh destroy himself, and there is no human way out. He has come to the end of is tether. It is the end of the world!

Now this is where God's fulfilling purpose demands that He step in and take over. Once more, and for the last time, there will be Divine intervention.

The last age in the history of man's conflict with sin, thank God, is the Millennial Age, the time of the Kingdom of God upon earth. Man has had a full experience of the evil results of self government without God. He has been allowed to give full play to his uncontrolled instincts of selfishness, hate and cruelty, his wastage and destruction of things essential for his continued life upon earth, his heedlessness of God and of the principles of truth and justice, and he has in consequence come within an ace of destroying himself and he earth also.

God, Who has been waiting through the ages for such a time as this, will intervene at the moment of apparently irretrievable disaster and save men from themselves. The Apostle Peter, speaking of this moment from his vantage point of two thousand years away, said: "He shall send Jesus Christ . . . whom the heaven must receive until the times of restitution of all things." - Acts 3:21.

*(To be continued)*

- A. O. Hudson

## Victorious Living

*"And we should bear each other in mind, for an incitement of love and good works; not forsaking the assembling of ourselves together, as is the custom with some; but exhorting to it, and so much the more as you see the day drawing near." - Hebrews 10:24, 25, Diaglott.*

ON EVERY hand we have seen the warring nations striving for victory, but the victory they have been bending every effort to achieve will not be an everlasting one. While the world is in turmoil and men's hearts are failing them for fear, the great God of heaven, our Father, is grandly working out His great designs. "Blessed and holy is he that hath part in the first resurrection." (Rev. 20:6.) When God's will has been accomplished in the selection of the Body of Christ, the Church of God, which we hope by His grace to attain unto, it will be a lasting victory, bringing peace to all the world. "As truly as I live, all the earth shall be filled with the glory of Jehovah." - Num. 14:21.

All about us are the evidences of war between right and wrong. The Christian is on the side of God and right; he carries in his right hand the sword of the spirit, and on his left arm the shield of faith. Day in and day out, battles must be fought, temptations must be overcome, troubles and trials must be borne. The hosts of evil never sleep, but constantly press the conflict, seeking to demoralize and defeat the Christian in the development of the Christlike spirit, necessary to the attainment of our hope.

What the Lord desires to see in His people is not merely an outward manifestation of devotion to Him and to the brethren, but a development of the Christian graces in our hearts, thereby manifesting that the transforming power and influence of the Holy Spirit of God and Christ is operating in our lives; old things have passed away, and a new life has begun -- new desires, a new hope, and new ideas of propriety of conduct.

It is encouraging to know that this warfare is not merely our own against our weakness and sin, but that God is for us, has called us, is helping us by His word of promise, and will continue to do so if we continue to heed His counsel. God, our Counselor, is wise, infallible, unerring. He knows the end from the beginning. He knows, therefore, how to direct the affairs of His people. How wonderful is the thought that the Almighty has promised to guide His people through the difficulties of the present life! As David expressed it: "Thou shalt guide me with Thy counsel, and afterward receive me to glory." -- Psalm 73:24.

Being a Christian, a footstep follower of the Master, means going all the way with Him, shaping our lives after His, and showing to the world that we "have been with Jesus and learned of Him." We see in Him a perfect example of all to be desired, and One who was deeply moved at the sight of human degradation. What deep solicitude of a noble heart, which grieved for a nation that refused to be helped and comforted by the One sent of God!

The conquering power in the life of our Master was His love and loyalty to His heavenly Father, and the same must be true in the life of the Christian. Love and loyalty to our God and Christ will assure us the victory that God has promised to all who love and obey Him. This conquering power of Christ in our life is first evident in the mind, where anxiety and worry once dwelt, where now trust and peace abide. Jesus said: "Let not your heart be troubled," and "Peace I leave with you, My peace I give unto you. Do not doubt, be of good cheer, be free from anxiety. "I have overcome the world;" victory over death has been accomplished. Yes, the conquering power of love for the Father's Name -- and the faithful obedience to His will and plan have prevailed. Thus,

with abounding compassion and tenderness, our Lord on the last night of His earthly life bestowed upon His people a parting blessing, His legacy of peace, a legacy of priceless value.

The divine character, "Love," is constructive. It not only tends to build up characters after the divine pattern, but it makes us laborers together with God. Our sufficiency is not of ourselves, but of God. He it is who for the asking will so fill us with His spirit that we can go forth from victory unto victory. In Hebrews 6:10 we have the assurance that "God is not unrighteous to forget your work and labor of love, which ye showed toward His name, in that ye have ministered to the saints, and do minister." It is very important that we keep in mind that we are ambassadors of the Lord, and as His representatives we have a ministry of comfort to perform. This honor "showed toward" God's name, is revealed in the ministering to the saints. Whatever is done for, our brethren is done for God. Our ministry of comfort, then, is toward all in Zion, the consecrated Church. They must have our love, our cooperation, our sympathy, our aid, that they may be strengthened, established in their endurance as good soldiers of Christ. "Wherefore, comfort yourselves together and edify one another," counsels the Apostle. (1 Thess. 5:11.) Except we have this spirit of helpfulness we can never hope to become copies of God's dear Son. Therefore, in proportion as we are filled with the spirit of the truth, the spirit of the Lord, the spirit of love, in that proportion we will be able to "comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." - 2 Cor. 1:3, 4.

Addressing the Israel of God, the Apostle admonishes: "Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4:32.) In exercising sympathy and compassion we will be copying the divine character and the influence upon our hearts and lives will be ennobling. The Word of God reveals that our heavenly Father delights in all those who seek to cultivate the sweet spirit of Christ, who allow it to control their conduct, extending mercy, generosity and sympathy to others. David says: "The Lord taketh pleasure in His people; He will beautify the meek with salvation." - Psalm 149:4.

Again the Psalmist says: "Behold how good and how pleasant it is for brethren to dwell together in unity." (Psalm 133:1.) We see in these words of David that all who have the spirit of the Head must and will be in sympathy with all the fellow servants of the Body. The victory of Christ will then be evident in the Body.

It would indeed be very easy to love the brethren and to lay down our lives for them, if they were all like our Master, but they are not. The inspired Apostle tells us that God has chosen the mean things of the world, not many great, not many wise, not many learned, not many rich, not many noble; and so it pleased the Father to pass by some of the noblest of our race and accept some of the meanest to discipleship. What thanks have we if we love only them that love us? If we love as Christ loved us, we shall be glad to give our lives to the brethren, according to the needs of each. What a blessing and how profitable and helpful to us in our preparation for the kingdom!

The battle that begins at the time of our consecration continues unto the end. It must be a real battle, a real conflict, bringing us to gladly lay down our lives for the brethren, assisting them in bearing their burdens, helping them to "overcome" -- and if at any time we are tempted to deal harshly or speak rudely, yes, even to think unkindly, let us remember and consider our own weaknesses and unwilling imperfections. Remembering that God forgave us and that we are subjects of His interest and care, we ought to exercise the same interest and care for our brethren. This is termed by the Apostle in 1 Thessalonians 1:3, a "labor of love." The spirit of the Lord's people should be the desire not only to tell others of God's mercy and the good news of the Kingdom, but to comfort all those that mourn in Zion. The Apostle says: "Do good unto all men as ye have opportunity, especially unto them who are of the household of faith." - Gal. 6:10.

Did you give him a lift? He's a brother of man,  
And bearing about all the burden he can.  
Did you give him a smile? He was downcast and blue,  
And the smile would have helped him to battle it through.  
Did you give him your hand? He was slipping down hill,  
And the world manifestly was using him ill.  
Did you give him a word? Did you show him the road?  
Or did you just let him go on with his load?

Did you help him along? He's a sinner like you,  
But the grasp, of your hand might have carried him through.  
Did you bid him good cheer? Just a word and a smile  
Were what he most needed that last weary mile.  
Did you ask what it was -- why the quivering lip,  
And the glistening tears down the pale cheek that slip?  
Were you brother of his when the time came to be?  
Did you offer to help him, or didn't you see?

Don't you know it's the part of a brother of man  
To find what the grief is, and help when you can?  
Did you stop when he asked you to give him a lift,  
Or were you so busy you left him to drift?  
Oh, I know what you say may be true, may be true  
But the test of your manhood is: *What did you do?*  
Did you reach out a hand? Did you find him the road?  
Or did you just let him go by with his load?

Satan's devices are employed against those who are trying to live godly. In the Word of God Satan is pictured as a great fowler setting snares for the feet of the unwary. One of his devices is to make unimportant things seem important, thus leading some of God's dear children into thinking they are contending for the faith and for righteousness, when really they become contentious, causing strife and divisions among the brethren, and refusing to fellowship those who do not quite see and agree with them.

The Scriptures reveal that there is "one fold and one Shepherd," and that there is "one Lord, one faith, one baptism." "For as many of you as have been baptized into Christ have put on Christ. (Gal. 3:27.) The Christians are separate from the world, separate from sinners, because they have accepted salvation through the redeeming blood of Christ, and have their names "written in the Lamb's book of life," and so have become probationary members of the one true Church. Let us more and more come to see that the Church of Christ is not a sect, but is one and indivisible, united to Him, joined by a living faith in the ransom, His redemptive work.

The victory of Christ will be complete when by the grace of God the members of the Church have been transformed into the likeness of their Head, and given new bodies, divine bodies, in the first resurrection. "Thanks be to God who giveth us the victory through our Lord Jesus Christ." (1 Cor. 15:57.) When He has attained the victory in the Church, His Body, "Then shall the righteous shine forth as the sun in the Kingdom of their Father." (Matt. 13:43.) This victorious Christ will, rise and shine with healing in His beams, curing a sin sick world. What a glorious work lies ahead of God's people!

- T. G. Smith.

## God's Anointed Son His Work

*"Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things." - Mark 6:34.*

Twenty-seven centuries ago, the Prophet Isaiah (Isa. 61:1-3) described the mission of the Messiah and the manner in which he becomes a light to the nations; of his condescension and compassion in ministering to the humble, the lowly, the sin-bound and the heartbroken. Some of these magnificently expressive words were chosen by our Lord at Nazareth for the solemn introduction of his public ministry (Luke 4:16, 17). He opened the scroll of Isaiah, found this passage, read the first six clauses, and then added: "'This day is this Scripture fulfilled in your ears.' And all bare him witness, and wondered at the gracious words which proceeded out of his mouth."

What a marvelously fitting text, and what a wonderful sermon that must have been! It is a matter of certainty that, in the judgment of the ancient Jewish Church, the person spoken of in all these passages was the Messiah; so that, in applying to himself that particular passage, Jesus must have been perfectly understood by those present to advance the claim to be the Messiah of the Jewish Prophets. And of all that had been spoken concerning him by the Prophet Isaiah, there is not a passage to be found that could more fitly have been appropriated by Jesus, as it describes him in respect to the whole reach and compass of his divine commission, with all its restorative energies and beneficent results. We see as well the wisdom of the selection as the justness of the application. He is this Anointed One, and his work of mercy in preaching glad tidings to the poor, then begun, must be complete, for "he shall not fail nor be discouraged, till he have set judgment in the earth." - See Isa. 42:1-7.

### THE WORK OF CHRIST

Let us linger over these words so fittingly chosen by our Master that thus we may have a fuller vision of the glorious work of Christ, for in it we too, if faithful, shall share. Let us consider each clause, its partial fulfillment at his first Advent, and the future complete fulfillment at his second.

Once again we hear him say: *"The spirit of the Lord God is upon me."* Why, Lord, is the spirit of God upon thee? *"Because Jehovah hath anointed me to preach good tidings unto the meek."* And what tidings the Master did preach! Were sweeter words ever uttered than those we find in John 3:16, the "little Bible"? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." A message of hope and of love such as was never heard before. "Never man spake like this man." That message will yet reach into the hearts of all mankind for he has promised to draw all men unto himself (John 12:32).

Again the Master speaks: *"The spirit of the Lord God is upon me."* And again we ask. Why, Lord, is the spirit of God upon thee? *"Because He hath sent me to bind up the broken-hearted."* The Polish rendering is, "to bind up the wounds of the contrite-hearted." How wonderfully did Jesus reveal his commission in this respect! One has but to recall the account in Luke 7:37-50 to appreciate this. The despised woman creeps into the Pharisee's home to kneel at Jesus' feet, to wash them with her tears. Here was broken-heartedness that required the touch of the Master Healer. Who knows how many wayward souls have since read this touching record and been moved to the same contrition and received the same blessing from Him who is "the same yesterday, today, and forever"? For it is still true that "the sacrifices of God are a broken spirit: a

broken and a contrite heart, O God, thou wilt not despise" (Ps. 51:17). And still is the voice of the Anointed One heard, as it will also be throughout his Millennial reign: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

We continue. *"The spirit of the Lord God is upon me."* Why, Lord? *"Because He hath anointed me to proclaim liberty to the captives."* Prisoners in the great prison house of death! Who can proclaim to them liberty but He who has the "keys of death and hell"! (Rev. 1:18). How marvelous were his demonstrations of this God-given power in the awakening of Lazarus and others! Only Christ can say, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25). The near future awaits the glorious fulfillment of his promise to raise all from their graves (John 5:25-29). Then indeed will liberty be proclaimed "throughout the land unto all the inhabitants thereof" (Lev. 25:10).

The Master speaks: *"The spirit of the Lord God is upon me because He hath anointed me to proclaim the opening of the eyes to them that are bound"* (A.R.V.). Blessed were the literal blind eyes that felt that healing touch, but far more blessed were and are and shall be those whose blind "eyes of the heart" are restored to sight. "Darkness covers the earth and gross darkness the people" (Isa. 60:2) but here is One who can say "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). Ah, yes! Not only light (illumination of mind to dispel the darkness of ignorance) but a special light, the *light of life*; the knowledge which illumines the mind and simultaneously invigorates to life and growth. Christ alone possesses such "light," and therefore God's Word has termed him "the Sun of righteousness who shall arise with healing in his wings" to bless all the nations (Mal. 4:2).

Again, *"The spirit of the Lord God is upon me because He hath anointed me to proclaim the year of Jehovah's favor"* (A.R.V.). And so it is written: "As many as received him, to them gave he power [authority] to become the sons of God, to them that believe on his name" (John 1:12). Now is the Gospel Age of favor, during which "by a new and living way [a "narrow" way] which he hath consecrated for us," the followers of Christ have "boldness to enter into the holiest," even the presence of God. (See 2 Cor. 6:1, 2; Heb. 9:8; 10:19, 20.) Such are "elect according to the foreknowledge of God-the called according to his purpose -- holy brethren, partakers of the heavenly calling" (1 Pet. 1:2; Rom. 8:28; Heb. 3:1). Unspeakable grace! Hidden until revealed by the Son of God! "Of his fulness have all we received, and grace for grace" (John 1:16). Wherefore, brethren, "walk worthy of God, who hath called you unto his Kingdom and glory" (1 Thess. 2:12).

Having read thus far from Isaiah's prophecy, our Lord ceased, and only later added the warning of "the day of vengeance." (See Matt. 24, Luke 21, Mark 13.) We also pass by this clause with the one remark that there is *a year* of favor but only a *day* of vengeance. Thank God that "His anger endureth not forever."

Returning to the prophecy we read, *"The spirit of the Lord God is upon me because Jehovah hath anointed me to comfort all that mourn."* Christ, the Comforter! What a glorious title and work! How well exemplified in the record of the three raisings from the dead. They were those of the only son of a widowed mother, the only daughter of two fond parents, the only brother of two affectionate sisters. And in each case there was something singular in the tenderness of our Lord's conduct toward the mourners. He knew beforehand how speedily the anxiety would be relieved, the sorrow chased away, but the "Weep not" to the mother before he touched the bier; the "Fear not, only believe," to the agitated father; the tears that fell before the grave of Lazarus -- what a testimony do they bear to the exquisite susceptibility of the Savior's spirit -- to the quickness, the

fulness of his sympathy with human grief! Hallelujah! What a Savior! He shall yet wipe the tears from every eye.

Yet once again the Master speaks: *"The spirit of the Lord God is upon me-to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called the trees of righteousness, the planting of Jehovah, that he might be glorified."* Here we have summed up the work of Christ on behalf of his faithful footstep followers, they who shall share the throne of the Kingdom. Who, shall measure what Christ has done for each true Christian?

"I stand all astonished with wonder  
And gaze on the ocean of love."

Read with glowing heart these old familiar Scriptures in this order - Isa. 64:6; 1 Cor. 6:11; 1 Pet. 2:9, 10; Isa. 61:10; John 15:11. Then let us sing anew that song of joy and thanksgiving: "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul. Gracious is the Lord, and righteous; yea, our God is merciful. The Lord preserveth the simple: I was brought low, and he helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living" (Psa. 116:1-9).

### **THE EFFECTS OF CHRIST'S WORK**

Thus worked God's Anointed Son and "manifested forth his glory." But the "greater works than these" remain to be done, and the "time is at hand." Already the effects of Christ's work begun in Galilee long ago are even to the unbeliever indisputable and historical. Farrar has well said: "It expelled cruelty; it curbed passion; it branded suicide; it punished and repressed an execrable infanticide; it drove the shameless impurities of heathendom into a congenial darkness. There was hardly a class whose wrongs it did not remedy. It rescued the gladiator; it freed the slave; it protected the captive; it nursed the sick; it sheltered the orphan; it elevated the woman; it shrouded as with a halo of sacred innocence the tender years of the child. In every region of life its ameliorating influence was felt. It changed pity from a vice into a virtue. It elevated poverty from a curse to a beatitude. It ennobled labor from a vulgarity into a dignity and a duty. It sanctified marriage. It revealed for the first time the angelic beauty of a Purity of which men had despaired and of a Meekness at which they had utterly scoffed. It created the very conception of charity, and broadened the limits of its obligation from the narrow circle of a neighborhood to the widest horizons of a race. And while it thus evolved the idea of humanity as a common brotherhood, even where its tidings were not believed -- all over the world, wherever its tidings were believed, it cleansed the life, and elevated the soul of each individual man."

The living life-giving Christ! That is our sole and sufficient theme. Christ, the Sacrifice for sinners; Christ, the Teacher of the ignorant; Christ, the King of faithful souls; the Emancipator of moral slaves; the Consoler of the sorrowing; the sure Hope of the multitudes of earth; my Christ, your Christ, humanity's Christ! In his devotional spirit, in his holiness, in his exertions to promote the divine glory, in his tenderness for sorrowing souls, in his zeal to do those around him good, in his self-denying perseverance, in his tender charity, his generous love, his meekness, his patience, his forgiveness of injuries-in these and all other moral excellencies of his character, he stands before us for our study, our admiration, our imitation. Though we cannot work miracles as he did,

we may imitate his acts of mercy, his prodigies of benevolence; though we cannot prophesy, we may yet proclaim his truth and make known his salvation; though we cannot forgive sins, we may yet pardon affronts and injuries; though we cannot die a ransom sacrifice for the sins of those around us, we may yet make many sacrifices for their sakes; and we may imitate his patience, his meekness, and suffer what befalls us for his sake, in the spirit in which he suffered.

### **EARTH'S COMING GLORY**

Now we stand in the "latter days." The Kingdom of Christ is soon to be established, in which he shall finish the wonderful work for which he has been anointed. The nations know not the day of their visitation -- that there stands One at the door able and willing to take charge of the affairs of earth, with a salvation greater than men have dreamed of. God is hastening the time when not only the doctrine of popular liberty, but the greater and inclusive doctrine of a divine redemption, enunciated through a purely taught Gospel, shall become the open faith of mankind. And for the furtherance of this blessed result, how wondrous the work of God's providence, wrought through these later years in compacting the nations of the world, in multiplying the facilities for their mutual intercourse, and in the transmission of thought in common to all. Into how few centers is He concentrating political power, and into what close relations and sympathies is He bringing all nations! Through the marvelous communication means of this day, not only are the doings of men in every nation, the transactions of government and commerce, instantly known in every other, but what is of vaster moment far, the world itself has become a great whispering gallery for the interchange of thought and opinion among its varied peoples. And for what purpose are these facilities of intercourse, this exchange of thought, to what end this binding of the nations together, this making the world one, save that predicted by the Prophet concerning the time of the end, "that many should run to and fro, and knowledge," the knowledge of a Redeeming God, "shall be increased"; "that the knowledge of the Lord may cover the earth as the waters the seas"; nay more, that all flesh may glory in the coming of the Lord, and all nations accept his sovereign sway!

"There is a Stranger in the council hall  
Where nations meet to plan the peace again.  
He sits unnoticed by the farther wall,  
His eyes upon the leaders among men.  
His ears attend their clearly laid designs  
For living in tomorrow's homes and marts,  
As though beneath their spoken words and lines  
He hears the inner voices of their hearts.

"But when the delegates of all the world  
Have cried their million wants, and lists are long,  
And after blueprints, carts, and plans are hurled  
In varied protest at the core of wrong,  
He is our hope; he is the peace we seek.  
O listen, world, and let the Stranger speak."

- *W. J. Siekman*



## The Waiting Shepherd at the Door

*"I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep." - John 10:14-15.*

IT IS said that when an eastern shepherd has led his flock within the fold for the night, he lays himself down before the entrance door. This means that during the dark hours of the night his sheep may be at rest with nothing to fear. Their faithful guide and keeper will be there before the door through all the dangers which the darkness might have for them. In all the night watches he will be their defense, and when the morning comes they will find him by the door ready to lead them forth once more. For another day he will lead them into pastures of greenness, and seek out for them the cooling streams. To them he is always a good shepherd, proved worthy of their abiding confidence by his daily care and nightly ministrations. He knows each one of them by name, and they know the distinguishing tenor of his voice. A stranger they will never follow.

So it should be with us as we remember Jesus the great Shepherd of His sheep, and guardian of our lives. We are the sheep of His pasture, and know that He is ever on guard while dangers seen and unseen surround us. He stands as our Shepherd before the door, ever watching, and beyond whom no foe may enter within our safe and sheltered place. He will never fail in keeping His loving vigil over us. In storm or sunshine He is always near, constantly alert to provide for our every need. We shall never want for any good thing. By day and by night His eye is upon us, for the darkness and the light are both alike to Him.

Then when life for us is over here below, and the hour of death approaches with its shadows settling down around us, there will be no fear. That dark shadow can have no terror for us then, for we will know that our loving Shepherd will be standing on the other side the shadows all enshrined in the radiant brightness of heaven's unclouded Morning. We will find Him waiting in that glad Morning, waiting to welcome us within the place prepared, and ready to lead us as of yore-but henceforth into the boundless celestial, pastures of superlative revelations filled with delights and joys far beyond all present powers of mind to comprehend. Quiet streams of sweet, intimate, fellowship will be there too; clear sparkling streams which flow on and on through unnumbered ages to come. By these placid rivers of rest and peace it will be ours to walk, rejoicing evermore, for there we shall be with the One whose shepherding care gathered us within the eternal fold, there to walk with Him' in white whithersoever He goeth.

Till that radiant Morning comes when we shall see Him face to face, and all shadows have fled away forever, we can wait in patience for His call to "Come away." Our faith and, hope have been fixed on things above where Christ sits at the right hand of God, and we see in His being there the pledge that as He lives we shall live also. Be the time long or short in which He asks us to wait for His glorious appearing, our love, will never wane' nor our feet grow weary as we journey on. Faith will hold firm through all the trials between, and with His goodness and mercy ever following us in His paths of righteousness, and His rod and staff guiding and correcting us, we shall remember His word, "I am the good Shepherd, and know My sheep, and am known of Mine." As He watches over us during the gathering shadows now spreading over the earth, and we wait in steadfast hope for our passing over into His presence, what joy is ours as we hear Him in conversation with His Father and ours, saying, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me.", The Father's reply to this request we can know, assuredly know, for Jesus turns to us with those wonderful words, *"The Father Himself loveth you.*

*- J. J. Blackburn.*

The Lord my pasture shall prepare,  
And feed me with a Shepherd's care;  
His presence shall my wants supply,  
And guard me with a watchful eye.

When in the sultry glebe I faint,  
Or on the thirsty mountain pant,  
To fertile vales and dewy meads,  
My weary, wandering steps he leads.

Though in a bare and rugged way,  
Through devious, lonely wilds I stay,  
Thy bounty shall my pains beguile;  
The barren wilderness shall smile.

Though through the vale of death I tread  
With many dangers overspread,  
My stedfast heart shall fear no ill;  
For thou, O Lord, art with me still.

## **Annual Report of Directors**

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

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

In this exaltation of spirit, the seven members of the Board render their stewardship account for the past year; rejoicing for the unity which has prevailed in their midst, and grateful for their privilege of collaboration in the Lord.

### **THE INSTITUTE'S POLICY**

The Institute remains today what it was originally formed to be a group of brethren voluntarily associated for mutual comfort and assistance- "endeavouring to keep the unity of the spirit in the bond of peace" (Eph. 4:3). In accordance with its charter, it continues "the dissemination of Bible truths by means of the publication of tracts, pamphlets, papers, and other lawful means which its Board of Directors, duly constituted, shall deem expedient for the furtherance of the purposes stated."

Since it is not a church organization, it never has exercised supervision (or ever will) over any Ecclesia or member thereof. Instead, it continues to emphasize the principles of liberty, fellowship, and unity of all consecrated believers in Christ, irrespective of the particular grouping to which they adhere. To each group, in their various Christian services, we sincerely extend the right hand of fellowship, with a prayer for harmony of spirit. Thus, we believe, conforming to the teaching of our Lord Jesus and his Apostles.

### **THE HERALD**

Our bimonthly magazine, *The Herald of Christ's Kingdom*, continues to be the most important element of the Institute's ministry. Much careful and prayerful thought is exercised in connection with what appears in its columns, for our editorial Board stresses that which will impart spiritual blessing and "minister grace to the hearers." To strengthen individual faith in these difficult days is their primary concern; to help "lift up the hands which hang down."

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. Supplementing this witness service are our sixteen free booklets on a variety of Bible subjects for judicious distribution to interested individuals. And still available is the volume -- *The Divine Plan of the Ages* -- and a limited supply of *The Emphatic Diaglott*.

### **PILGRIM SERVICE**

This form of ministry so extensively blessed in past years, continues to be severely limited. However our Directors and Editors continue in part-time service locally and at conventions, and are always available for funeral ministry. A service in which we may all share are visits to shut-in brethren, now so many. Surely this concern for these dear ones has our Lord's fullest approval. How blessed to go to strengthen, to speak a word of cheer, to encourage a lonely heart, to give of our 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" (Prov. 11:25). Thus it is written. Why do we ever doubt it? Has this particular word of our God ever failed?

## **CORRESPONDENCE**

Contact with brethren through the mails, especially now when so many are 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. That we are being constantly remembered at the throne of heavenly grace is most strengthening to our faith and heartening to our spirit. God grant that this mutual fellowship through the mails may increase even more.

## **MEMBERSHIP**

For the benefit of new *Herald* readers we would state that membership in the Pastoral Bible Institute has always been open to any Christian who "is in full harmony with the purpose, spirit, and policy of the Institute" and who intends to support it "in all reasonable ways, as he or she shall deem to be the Lord's will."

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

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

## **SUMMARY**

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

The Lord's blessing upon the past year's ministry is prayerfully anticipated for the Institute's future. The Directors trust Him for guidance in the resources, personal and financial, He will make available for ministries according to His will. We ask your prayers added to ours to that end.

Your brethren in the Master's service.

Board of Directors,

J. B. Webster, Chairman

## The Annual Meeting

The sixty-fourth Annual Meeting of the members of the Pastoral Bible Institute, Inc., was held on Saturday, June 2, at 11:00 a.m. at 145 N. Grand St., West Suffield, Conn.

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, 1983, in West Suffield, Conn.

The annual report of the Directors, for the fiscal year ended April 30, 1984, 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 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: J. L. Buss, A. Gonczewski, H. C. Hoglebe, L. Petran, W. J. Siekman, E. R. Villman, 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; W. J. Siekman, Secretary; H. C. Hoglebe, Treasurer; L. L. Kynion, C. B. Odell, P. J. Pazucha, W. J. Siekman, T. M. Thomassen, Editorial Committee.

**FINANCIAL STATEMENTS**  
**FISCAL YEAR ENDED APRIL 30, 1984**

**(1) Balance Sheet as of April 30, 1984**

**Assets**

Cash on hand		\$20,767.63
U. S. Treasury Bills		87,961.45
Accounts Receivable		168.00
Interest Receivable		773.83
Prepaid Expense		500.00
Inventory of Books, etc.:		
Pocket Edition-Divine Plan	(585)	\$585.00
Miscellaneous Items		<u>82.28</u>
Total Inventory		667.28
Total Assets		<u>\$110,838.19</u>
Liabilities		<u>12.00</u>
Net Worth (as per analysis below)		\$110,826.19

**(2) Statement of Income and Expense and Analysis of Net Worth**  
**Fiscal Year Ended April 30, 1984**

**Income**

Contributions	\$12,800.50
Herald Subscriptions	2,913.00
Legacies	31,949.84
Interest Earned	<u>6,626.96</u>
Total Income	\$54,292.30

**Operating Expense**

Pilgrim Expense	\$ 6,667.45	
Herald Expense Including Printing, Mailing and Clerical	17,556.96	
Free literature	1,237.87	
Administrative and Office Expense	<u>985.58</u>	
Total Operating Expense		<u>26,447.86</u>
Net Expense for Fiscal Year Ended April 30, 1984		\$ 27,844.44
Net Worth, May 1, 1983		<u>82,981.75</u>
Net Worth, April 30, 1984 (as per Balance Sheet above)		\$110,826.19

## **W. J. SIEKMAN**

Bro. Will's recent severe heart attack hospitalized him for 13 days. He is now undergoing medical home care with absolute rest while the injured heart heals. This has meant the cancellation for many months of all travel, clergy service, no telephone contacts, and total restriction of visitors. His secretarial duties are reduced to a minimum as well as personal correspondence. We ask your patience. In the meantime he continues rejoicing in the proximity of God's glorious Kingdom, the blessings promised in Rev. 21:1-5, and the comfortable assurance of Romans 8:28, with deep personal appreciation for the flood of gracious letters of solicitude. Mizpah!

## **Entered Into Rest**

Charles Anderson, Grantsburg, Wis.  
Eva F. Anderson, Dayville, Conn.  
Louis Buczek, Detroit, Mich.  
Rose L. Hirsh, Philadelphia, Pa.  
Earl Houpt, Norristown, Pa.  
Enid Jennings, Eng.  
Margaret K. Knisley, Edgewater, Md.  
Julia L. Mickel, Chicago, Ill.  
Kenneth M. Nail, E. Rutherford, N .J.  
Anna B. Redeker, Covina, Cal.  
John Stanislovitis, Grand Rapids, Mich.  
Loretta P. Ulicni, Merrillville, Ind.  
Eleanora F. Zadrozny, Newington, Conn.