

THE HERALD OF CHRIST'S KINGDOM

VOL. XXXIX March, 1956 No. 3

The Memorial Supper

"This, do in remembrance of Me." - Luke 22:19.

IN CONSIDERING the significance of the Memorial Supper, two passages of Scripture should be read:

Matthew 26; 17-20; 26-30, and 1 Corinthians 10:16-18, Diaglott rendering. The first of these passages brings to our attention the *primary* significance of this service; the second refers to this, but suggests certain additional thoughts.

The *principal* thought we wish to present is that this is a *memorial* of *Jesus'* suffering and death, and of what He *accomplished* thereby for us.

From His consecration at Jordan to the cross at Calvary, He was laying down His life, daily sacrificing Himself in order that He might 'be perfected through suffering and become our Redeemer. And then, after three and a half years of daily sacrificing of Himself to do the Father's will, He was called upon to make the *supreme* sacrifice. And He who might have asked the Father and received more than twelve legions of angels to deliver Him, submitted to be mocked and buffeted, spat upon and cruelly scourged; and ° He *endured* it all for our sakes. Upon His brow they pressed down the cruel crown of thorns; and as He was led away to die the most ignominious death known to that age, He was made to carry through the streets of the city that instrument of shame and disgrace, the cross, used only for malefactors of the vilest kind.

There upon the cross He was "wounded for *our* transgressions; He was bruised for *our* iniquities, the chastisement of our peace was upon Him," and with the stripes which He received in our stead we are healed, for "the Lord hath laid upon Him the iniquity of us all." Only the evening before He had said to His disciples (John 16:32), "Behold the hour cometh, yea is now come, that ye shall be scattered, every man to his own, and shall leave Me alone; and yet I am not alone, because the Father is with Me." But in the agony of those hours upon the cross He lost the view of even His Father's face; He was conscious of having lost the sunshine of His smile, the sense of

oneness with God, which before He had always enjoyed; and from the depths of this new, and apparently unforeseen misery of alienation from God He cried out, "My God! My God! Why hast Thou forsaken Me?" In that moment our sins rested upon Him; He became our sin-bearer, our sin offering. Truly speaks the Apostle Peter (1 Pet. 2:24, 25): "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."

As it is expressed in our hymn:

"Bearing shame and scoffing *rude*,
In *my* place condemned He stood;
Sealed my pardon with **His** blood.
Hallelujah! What a Savior!"

For, says the Apostle Paul (Eph. 2:12,13): "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ."

How beautifully has the poet spoken of the depths of our Lord's suffering in the poem, "The Ninety and Nine":

"But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed through
Ere He found His sheep that was lost.
Out in the desert He heard its cry --
Sick and helpless, and ready to die."

In 1 Corinthians 5:7, 8 we read: "For even Christ our *Passover* is slain for us: therefore let us keep the feast." It is appropriate, therefore, that on this occasion we consider the full meaning of the Passover. The record of this is found in the twelfth chapter of Exodus. Jesus, in the night in which He was betrayed, ate the Passover, and immediately thereafter instituted this Memorial Supper of which we shall partake, as a memorial of His death. This Memorial superseded, or took the place of, the Passover.

The Passover was a memorial pointing backward to the deliverance of the Jewish people from Egyptian bondage, and also a type pointing forward to our Passover Lamb, Jesus Christ. The Memorial Supper instituted by Jesus points backward to the sacrifice and death of Jesus, and forward to the second coming of Jesus in power and glory to bring joy and blessing to all.

The Passover Supper was *doubly* significant to the Jew. In its first significance it was a memorial of the *deliverance from death* which all the *first-born* of Israel experienced that night when the death-angel passed through the land of Egypt and slew the firstborn of man and beast, except where they were found abiding under the blood of the Passover lamb. In type it pointed to the deliverance from the death condition of trespass and sin and alienation from God which *we* as members of the Church of Christ have experienced, who are abiding by faith under the blood of Jesus, *our* Passover Lamb. - In Heb. 12:23 the Apostle refers to us as the "Church of the *firstborn*, which are written in heaven"; and Jesus, as recorded in John 5:24, said: "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting *life*, and shall not come into condemnation: but is passed from *death* unto *life*." And says the Apostle John (1 John 3:14): "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." Thus does the Passover picture the deliverance of the first-born from the death sentence that passed upon all in Father Adam.

In its second significance, the Passover was a memorial of the deliverance of *all* God's people Israel from Egypt, the land of bondage, oppression, and affliction. In type it pointed to the deliverance of the *whole creation* (the world of mankind, or as many of them as will accept the

deliverance) from the bondage and oppression of sin experienced under Satan's kingdom, to be effected in the glorious times of restitution when Jesus shall establish God's Kingdom upon earth. For, says the Apostle (Rom. 8:21, see Diaglott footnote): "The *creation itself* also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

THE LAMB A TYPE OF JESUS OUR PASSOVER

Now this was the law of the Passover (Exod. 12) They were to take a lamb from their flocks, a male of the first year without blemish. The lamb was a- type of Jesus our Passover, to whom the Apostle Peter (1 Pet. 1: 19) refers as "a lamb without blemish and without spot." For Jesus *only*, of all mankind, was holy, undefiled, and separate from sinners. - Heb. 7:26.

At the inauguration of the Passover the lamb was to be chosen on the 10th of the month Nisan, and slain on the 14th. Deuteronomy 16:6 says: "Thou shalt sacrifice the Passover at *even*, 'at the going down of the sun.'" The word translated "even" means "dusk." At dusk, then, as *we* understand the matter, in the twilight between sunset and--dark, at the time of the daily evening sacrifice, *on* the 14th, which began at sunset, the Passover lamb was slain, and it was eaten "in *that night*" (Exod. 12:8) -- the night of the 14th. Jesus, likewise, probably on the 10th of the month, came to His people in that triumphal entry which is celebrated today as Palm Sunday. And being subject to the Law, He ate the Passover on the night of the 14th, and was Himself slain during the following *day* of the 14th, thus fulfilling the type on its appointed date.*

* The 14th of Nisan this year, as previously announced, falls *on* Sunday, March 25th, beginning at sundown, at which time it is appropriate to keep our Memorial.

They were to take of the blood of the Passover lamb, and with a branch of hyssop, to sprinkle the posts and lintel of the door, that the death-angel, seeing the blood, might pass over that home. Hyssop evidently was a plant having some *cleansing* qualities; thus the Psalmist says (Psa. 51:7): "Purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow." The sprinkling signified the sprinkling of our hearts with the blood of Christ by faith. Thus the Apostle Peter says (1 Pet. 1:2) that the Church is chosen through a sprinkling of the blood of Jesus Christ; and in Heb. 10:22 we read: "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." This sprinkling with the blood of the lamb is a figure representing the *justification* of the household of faith, the forgiveness of sins through faith in Jesus' shed blood. His blood was shed for the remission of sins. And so we sing:

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

They were instructed to *eat* the lamb *in its entirety*, nothing was to be thrown out or wasted, and not a bone of it was to be broken. That which could not be consumed was, therefore, to be utterly destroyed by fire. To *feed* upon the lamb was to derive the benefits that it could bestow. It therefore signifies our exercising *faith* in Jesus' sacrifice on our behalf, by which faith we derive the benefits of that sacrifice, namely the forgiveness of our sins, and the imputation to us of His merit making us acceptable to God. "*Believe* on the Lord Jesus Christ and thou shalt be saved. (Acts 16:31.) That none was to be wasted or thrown out signified the *preciousness* of the sacrifice by which atonement was made for us, the costliness of His sacrifice. Preserving the bones

unbroken was literally fulfilled at the crucifixion of Jesus (John 19:36): "For these things were done, that the Scripture should be fulfilled: A bone of Him shall not be broken."

The lamb was to be partaken of by the entire household, but no stranger was allowed to eat thereof. If a stranger desired to partake, he was required first to be circumcised. This signifies that not alone the firstborn, but the entire "household of faith," share now by faith in the benefits of His sacrifice; but the "stranger" who has not faith in Christ may not now share.

They were to eat with the lamb, unleavened bread and bitter herbs; and they were to eat with their loins girded, their shoes on their feet, and a staff in their hand, all ready to take-up their journey from the land of Egypt. Leaven is a symbol of sin; and the putting away of the leaven was a symbol of the putting away of sin by the follower of Christ. "Therefore let *us* keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (1 Cor. 5:8.) The bitter herbs represented the trials and afflictions of this life, which serve to whet the appetite of the household of faith for the Lamb and the unleavened bread. Being prepared to start on a pilgrimage was symbolic of the fact that the Christian is to regard himself as a pilgrim here. Not pilgrims in the *earth*, that they must needs roam about *it* in order to serve Christ, but pilgrims and strangers in the *world*, the cosmos, or present evil order of things. They indeed "desire a better country, that is a heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city." - Heb. 11:16.

THE MEMORIAL INSTITUTED

Jesus, being a Jew, subject to the law, kept this *Passover*; but He did not suggest that His followers keep the Passover, "For Christ is the *end of the law* for righteousness to every one that believeth." (Rom. 10:4) It was never intended for any but Israelites to keep. **But He** did, while keeping this last Passover with **His** disciples, institute what we call the Memorial or Lord's Supper, to be kept by all His followers as a memorial of His death until He shall come in glory and establish God's Kingdom upon earth.

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new covenant, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you, in My Father's Kingdom." - Matt. 26:26-29.

The breaking of the bread, which represented His body, was a symbol of the sacrificing of His body, and the pouring of the wine was a symbol of the pouring out of His life blood, both of which He accomplished upon the cross on that very day. Listen to Him as He says:

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me. This is that bread which came down from heaven." - John 6:51-58.

By the eating of His flesh and the drinking of His blood is meant the same thing as the eating of the Passover Lamb, namely, the *exercising of faith* in the efficacy of Jesus' sacrifice on our behalf, by reason of which faith we derive the benefits of that sacrifice.

OUR PRIVILEGE OF SUFFERING WITH HIM

Turning now to the secondary thoughts, suggested by 1 Cor. 10:16-18 (Diaglott rendering):

"The cup of blessing for which we bless God-is it not a participation of the blood of the Anointed One? The Loaf which we break-is it not a participation of the body of the Anointed One? Because there is one Loaf, we, the many, are one Body; for we all partake of the one Loaf.. Look at Israel according to the flesh; are not those who eat the sacrifices partakers of the altar?"

This, to our minds, suggests the privilege His *consecrated* followers have of walking the narrow way with Jesus, of suffering with Him, in order that they may be also glorified with Him. (Rom. 8:17.) For, says the Apostle, "If 'we suffer with Him, we shall also reign with Him." (2 Tim. 2:12.) It is our participation in the anointed company, as being members of the Body of Christ, which is here suggested.

Jesus said of Himself (John 10:15, 18): "I lay down My life for the sheep. . No man taketh it from Me, but I lay it down of Myself." And again, "I delight to do Thy will, O My God." (Psa. 40:8.) The same spirit of loving devotion, and of delight with the Heavenly Father's will, actuates His consecrated followers. "For whosoever will save his life shall lose it," said Jesus; "and whosoever will lose his life for My sake shall find it." (Matt. 16:25.) His followers are therefore exhorted to present *their* bodies a living sacrifice, holy, acceptable unto God, as their reasonable service; and to be not conformed to this world, but to be transformed by the renewing of their minds, that they may prove what is that good, and acceptable, and perfect will of God. (Rom. 12:1, 2.) "Hereby perceive we the love [of Jesus], because He laid down His life for us: and we ought to lay down our lives for the brethren." - 1 John 3:16.

Those who thus present themselves in consecration to God, surrendering their wills and accepting the will of the Heavenly Father, will have experiences like unto Jesus'. In Hebrews 2:10 we read: "It became Him, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings." Speaking in Colossians 1:24 of his own participation with Christ, Paul says: "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His Body's sake, which is the Church." Many other Scriptures show this participation of the Church in suffering with Jesus.

In order to understand this subject we must make the fundamental distinction between the two phases of Jesus' great Redemptive Sacrifice-the *ransom* and the *atonement*: The *ransom* is based upon *justice*. To satisfy justice required the sacrifice of a perfect man. Jesus was the *only one* who could provide such a sacrifice, for He alone of all men was perfect. None could *share* in it; nor could justice *accept* more than the sacrifice of one righteous man, since in *one* man, Adam, all the race had sinned and incurred the death penalty. All others were condemned in him. The ransom guarantees to every human soul in whose nostrils has been the breath of life, a release from the *death* penalty, and hence the right to an awakening from the dead.

The *atonement*, on the other hand, the other part of the one great Redemptive Sacrifice of Jesus, is based upon *Love*, and is accompanied by *remission*, or *forgiveness*, of our sins, which implies *mercy*, not justice. Now whatever part the Church, Christ's Body, is permitted to have in the sufferings of the Christ is of *love*, of *mercy*; and so they can have nothing whatever to do with

providing the ransom; but their participation with Christ is in connection with the *atonement*, the bringing to the world of the benefits of the ransom, by assisting them back into harmony, into *oneness*, with God. This is the glorious privilege to which the Church is called. They are to be priests, that is mediators, in the Kingdom of God; and like the High Priest, Christ Jesus, must be able to be touched with the feeling of the infirmities of those for whom they shall mediate.

The sufferings of the Body of Christ, the Church, are to cease ere long. "Rejoice, inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed ye may be glad also with exceeding joy." - 1 Pet. 4:13.

This exceeding *joy* is suggested by Jesus in connection with the cup: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's Kingdom." (Matt. 26:29.) *New* wine is a symbol of marriage, of joy and blessings. You will recall how Jesus turned the water into wine at the marriage in Cana of Galilee. In Isaiah 25:6, we read: "And in this mountain [God's Kingdom] shall the Lord of hosts make unto *all* people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." On the lees, or dregs, means the full-bodied liquor; well refined: drawn off from the dregs -- the best portion. This is a symbol of the exceeding great joy and blessing in the Kingdom of God.

Jesus' reference to drinking new wine in His Father's Kingdom signifies the time when the Bride has made herself ready and the Bride and Bridegroom are made one: the *marriage* of the Lamb; the time when the Church is united with the Lord Jesus. Jesus referred to the new wine in the Kingdom of God as a symbol of the exceeding joy of the saints in glory, when the high praises of God are in their mouths. (Psa. 149:6.) The exceeding joy of that occasion it is beyond our capabilities now fully to comprehend.

Christ *our* Passover is slain for us. Therefore let us keep the feast. The Apostle in 1 Corinthians 11:26 says: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death *till He come*." Until, therefore, He claims His Bride, until the deliverance of the Church, it is appropriate that we keep this simple feast.

"LET A MAN EXAMINE HIMSELF"

In 1 Cor. 11:27-29 we read:

"Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, *unworthily*, shall be guilty of the body and blood of the Lord. But let a man *examine* himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body."

The Apostle nowhere says that we can be *worthy* objects of our Lord's sacrifice; but he *does* say that we can partake of this Memorial in a *worthy manner* by a proper examination of ourselves beforehand.

Just what does this examination comprehend? It surely includes the following: First: That we have knowledge to discern the Lord's body that was offered for us on the cross; to realize that it was *only* through the laying down of His perfect life, the just for the unjust, that man could be redeemed from the guilt and power of sin, and that it is only as we eat His flesh, appropriate to *ourselves* the merit of *His* sacrifice, that we can have any life in us. Second: We must find *in our hearts* the personal evidence of true repentance for our sins, true faith in the Lord Jesus Christ as

the one who alone can save, and a true desire to be saved by Him. Third: This examination should extend to our conduct, our words, and our thoughts. We should inquire whether in our conduct toward others and in our thoughts we are desiring and truly endeavoring to live the Christ-like life; whether we are by His grace endeavoring to gain the victory over our besetting sins and weaknesses, and striving to become more and more conformed to the will of God. If we are doing these things, then regardless of how weak and unworthy we may realize ourselves to be, we can partake of this Memorial in a worthy, an acceptable, manner.

"Let us remember, in quiet communion,
All that He hath in His love for us done:
How in the wealth of His infinite mercy
We were redeemed by the gift of His Son."

"And when they had sung an hymn, they went out." -Matt. 26:30.

When sorrow and death came to *others*, Jesus wept. But when these came to Himself, Jesus sang! As their hearts and voices were lifted heavenward in that chant of the Passover feast, He must have heard, echoing down the halls of time, other voices mingling with their own, the voices of Moses and Miriam and the children of the Exodus passing through the sea and under the cloud, and singing

"We'll sound the loud timbrels
O'er Egypt's dark sea
Jehovah hath triumphed,
His people are free!

And going forth to His *death*, Jesus could sing that hymn with *joy*, for looking down into the future he saw the travail of His soul, and was satisfied, knowing that thereby the *whole human race* would be freed from a bondage greater than that of Egypt-the bondage of sin and death.

As *we* go forth, we know not what experiences lie before us. But we *do* know that we shall go forth from this Supper to the death of our *self-will*; and like our Master, we can go forth with a deep and abiding *joy* in our hearts that we are counted worthy to suffer with Him; and with a determination not only to drink the cup our Heavenly Father may pour, but to do so with *a song of praise* upon our lips, rejoicing that His blessed will shall be done in our lives.

- Reprinted from the "*Herald*" for March 1943.

"See, the feast of love is spread,
Drink the wine and break the bread;
Sweet memorials! -- till the Lord
Call us 'round His heavenly board;
Some from earth, from heaven some,
Severd only -- till He come!"

Parables of the Kingdom

"He spake many things unto them in parables." - Matt. 13:3.

IN THE February "Herald" we considered the first four of the little group of seven parables recorded in the 13th chapter of Matthew. These, we noted, were spoken in the presence of the multitude; the remaining three being spoken to the disciples alone.

THE PARABLE OF THE HIDDEN TREASURE

The first of the three, or the fifth in the series of seven, was the Parable of the Hidden Treasure. Let us see if we can discover its chronological fulfillment.*

* In Reprints, page R4535, Brother Russell refers to this and the succeeding parable from another standpoint. He is there discussing the Ransom and the Sin-offering. The point of his discussion is that the **securing** of the Ransom-price is to be distinguished from its application. This point, he observes, is illustrated in the two parables. In both parables, the man had first to "sell all that he had" to secure the price. Only after he had done so, could he apply the price (to the purchase of the hidden treasure in the one parable or the pearl in the other).

His discussion is not concerned with the chronological fulfillment of these parables, which we are here considering. This did not come within the scope of his examination.

Following the rise of Romanism and the Antichrist, came that period which, by common consent, is known as the Dark Ages. It was the fifth stage in the history of the Church, ending just before the great Protestant Reformation, and seems to be represented in the Sardis epoch.

To the Church at Sardis the Revelator was instructed to write: "I know thy works, that thou hast a name that thou livest, and art dead." (Rev. 3:1.) There is, perhaps, no worse condition for a church to get into, than is here described. This Church is represented as "dead"-that is, simply professing the name (Christian) but exerting no measure of influence whatever, either in the lives of its members or in that of proclaiming the Gospel to others. The great majority of the Church had a form of godliness, but denied its power; they had a name that they lived, but as a matter of fact they were dead -- spiritually.

Nevertheless, even in Sardis, there were a few names that had not defiled their garments, and these the Lord had not failed to notice. But the combined influence of these few was not sufficient to recover the church from its apostate condition. All that these few could do was to comply with the Master's exhortation: "Be watchful, and strengthen the things that remain." (Rev. 3:2.) And this they did-in the confidence that if they continued faithful to the end, the Lord would confess their names before his Father. Living in the midst of a cold and spiritually dead generation, they nevertheless remained true to the One who had died for them. And they did this regardless of consequences. And, in return, his promise was that he would meet them, when the trial should be over, with the gracious acknowledgment: "Well done, good and faithful servant." He will present them to his Father as his own, as those whom he has chosen to reign with him in glory.-Rev. 3:5.

This identical lesson appears to be taught in the fifth parable. There the Kingdom of Heaven is likened unto treasure hid in a field. The treasure, in the parable, corresponds to the "few names" in Sardis. Those "few names" were the Lord's "peculiar treasure." (Exod. 19:5; Psa. 125:4.) So also in the parable. In the field, where the prospective heirs of the Kingdom have been so stubbornly resisted and thwarted by the Adversary, that treasure was, in the Dark Ages, especially

just before the Reformation, completely hidden from sight-buried beneath the clods of superstition, human ordinances and ceremonies. These dear saints were "worn out," as Daniel puts it (Dan. 7:25), and, certainly as far as any collective public testimony was concerned, they were reduced to silence.

Thank God for the "few names" that were left in Sardis-those same dear saints that are represented in the parable as hidden treasure. Who can doubt it was to these, under the leadership Of the Master, that we of today are indebted for the preservation of the faith!

THE PARABLE OF THE PEARL OF GREAT PRICE

If we are correct in our belief that the Parable of the Hidden Treasure found its chronological fulfillment in the period just prior to the Reformation, then the sixth parable, that of the Pearl of Great Price, is to be located during the period of the Reformation itself.

The sixth Church of the Revelation, namely, Philadelphia, which has long been held by expositors of widely differing schools of interpretation to be the Church of the Reformation period, has this as its distinctive honor: "Thou hast kept my Word." (Rev. 3:8.) By the hand of such as Wycliffe, Luther, Tyndale, who heard the command of God: "Buy the truth and sell it not" (Prov. 23:23), the priceless pearl of the Holy Scriptures and, in particular, that pearl of pearls, the doctrine of justification by faith, long hidden from the people under the rubbish of the apostasy, was again brought to light, and held forth, at what countless cost of life and substance, but also amid what exultant rejoicing.

THE PARABLE OF THE DRAG-NET

The seventh and last of the Kingdom parables is that of the Dragnet. "The Kingdom of Heaven is like unto a net that was cast into the sea and gathered fish of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels and cast the bad away." - Matt. 13:47, 48.

Is any one puzzled as to where, on the stream of time, the chronological fulfillment of this parable is to be found? Such need be puzzled no longer, for the answer is given by our Lord himself. In Matt. 13:39 he says: "So shall it be at the end of the Age."

It will thus be seen that just as the first parable, that of the Sower, touches our Lord's first advent, so this seventh parable touches his second advent. And it is reasonable to conclude, since seven is the number of completeness, that the other five parables span the entire intervening period.

The teaching of the Parable of the Drag-net is anticipated in the Parable of the Tares. However, in that parable, although the harvest of the Age is in evidence, the harvest is not the only feature. Indeed, it may be questioned if, in the Parable of the Tares, the harvest is the main point. The main point, as I understand it, was to forewarn the disciples of the tare-sowing enemy. Here, however, in the Parable of the Drag-net, the consummation of the Age is the *only* point. The *one* lesson in *this* parable is, that the mixed state of affairs which would obtain throughout the Gospel Age, would not be allowed to continue for ever; that there would eventually come a time of separation, when those in whose hearts Christ reigns, would be gathered to him, and when all others would be rejected.

In the message to Laodicea, the teaching of our Lord in this parable is confirmed. The message to Laodicea, as all are aware, covers the period of the decline and fall of Protestantism, at the close of the Age. In the Laodicean epoch the Lord is represented as standing *outside* the Church-the Church, be it remembered, which he redeemed with his own precious blood; the Church in which, by every right, he

should be recognized as the hub and center. *This* Church he rejects, in words that admit of no possible misunderstanding: "Because thou art lukewarm I will spue thee out of my mouth."

But while the Church as a whole is rejected, Christ is not unmindful of the few who may yet remain loyal to him. And so the message closes with the pathetic picture of the Master standing outside the Church, making known his presence by knocking, tarrying awhile, if per chance any one may awake to his knock, hear his voice, and open the door. To all such, his gracious promise *was, and is: "I will come in to him, and will sup with him, and he with me."* - Rev. 3:18-20.

SUMMARY

The Parable of the Drag-net closes the list of seven Kingdom parables, as the message to Laodicea closes the list of what might well be termed the Kingdom messages. As I have endeavored to show, in addition to containing a wealth of ethical teaching, instruction on which I have scarcely touched, they constitute two prophecies, each setting before us seven successive phases, or characteristic epochs, of the Church, which embrace the whole of her career on earth. At the beginning of the Age our Lord sowed the good seed, but the bad soil of human hearts rendered it, for the most part, unfruitful. Where it does grow well, an enemy causes disastrous confusion by stealthily introducing disguised children of the Wicked One, among the children of the Kingdom. Changed by this evil admixture, the professing church casts off her humility and, ceasing to wait for her Lord from heaven, strives to establish herself upon earth. Throwing aside the cross, she desires to say: "I sit a queen, and am not a widow, and shall know no sorrow." (Rev. 18:7.) And, in order to gratify her ambition, she enters into a shameful alliance with the great ones of earth, and suffers the very ones who had previously sought her destruction, to take refuge in her branches. With such counselors and helpers she organizes herself, and so corrupts the whole Word of God by pernicious doctrines of men and demons, that it can be no more recovered, any more than can fine flour be again purified from that which has once leavened it. For a while the Word lies hidden in the earth -- only a "few names" remaining. These receive the Word with joy, such as one might experience who happens upon a great treasure buried in a field, although, in order to obtain it, he must needs sell all that he has, and buy the whole field. After a while there comes a period of partial revival. The agitated and threatening state of the world moves some to search earnestly for Divine revelation and truth, and these do find the pearl of great price and, if they are willing to give up all else, may possess and enjoy it. At the close of this period the Lord returns. He passes in review the whole of Christendom--all who have professed to be his. At once he begins a separating work, which his servants had not been permitted to attempt, and the secret purpose of the Age is brought to a completion. The mystery (secret) of God is finished. - Rev. 10:7.

Who can thoughtfully consider these parables and fail to admit their striking fulfillment, thus far, in the history of the professing church, together with the grave inference that the days of this dispensation are numbered? But while I think these epochs were foretold as destined to occur in the order I have given, and though the accuracy of the prediction has since been confirmed on the pages of history, we are not -to understand that the period of one parable, or one of the messages to the seven churches in the Revelation, was completely ended before the next commenced. On the contrary, it may overlap, or be contemporaneous with, that which follows it, or even extend its influence, in a greater or less degree, to the end of the Age. He that hath an ear, therefore, should give heed, not alone to what the spirit saith to Laodicea, nor yet to what the spirit saith to Ephesus, Smyrna, Pergamos, Thyatira, Sardis, or Philadelphia only. Rather he should give heed to all seven parables; to the messages to all seven Churches. This is clearly indicated in the exhortation, seven times repeated, with which this discussion may appropriately close: "He that hath an ear, let him hear what the spirit saith unto the *Churches.*" - Rev. 2:7, 11, 17, 29; 3:6, 13, 22.

- P. L. Read.

Satan's Outlook

SOME ARE inquiring: If there is hope for "those angels who kept not their first estate," may there not be hope for Satan that he may yet be reclaimed? If not, why not?

We reply that it is for any who so think to produce the passage of Scripture which holds out one ray of hope for Satan. It is not incumbent on us to prove that he will not be saved, for this may reasonably be assumed if no hope is held out for him in Scripture. Nevertheless, we believe our position so strong, that we will take the offensive and say that it can be demonstrated from Scripture that Satan will not be permitted to exist beyond the Millennial Age.

Does some one suggest that as we once thought there was no hope for "those angels," yet were mistaken, so we may be mistaken about Satan? We reply that it was the very positive declarations of Scripture about the utter destruction of Satan, that we applied ignorantly once to "those angels," *not* "rightly dividing the word of truth." Those Scriptures still stand unchallenged, against Satan. We must not throw away Scripture because once too widely applied. So, too, we once too widely applied Rev. 20:8, and supposed that Satan's host of finally impenitent ones at the close of the Millennium would be a great multitude "as the sand of the sea," but a closer examination and better division of the word of truth convinces us-not that Satan will have no followers or "goats" (Matt. 25:33), nor that this Scripture is at fault, but that the words "the number of whom is as the sand of the sea" refer not to those whom Satan will lead into sin and destruction, but to the whole population of the earth at that time, all of whom Satan shall *attempt to mislead*. He shall be successful only with the goat class, which will *thus* be manifested and separated for the destruction mentioned in the succeeding verse.

Regarding Satan: From the curse on the Serpent, his agent and representative in nature, down to the vivid pen-pictures of the Apocalypse, every statement regarding his destiny, either pointedly or plainly as in Hebrews 2:14, and Romans 16:20, or symbolically, as in Rev. 20:10, 15, and Matthew 25:41, 46, all tell the one story, viz.: The proud, haughty prince of evil, whose rebellion and evil intent God has used and overruled to his service, is, in the end of the Millennial Age, when good can no longer be served through his permitted existence, to be totally and forever destroyed.

The fact of Satan's opposition to good seems to some an evidence that he was either created a devil, or has undergone a moral change which should be corrected. But an examination will, we think, show the incorrectness of both suggestions.

First, God in the very nature of things could not create a devil, for the same reason that a good tree cannot bring forth evil fruit. Therefore, Satan in his first estate must have left the Creator's hand *perfect*. We should remember that God's method in the creation of intelligent creatures, is to give full freedom of choice to do good or evil, that such may, like himself, do right because it is right. Thus the first and representative man had full freedom of choice to do good or evil. His rejection of what God told him was good and his choice of the reverse has proved to many of us the wisdom of God's judgment concerning good and evil. When restored 'to perfect manhood at the close of the Millennium, the restored race will again have the choice of good or evil before them and finally. - Rev. 20:7-15.

Secondly, Satan, so far as we are informed has undergone no dying or deteriorating process, hence is as perfect as when created, and could not be restored to a perfection not lost. *A perfect*, intelligent being by the same perfection, can either love or hate, and can use his powers in harmony with either good or evil. Thus Christ, before he became a man, had the same liberty and ability that Satan possesses, to either do good or evil. This liberty is indicated by the Apostle in Phil. 2:6: "Who, being in the form of God [spiritual] did not meditate a usurpation i[of Jehovah's power and authority] to be equal with God, but Ion the contrary, and in direct opposition to such a self-exaltation, he] humbled himself [in obedience to the divine will]," *etc.* - *Diaglott*.

Nothing is clearer from this than that he *could have* chosen the opposite course of self-exaltation, which Satan chose. The Apostle's language here suggests the contrast between the courses of these two perfect spiritual beings. One sought to exalt self, saying: "I will be AS the Most High"; the other willingly took a *lower*, a human plane of being, to accomplish obediently the will of the Most High. Pride was Satan's choice and course; humility was the course and choice of him who was the beginning of the creation of God. Both will find the fruit God foretold. "God resisteth the proud, but giveth grace unto the humble." (James 4:6.) Him (Jesus) hath God highly exalted. By a right use of his perfect powers, in harmony with Jehovah's will, Jesus has gained the very thing-the high exaltation to be *as* (like) the Most High, which Satan coveted and endeavored to grasp, while he, God says, shall get the reward of his course-Pride leadeth to *destruction*.

Does some one suggest that Satan ought to have *another* trial? What advantage could he have that he does not possess? We ask, if none, what could be the object or benefit of such other trial? Man will be benefited by being *restored* to a perfection lost, but so far as we can judge from Scripture, Satan has not lost any of his powers; hence could not have them restored and could not be thus advantaged. Man has learned valuable lessons of the sinfulness and injuriousness of sin and disobedience, and all the human race labors, groans, waits, and hopes for the better day promised. Their experience with sin, counterbalanced by an experience in righteousness, will evidently convince the large majority that "righteousness exalteth a nation, but sin is a reproach to any people." (Prov. 14:34.) And when the Lord's standard is set up in that Millennial Day, many shall go and say: "He will teach us of his ways and we will walk in his paths." But of Satan what shall we say? He has seen the evil which he brought upon man., He has witnessed the sin, depravity, suffering, wretchedness, and death, working havoc for four thousand years, yet pitied and repented not, but the reverse. When, then, the Redeemer appeared, to give himself a ransom for all, Satan beset him and endeavored to dissuade him, tempt him, and cause him to fall.

Not only the Head but the members of the Body he has beset and opposed. He so completely controlled and used the Roman Empire that symbolically it is sometimes called by his name-the devil and Satan; and thus and through its successor, Papacy, he wielded a terrible persecuting power against the saints of the most high God.. He is the same still, opposing through all whom he can use in his service (1 Pet. 5:8), "the Lamb of God that taketh away -the sin of the world." - John 1:29.

This is what we know of his course, past and present. It is one unbroken course of evil, in opposition to the blaze of light and knowledge. And what we might have surmised of his future, judging by his past course, the sure word of prophecy clearly foretells, viz.: that when restrained from evil-doing for the thousand years of Christ's glorious reign, and made to witness the grand benefits conferred upon men through their Lord and Redeemer, all this not only fails to lead Satan to repentance, but upon the first opportunity, immediately that the restraint is removed, he engages afresh in his former work of exalting himself and opposing God and his laws. Then shall the full penalty of God's law be let fall upon him who richly deserves it -- destruction. - Rev. 20:15.

It should not be forgotten that the Apocalypse is a symbolic *prophecy*. It tells of things not as they *way* happen to come to pass, but accurately-as they shall surely come to pass. Hence it is not its teaching that Satan *might* not change during the Millennial reign, but it absolutely shows that he will not repent or change. This prophecy of our risen Lord (Rev. 1:1) is no less sure of fulfillment than the statements of any other prophet. Hence, we conclude, there is no doubt or question possible on this subject, except it be to question the divine *record*. - *Rep.* pp. R725, R726.

Notice of Annual Meeting

Membership in the Pastoral Bible Institute is, and always has been, open to any consecrated brother or sister who "is in full harmony with the purpose, spirit and policy of the Institute," and who intends to support it "in all reasonable ways as he or she shall deem to be the Lord's will."

As stated in its charter, the purpose for which the Institute was formed, is "the dissemination of Bible truths in various languages by means of the publication of tracts, pamphlets, papers, and other religious documents, and by the use of all other lawful means which its Board of Directors, duly constituted, shall deem expedient for the furtherance of the purposes stated."

The membership fee is five dollars (\$5.00) which should accompany the application. If an applicant lacks the membership fee, but is otherwise acceptable, the fee will be paid out of a special fund provided for that purpose.

In order to participate in the election of directors at the next annual meeting, those desiring to apply for membership should do so promptly as, according to our by-laws, "the registration of such membership must be made twenty days prior to the election."

Members of the Pastoral Bible Institute are hereby reminded of the privilege which is theirs of nominating in the pages of this journal the brethren they wish to elect a directors for the fiscal year 1956-57

All should be aware of the fact that the affairs of this Institute ar in the hands of seven brethren who are elected from the Institute' membership to serve for a period of one year or until their successors are elected. In accordance with the by-laws the next annual meeting will be held Saturday, June 2 at 2 p.m., in the parlors of the Institute, 177 Prospect Place, Brooklyn, New York.

The brethren whose term of service will expire are:

F. A. Essler
J. C. Jordan
J. T. Read
P. L. Read
M. R. Rutkowski
W. J. Siekman
P. E. Thomson

The brethren named above are pleased to report that a spirit of Christian love and harmony exists in their midst; and they have every reason to believe that the Lord has seen fit to bless their association in this ministry. They realize, however, that those carrying on any work often fail to see opportunities for improvement and expansion apparent to others not charged with such responsibility, and that for this reason changes in office not infrequently have beneficial effects. They therefore urge upon all the members of our Institute that they make this a special occasion for prayer, that our Father's will may be expressed in the vote of the members. If after prayerful meditation any are led of the Lord to nominate brethren, and will forward the names and addresses of such brethren so as to reach this office on or before April 1, 1956, such names will be published in the May issue of the "Herald," that all members may have an opportunity of voting for them.

The Weekly Prayer, Praise, and Testimony Meeting

"We went ... where prayer was wont to be made." - Acts J.6:13.

New subscribers are invited to write us for a free copy of the July 1955 "Herald." Therein, on page 109, a brief introduction is given, bearing directly on these Reprint excerpts, and on the value of the weekly Testimony Meeting: "the one meeting most helpful in spiritual growth." - Ed. Com.

MANNA TEXT FEBRUARY 23 -- PSALM 32:5

"I will instruct thee and teach thee in the way which thou shalt go, I will guide thee with mine eye."

After a most prosperous career, about thirty years from the time of his anointing and when he was somewhere about fifty years of age, King David fell into most grievous sins. In quick succession he violently broke three of the ten commandments. The Scriptures offer no apology, nor do they in any degree shield the offender or justify his course. In view of these admitted facts skeptics sometimes inquire, "How is it that such a man is regarded as a great prophet of the Lord? How is it that of him it is said that "He was a man after God's own heart"?"

We reply: Those transgressions do not represent David's course of life. They' were exceptions; they were contrary to his heart; they were repented of; they were punished; David was forgiven. There is a philosophy connected with all of the divine dealings, the appreciation of which is helpful to such as desire to be in harmony with the Lord, because it will enable them the better to govern their course of life, that we may also be as was David, men and women after "God's own heart"-such as please him.

ONE PECULIARITY OF THE BIBLE

The Bible holds up before us the naked facts of its heroes as no other religious book does, and in this particular it commends itself as truthful testimony of the Lord. Instead of upsetting our trust in the Lord and his Word, these facts only strengthen our faith and give us assurance of the truthfulness of the narrative and the good intentions of their writer, and of the wisdom and power of God in respect to the use of all these weak servants in connection. with the ministry of the Truth.

Another peculiarity in respect to the Bible is that the God which it reveals is a merciful one. This is the essence of the lesson, and we have no hesitancy in saying that David's sincere repentance for his sins and the declaration of God's forgiveness and the continuance with David of divine favor have been a lesson of great value to many poor, weak, fallen members of our race, as they have attempted to come into the presence of the holy Jehovah and have realized their own blemishes and unworthiness of his favor.

LOVE DIVINE, ALL LOVE EXCELLING

This love of God, as we come to appreciate it, becomes a constraining, drawing, influencing power in the hearts and lives of his people. The Psalm which constitutes our lesson is supposed to have been composed by the Prophet after his heart had returned to peace with God through assurance of divine forgiveness of his sins. Its opening sentence takes this standpoint. David was the blessed man who had experienced divine forgiveness. He was the man to whom the Lord no longer imputed iniquity and in whose heart was no deception, no secret longing for sin, with merely the restraints of fear, but who had a heart and mind fully turned away from sin and in absolute accord with divine justice and all of its righteous requirements.

Instead of rebelling against the laws of God as' hindrances to willfulness and wickedness, the King delighted in the law of the Lord and meditated therein by day and by night. He was pleased henceforth to measure all of his conduct, yea, his thoughts also, by the divine standard.

GUIDED BY GOD'S EYE

The last four verses represent our Lord as speaking to his people: "L will instruct thee and teach thee in. the way which thou shalt go. I will guide thee with mine eye." A horse and mule, as the next verse tells us, are without understanding and require bit and bridle to make them serve us properly. We are exhorted not to [require to] be driver, in this manner, because such is not acceptable to the Lord. "He seeketh such to worship him as worship him in spirit and in truth."

True, the Lord will deal with the world in general along these lines during the Millennium. With bit and bridle they will be restrained. Nevertheless, even the restitution class must advance beyond this place else they will never be fit for eternal life at the close of the Millennial Age. Whoever sees the principle here involved, that if he has any hope or desire for joint heirship with Christ in his Kingdom, must learn the lesson of serving the Father and his cause of righteousness gladly, willingly; must be guided by his eye.

- Reprints, pp. R4270-R4273.

MANNA TEXT MARCH 1 -- PHIL. 4:7

"The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

In this text the Apostle differentiates between the mind and the heart. The heart represents the affections. The Apostle urges not only that we should have good feelings in the matter, but that our minds should be at rest.. If after we have made a consecration of ourselves to the Lord we should do something to violate our conscience in some respect, we would feel estranged from him. Then our hearts should know that we might draw near to the Lord again; and we should endeavor by prayer to get back into harmony with God and thus to effect a reconciliation. Our Lord has made provision on our behalf, that we should have an Advocate with the Father. (1 John 2:1.) He who appeared in the presence of God for us at first is the same One who ever liveth to make intercession for us.

We should make request increasingly for grace and wisdom and the fruits of the spirit, for opportunities for serving the Lord and the brethren, and for growing more and more into the likeness of God's dear Son. Under these conditions the promised "peace which passeth all

understanding" will guard our thoughts and our hearts. Selfishness and ambition would find little room in hearts so filled. Even when in "deep waters," divine peace can dwell in our hearts and keep them.

The Apostle's thought seems to be that those whom he addresses have come into harmony with God through acceptance of his terms. Turning from all opposition, they have become the children of God through faith, obedience, self-sacrifice and consecration to death. The Apostle urges that God's peace should be in these and should continue. They should be guarded by that peace. The expression, "through Christ Jesus," suggests that, as we entered into this peace through our great Advocate, so we can continue in this peace only by his continuing to be our Advocate; otherwise, through imperfections of the flesh, we would get out of harmony continually. "Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." - Heb. 4:16.

- Reprints, p. R4898.

MANNA TEXT MARCH 8 -- 1 COR. 12:18

"God hath set the members every one of them in the body, as it hath pleased him."

That the Lord does take an active part in the affairs of the Church we truly believe. Our text surely indicates a divine supervision in the Church. We believe that a great deal of trouble is caused by the failure of many of the Lord's people to view matters from this standpoint. They are too apt to forget about the supervision and oversight which the Lord is taking of his cause.

"HE CALLETH HIS OWN SHEEP BY NAME"

Some may fail to see the particular interest which the Lord takes in each one who is his. Every true child of God is the Lord's in the particular sense of having entered into a Covenant of Sacrifice. We should always remember this. Thus as we grow in grace we shall undoubtedly come to see that all "the steps of a righteous man are ordered of the Lord, and he delighteth in his way." "He keepeth all his bones; not one of them is broken." (Psalm 37:23; 34:20.) The Lord will surely direct the path of such. The Master emphasized his peculiar and personal interest in each of his followers. He calls himself their shepherd, and says, "He calleth his own sheep by name, and leadeth them out." (John 10:3.) This means a very special supervision of the affairs and interests of each one of his true disciples. Whatever may come to these is not a matter of chance or luck.

The steps of the world are not ordered of the Lord. But God's people in proportion as they walk by faith and realize that "all things are working together for good to them that love God, to the called according to his purpose," in that proportion will they be able to have joy, blessing, and peace in every experience that comes to them. Failing to do this, some of 'God's people, we continue to see, are fretting and chafing, feeling that things are working wrong with them, fearing that the Lord has forgotten them, and that everything is amiss in their case. They are failing to recognize that God has to do with all back setting. If he sees best not to promote them, not to use their talents for a time as they would like, let them learn a lesson of humility and submission, of patience and trust. Let them be willing to cheerfully await God's own good time for their promotion.

To us, then, the great lesson of our text is that promotion, exaltation, cometh neither from the east

nor the west nor the south, but from Jehovah, who alone is the judge, who setteth up one and putteth down another-and all in love. If the putting down seems at times to be the result of mistakes or lack of appreciation on the part of the brethren, let us remember that it has come in the providence of the Lord, and is designed of him for our good, and perhaps for the good of others in one way or another. The experience will prove a blessing if received in the right spirit. "No good thing will he withhold from them that walk uprightly." Nothing can by any means hurt us if we keep close to the Lord. Then in due time, we shall be promoted to sit with Christ in his throne.

-Reprints, p. R5711.

MANNA TEXT MARCH 15 -- HEB. 10:38

"The just shall live by faith."

Our faith will be in proportion to our knowledge of the character of God. We shall find, upon observation, that in proportion to our faith we can endure hardness as good soldiers of Jesus Christ. Since our test is for so brief a time-a few years-it must of necessity be a very severe, a crucial one. God is subjecting our faith to a great heat in order to separate the dross. If we had not the faith, we might fear to take the steps which would bring us into this crucial position. Fear would lead us to decline to take the course that God indicates to be his will. Without faith we would shrink from the fiery trials, the heated furnace. If we have not the faith to stand the trials, then we are not of the kind for whom God is at the present time looking.

If we appreciate this matter, we shall see that "without faith it is impossible to please God"; and that confidence in him will lead us to weigh his words of precious promise. These promises will make clear to us the reason why these testings are upon us, and will enable us to appreciate our testings as marks of his love for us. The Lord would have us be "a peculiar people," tried and tested, "zealous of good works," a people for a purpose; and so he develops us through suffering.

When the world is on trial during the Millennial Age, knowledge will have come in, and there will be less opportunity for the exercise of faith. Mankind will be in much the same condition as that in which the angels now are. For a thousand years, the world will be assisted upward, and at the same time they will have opportunities of cultivating faith-heart-reliance-in God. What we now see by faith, they will actually know-that the permission of sin has been working out a great divine test for both men and angels. Thus gradually, throughout the thousand years, their faith will be established in practically the same way that the faith of the angels is now being established. They will see and will walk by sight, while we believe the promises and walk by faith.

There is a difference between intellectual belief and heart-reliance. The person who knows God best will trust him most. Our Lord Jesus in his glorified position trusts the Father most perfectly at all times.

But with us, whose trust is imperfect, it is different. Not until the first resurrection shall we have perfect trust. The greater the knowledge of God's character, the greater will be the heart-reliance upon him.

During the Millennium, as intellectual belief gives place to knowledge, the heart reliance of those who are loyal to the principles of righteousness will increase proportionately.

The faith of the Church will be of a higher character than is that of the angels or than will be that of the world restored. The faith of the Church will have been wrought out amidst the darkness and obscurity of this Age, which are being permitted for the very purpose of developing that faith; for the Church is called to occupy a place much higher than that of angels or men -- called to be partakers of the divine nature. - 2 Pet. 1:3, 4.

- Reprints, p. R5116.

MANNA TEXT MARCH 22 -- 1 CORINTHIANS 11:31, 32

"If we would judge ourselves, we should not be judged, but when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

In these words the Apostle seems to be saying that if we as Christians should properly criticize ourselves, examine ourselves, correct ourselves, the Lord would not find it necessary to take us in hand and give us judgments, or criticism. But if we fail to do this judging, or criticizing, of ourselves, then it will be necessary for the Lord to do it; for he has taken us into his family, he has made us sons, and we are in the school of his Son, our great Elder Brother, to be trained and instructed. This is our judgment day.

The object of this chastening on the part of the Lord is not to vent his displeasure upon us by causing us pain; but it is as the Apostle states, "that we may not be condemned with the world." We judge ourselves when we criticize our own conduct, our own words -- our own thoughts, even -- and try them by the principles laid down in the Word of God -- justice, kindness, mercy, love. As our Master admonishes us, if we find that we have done wrong, we should leave our gift before the altar -- we should first go and make apologies to the one whom we have injured or wounded by any word or act of unkindness or rudeness. Then we may come and offer our gift.

There are some of the Lord's children who possess only a small amount of self-esteem and who therefore would be inclined to be too severe in their judgments of themselves, and hold themselves to the strictest account for every imperfection. Such should try to judge themselves justly. All judgment should be just, even when we ourselves are the culprits. Justice is the foundation of the Lord's throne. We should never lose sight of the fact that we have the covering of the robe of our Savior's righteousness and the Mercy-seat, to which we should go every day for cleansing from every defilement. But it is not only proper, but indeed a duty that we daily scrutinize ourselves, and see that we keep the body in subjection to our new mind. Thus doing, and thus applying daily, nightly, for the application of our Redeemer's merit to cover our unwitting mistakes and faults, we shall be kept in our Father's love and approval, and shall not need so much chastening from the *Lord*.

- Rep. pp. R5519, R5520.

MANNA TEXT MARCH 29 -- EPHES. 2:8

"By grace are ye saved through faith; and that not of yourselves; It is the gift of God."

He does not here differentiate between those who have taken merely the first step of faith and obedience unto *justification*, and those who have gone on and taken also the second step of *full consecration* to the Lord, "even unto death"; but addresses the latter class only--those who, having made a full consecration to the Lord of their justified selves, have been begotten of the spirit, quickened and energized by that spirit as members of the Body of Christ. Oh, how great is the

salvation which accompanies a complete conversion and full consecration to the Lord! What a wonderful change it brings to us, in thought, in word, and in act! And yet this is only the beginning of our salvation, or what the Apostle elsewhere speaks of as being "saved by hope." (Rom. 8:24.) While thus saved by grace now, we are still waiting for a further salvation, by grace--"for the grace [salvation] that is to be brought unto us at the revelation of our Lord and Savior Jesus Christ" -- the first resurrection.

All that, by the Lord's grace, we shall ultimately have through the "change" of the resurrection as members of the Body of Christ -- all the heavenly things, including full fellowship and communion with the Father and with our Lord are reckoned as having their beginning in the present life. He, therefore, who knows not a beginning of the new life, and its holy spirit now, has no reason whatever to believe that he has been begotten of the holy spirit -- that he is a new creature in Christ. These new creatures are reckoned as having been raised up out of the state of sin and death into a new condition of life, and love of righteousness.

Counting the new life as beginning now--counting ourselves as -members of the new creation, which by and by is to be glorified, we ask ourselves with the Apostle, What great thing must God work, then, in us and for us, eventually, if present foretastes of his goodness and grace are so superlatively grand? The Apostle answers such a query assuring us that "in the ages to come God will show forth the *exceeding riches* of his grace through [in] his kindness toward us [who are] in Christ Jesus." He does not attempt to tell us what these riches will amount to. He would have us see that God is rich in mercy, rich in grace, and rich in every other grand and estimable quality, and he would have us trust that so rich a Father will do for his adopted children "exceeding abundantly more than we could ask or think." Indeed, he assures us elsewhere that it is impossible for him to explain, or for us to comprehend "the riches of our inheritance." "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; but God hath revealed them unto us by his spirit." - 1 Cor. 2:9, 10; Eph. 3:19.

Nevertheless, the revelation by his spirit is only an approximate one. We cannot clearly discern those unseen things, we cannot comprehend them with our finite natural minds. "It doth not yet appear what we shall be"; but with the new mind we can, even though but vaguely, grasp the thought of our Heavenly Father's riches of grace and love, and can draw analogies from the things of this present life, and thus gain some idea of the glorious things which await us.

From this exalted position and favor and fellowship with God, associated in the heavenlies in Christ, we are enabled by faith to rejoice in those promises of our Father's Word, which assure us that we shall be permitted to cooperate with him in the great work of the next Age, the Millennial Age, in showing forth his praises, in lifting up so many as will of the world of mankind out of their present fallen condition, up to full restitution of that which was lost in Adam and redeemed by Christ.

- *Reprints*, pp. R3165, R3166.

The Servant's Path in a Day of Rejection

SERVANT of Christ, stand fast amid the scorn
Of men who little know or love thy Lord;
Turn not aside from toil: cease not to warn,
Comfort and teach, trust Him for thy reward;
A few more moments' suffering, and then
Cometh sweet rest from all thy heart's deep pain.

For grace pray much, for much thou needest grace.
If men thy work deride--what can they more?
Christ's weary foot thy path on earth doth trace;
If thorns wound thee, they pierced Him before;
Press on, look, tho' clouds may gather round,
Thy place of service He makes hallowed ground.

Have friends forsaken thee, and cast thy name
Out as a worthless thing? Take courage then:
Go tell thy Master, for they did the same
To Him, who once in patience toiled for them;
Yet He was perfect in all service here;
Thou oft hast failed: this maketh Him more dear.

Self-vindication shun; if in the right
What gainest thou by taking from God's hand
Thy cause? If wrong, what dost thou but invite
Satan himself thy friend in need to stand?
Leave all with God; if right, He'll prove thee so;
If not, He'll pardon; therefore to Him go.

Be not men's servant: think what costly price
Was paid that thou might'st His own bondsman be,
Whose service perfect freedom is. Let this
Hold fast thy heart. His claim is great to thee.
None should thy soul enthrall to whom 'tis given
To serve on earth, with liberty of Heaven.

All His are thine to serve: Christ's brethren here
Are needing aid, in them thou servest Him.
The least of all is still His member dear,
The weakest cost His life-blood to redeem.
Yield to no "party" what He rightly claims,
Who on His heart bears all His people's names.

Be wise, be watchful, wily men surround
Thy path. Be careful, for they seek with care
To trip thee up; see that no plea be found
In thee thy Master to reproach. The snare
They set for thee will then themselves enclose
And God His righteous judgment thus disclose.

Cleave to the poor, Christ's image in them is;
Count it great honor if they love thee well;
Nought can repay thee after losing this,
Tho' with the wise and wealthy thou shouldst dwell.
Thy Master oftentimes would pass thy door
To hold communion with His much-loved poor.

The time is short, seek little here below:
Earth's goods would cumber thee and drag thee down.
Let daily food suffice; care not to know
Thought for tomorrow: it may never come.
Thou canst not perish, for Thy Lord is nigh,
And His own care will all thy need supply.

- *Poems of Dawn*

Who Sponsors the Pilgrims and to What Extent?

From correspondence reaching this office, it is evident that a difference-of opinion exists as to the extent of responsibility which is, or which should be, assumed by our Directors, for the public and private expressions and conduct of those brethren whose appointments (to speak in Classes of Associated Bible Students) are listed on the second page-of this journal. Some of the friends have urged us to clarify our position by a state

The Question Box

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

Question

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

Answer:

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

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

Question:

In Rev. 1:3 we read "Blessed is he that readeth." In view of the fact that printing was not invented until about 1400 A.D. (by John Gutenberg), and that before that time books were costly and rare, and few were able to read, how are we to understand these words?

Answer:

They probably refer to the custom, an example of which appears in Luke 4:16-20. (See also Acts 13:15.) *Moffatt* translates: "Blessed is he who reads aloud." In all translations available to me there is only one person who reads ("Blessed is he [singular] that readeth"), whereas the hearing, and the keeping of the things read, is done by "they," "those" (plural). Thus there was a blessing promised to the reader and to his hearers.

Question:

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

Answer:

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

Question:

Will Satan be eventually reclaimed, or is his destruction certain?

Answer:

His destruction, at the end of the Millennial Age, is certain. (See the clear and convincing discussion of this question in the article "Satan's Outlook," p. 41.)

- P. L. Read.

Recently Deceased

Sr. Annie L. Arnold, Jamaica, N. Y. (Jan.).

Sr. E. J. Bunker, Walpole, Mass. (Jan.).

Bro. J. R. Hughes, Medford, Mass. (Sept.).

Sr. May Ide, New York, N. Y. (Jan.).

Sr. Minerva Kail, Riverside, Cal. (Dec.).

Sr. Amanda Lundberg, Westford, Mass. (Dec.).

Sr. C. McGregor, Colville, Wash. (Sept.).

Sr. Flora McKenzie, Detroit, Mich. (Jan.).

Sr. Adah Mick, Warminster, Ont. (Jan.).

Sr. Aimee Mitchell, St. Albans, N. Y. (Jan.).

Bro. Louis Newman, Brooklyn, N. Y. (Jan.).

Sr. G. H. Smith, Millville, N. J. (Feb.).

Bro. A. C. Wood, W. Frankfort, Ill. (Jan.).

Bro. E. P. Richards, Cardiff, Wales (Nov.).