

THE HERALD OF CHRIST'S KINGDOM

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Thanksgiving for the Coming Kingdom

"Thou shalt call thy walls Salvation, and thy gates Praise." - Isaiah 60:18.

THIS is one of the songs in which Isaiah thanks God for the Age to come. "In that day," as he tells us in another place, "this song shall be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks" (Isa. 26:1). "In that day," a phrase which he repeats perhaps forty times, "thou shalt say: O Lord, I will praise thee." - Isaiah 12:1.

Usually thanksgiving is retrospective. The word remembrance is a natural companion for the word thanksgiving. Already we have all doubtless been looking back and praising the way God has led us day by day since Thanksgiving season of a year ago. But our text suggests another cause of thankfulness -- the Coming Kingdom. If our faith finds God in the past record of our lives, that is much. If it sees God in the future, that is even more. All of us should have within ourselves the thanksgiving of a historian, recounting God's mercies of the past that have been preserved within our memories. Our hearts should also be in tune with the thankfulness of the Prophet Isaiah, as he contemplates the glories of the Age to come.

"Thou shalt call thy walls Salvation, and thy gates Praise." These words must have had a very real significance to the people living in Isaiah's day, for they were constantly exposed to the perils of war and invasion. There was *no* safety for them except in the defended cities, and even the strongest of these cities had often proved an insufficient defense. They knew what it was to see a land laid waste by a merciless foe who dishonored its women, slew every male capable of bearing arms, carried its children away captive to a foreign shore, seized on all its portable treasures, and burned or otherwise destroyed what could not be carried off. - 2 Chron. 28.

Moreover, the men to whom his promise was addressed were themselves captives and slaves in a foreign land. They, or their fathers, had passed through the horrors of an invasion such as we have just described. There had been no safety, no refuge, for them in any city, however high its walls, however strong its gates; no, not even in Jerusalem itself, although both its location and its fortifications had combined to make it well nigh impregnable. Even this holy and beautiful city,

strong as it was fair, had been destroyed, its walls battered down, its gates blackened with fire. - 2 Kings 14:12-14.

To men in such hard conditions, and with such bitter memories behind them, what promise could be more welcome, or more inspiring, than that which the Prophet gave them?-the promise that they should be led back to their native country and rebuild their beautiful city; and that, when once they were restored to their ancestral home, Violence should no more be heard in their land, nor Wasting and Destruction in their borders; that the governor of the new city and commonwealth should be Peace, their magistrates Righteousness; and that, gratefully conscious of their security and joy, in their freedom from all danger and all fear, they should call their walls Salvation and their gates Praise?

But *when* was this gracious promise to be fulfilled? When did the Prophet *expect* to see it fulfilled?

This promise, chapter 60, verse 18 (Isa. 60:18), appears in one of the last twenty-seven chapters of Isaiah. Many grave, critical questions arise when the date and authorship of those chapters are discussed; but these questions, though of great importance from the critical point of view, are of hardly any importance in so far as the meaning and beauty of the chapters are concerned. Critics of every school combine to praise them as composing at once the most spiritual and one of the most sublime Scriptures of the Old Testament, and in affirming that the main drift of them is so obvious that it can hardly be missed.

When was this gracious promise to be fulfilled? When did the Prophet *expect* to see it fulfilled? If, as we think, it was Isaiah who wrote this promise, he doubtless expected that it would have a partial fulfillment when the Jewish captives were restored to the land of their fathers, following the captivity -- the great Babylonian Captivity-which, as the Lord's Prophet, he had informed Hezekiah would surely take place (2 Kings 20:16-18). And even if it should prove to be the case, as others think, that this promise (Isa. 60:18) was written by a later, a second Isaiah, the *expected* partial fulfillment would not be different. In either case, the partial fulfillment should be looked for on the return from the Babylonian captivity.

And in some measure, insofar as those Jews would permit, it *was* fulfilled in their experience. Their governor, Ezra, was a man of peace. Their chief magistrate, Nehemiah, was a friend and servant of righteousness. And though the tribes and nations around them raged against them, and took counsel together how they might destroy them, yet again and, again, because God was with them, their wall was their salvation, and songs of deliverance were heard in their gates. If the *fullness* of the promised blessing never came upon them, it was because they would not fulfill the inevitable conditions of the promise; because they did not love righteousness, because they did not seek peace and pursue it, because they would not have God to reign over them.

WHY DO NATIONS RISE AND FALL?

Isaiah, however, was *a prophet*. Because of this we cannot suppose he was looking forward only or mainly to the outward and temporary conditions of this people. He was looking chiefly to their inward-their moral and spiritual-state, after the manner of a prophet. The Hebrew prophet, we know, was a forth-teller rather than a fore-teller. He was acquainted with God and knew the moral principles which underlay God's dealings with the nations -- especially with Israel. Righteousness, he knew, tended to exalt a nation; and just as certainly unrighteousness had the opposite tendency (Prov. 14:34). Looking back over the pages of history, who cannot see this principle manifested in the rise and fall of nations? The scoffer may say that God is on the side of the

heaviest battalions, and no doubt he can cite specific instances to prove his point. But the history of nations clearly testifies that God does not long remain on the side of a wicked nation, no matter how heavy its battalions, or how many. Such a nation begins to slide and totter. Before long it ceases even to have the heaviest battalions. A drunken nation pawns its assets in the markets of the world just as surely as does a drunken man. The process may take a little longer, and he who cannot see the trend may be deceived. But when Babylon, Medo-Persia, Greece, and Rome get unsound hearts, they are on their way to dissolution; when Israel forsakes righteousness, she is on her way to captivity; should the United States depart from the principles providentially written into its constitution by our founding fathers, principles clearly enunciated in God's Word, it will be taking the road which leads to destruction.

From the time when God had said to Abram, "I am thy shield, and thine exceeding great reward," the patriarchs and prophets of Israel, musing on things to come, had habitually anticipated a time when all people should be lovers of righteousness and lovers of peace; a time, therefore, in which God would be their shield and their salvation, whatever the dangers to which they might be exposed, and would make them rich, whatever they lost. Like Abraham, too, they had learned from the very disappointment of their earthly hopes, to look for a better country, in which the righteous would dwell securely. And hence, throughout the *Gospel Age*, Isaiah's promise has been read, and properly read, as more than a promise to Israel as a promise to *all men -- as* pointing onward to the Kingdom of Christ, that most true home and refuge of every righteous man, that secure asylum for the lovers and makers of peace.

PRESENT APPLICATION TO THE CHURCH

Moreover, while the promise is for natural Israel restored, and through Israel the whole world of mankind, in the Millennial Age, its underlying teaching is seen to apply to the Gospel Age Church. For some of us have learned, and others are beginning to learn, that if we seek first the Kingdom of God and his righteousness, all other things will be added unto us according to our need of them. We have learned, or we are beginning to learn, that if men are really lovers of righteousness and lovers of peace, God is in very deed their Refuge and will become their Song. We, the Gospel-Age Church -- under a covenant of sacrifice to suffer with him -- do not ask, we do not expect, to dwell in a fortified city which no adversary or apparent adversary can approach, to sit within gates and behind walls which will secure us from every stroke of change and sorrow and loss. God has provided some better thing for us than that. He *himself* has become our Salvation and our Shield--he who can compel every change to minister to our welfare, and turn all our sorrows into joy. For such creatures as we are, in such a world as this, to be put beyond the reach of loss and grief and change would be but a doubtful good; nay, it would be a very obvious and indubitable harm, for it would rob us of the very discipline by which we are confirmed in righteousness, and driven to seek for peace (not in the fluctuations and transitions of outward life, but) in the quiet and indisturbable depths of a mind stayed on God and conformed to his will. And who can doubt that it is good for us to know that we are secure *amid* the shocks of change, the blows of loss, the chastisements of grief; to know that none of these things can by any means harm us, that they can only minister to our welfare, since they are all the servants of him in whom we put our trust. God himself has become our Salvation and our Strength; and if our walls are Salvation, should not our gates be Praise?

Rightly read then -- read in the sunshine of that Gospel which was revealed to patriarch and prophet, but is much more fully revealed to us, these ancient words of promise throw a bright flood of hope over our life, the life that now is, the life we live in the flesh. They teach us where we may find an impregnable and fearless Security *amid* all the insecurities of time, where we may

find a joy unspeakable and inexhaustible *amid* all its sorrows, where we may find a sacred and unbroken Peace *amid* all its conflicts and cares.

FUTURE LITERAL FULFILLMENT TO ISRAEL AND THE NATIONS

This we take to be the deepest and richest meaning of the Promise -- deepest and richest because the most inward and spiritual. But we ought not to close this Thanksgiving meditation without pausing long enough to note that the promise is to have a very literal fulfillment here on earth. Israel, and through Israel the whole world of mankind--all the willing and obedient -- will reach a country eventually in which Violence shall be no more heard, and Wasting and Destruction shall be unknown; a city, the walls of which shall be Salvation and its gates Praise. The restored earth will itself become a literal paradise. St. John, in the Book of Revelation, takes up the wondrous tale sung by Isaiah, and carries it to a still more wondrous close. As he gazes upon the new heaven and the new earth which are to succeed the former, he says: "I saw the Holy City, New Jerusalem,* coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and be their God; and God shall wipe away all tears from their eyes; and there shall be no more death; neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." - Isa. 65:17; Rev. 21:1-4.

*Not the old literal city rebuilt, but the new spiritual city.

St. John goes on, as you know, to describe the heavenly City in figures drawn from all that is most precious and beautiful and splendid among the "former things" -- from fountains and rivers, trees and mountains, gold and gems, sun and moon, pressing them all into his service as he labors to depict the pure and glorious conditions of the life of the new City in the new Age. However we may understand his symbols, and they are, of course, only symbols, no one can read his words, glowing with color, radiant with light, without becoming aware that he is predicting an utter and most blessed change in all outward conditions on this earth for Israel and all the other redeemed nations to enjoy. For us, the Church, it doth not yet appear what we shall be; we do but know (and in this blessed knowledge rest content) that when our Lord Jesus doth appear, we shall be like him, for we shall see him as he is (1 John 3:2). Unless we greatly err, we are, with him, to constitute this fair and wondrous City, symbolic of the new government -- God's Kingdom -- then to assume control of earth's affairs.

As yet we may not fully know all that may be implied in the wall of jasper, great and high, on whose twelve foundations are inscribed the names of the twelve Apostles of the Lamb; or in the twelve gates, each a pearl, guarded by angels, and bearing the names of the twelve tribes of Israel. But of this much we are confident: these and the other symbols related to this Holy City are intended to represent the glorious relationship that will exist between our Lord and his Church; and the various characteristics of God's new world order -- the government being centered in Christ and his Bride. It was for this Kingdom, this Government, that our Lord taught us to pray: "Thy Kingdom come, thy will be done on earth, as it is done in heaven." For this glorious hope "Our thankful hearts, O God, we raise, and sing to thee our song of praise."

- P. L. Read

New Mailing Address

TO facilitate the work of our office, we are changing our mailing address, as shown on page 146 of this issue of the Herald.

Hereafter, all correspondence -- whether for the renewal of Herald subscriptions, contributions to our General Funds, placing of orders for literature, requests for the services of our Pilgrim brethren, reports of brethren recently deceased, applications for membership in our Institute, inquiries or material intended for the attention of our Editorial Committee--all Institute correspondence of every nature whatsoever, should no longer be sent to our headquarters at 177 Prospect Place, Brooklyn 38, New York. Instead, it should be sent to our new mailing address as follows:

PASTORAL BIBLE INSTITUTE, INC.
P. O. Box 3252 -- Chouteau Station
St. Louis 10, Missouri

The Annual Meeting

The forty-second Annual Meeting of the members of the Pastoral Bible Institute, Inc., was held at 10:00 a.m., September 24, in the Central Y.M.C.A., 1315 Pacific Avenue, Atlantic City, New Jersey.

After the customary devotions, Brother J. C. Jordan was elected chairman of the meeting, and Brother P. L. Read, secretary.

Next followed the reading and approval of the minutes of the previous meeting, held June 6, 1959.

The annual report of the Directors, for the fiscal year ended April 30, 1960, was then presented. This, including the Treasurer's Financial Statements, is published on Pages 149-151.

The names of recently deceased members were next read--also of those brethren who had become members of the Institute during the previous year; after which the meeting proceeded with the election of a new Board. Brothers C. G. Falkner and C. M. Glass were appointed to act as Tellers. While they were counting the votes, the rest of the friends enjoyed a season of fellowship in praise, prayer, and testimony. At the conclusion of the count, the names of the following brethren were announced as elected: F. A. Essler, J. C. Jordan, A. L. Muir, J. T. Read, P. L. Read, W. J. Siekman and P. E. Thomson.

A devotional service concluded the meeting.

Immediately following the Annual Meeting, the new Board met. Among other actions taken, they elected officers as follows: J. C. Jordan, Chairman; F. A. Essler, Vice-Chairman; P. L. Read, Secretary-Treasurer; W. J. Siekman, Assistant Secretary; A. L. Muir, Assistant Treasurer; W. A. Eliason, A. Gonczewski, L. Petran, P. L. Read, J. B. Webster, Editorial Committee.

Annual Report of Directors

The Institute's ministry is conducted with the Apostolic injunction ever in mind: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men." (Col. 3:23.) In sober consciousness of "the Righteous judge's scrutiny, who alone can perfectly evaluate our efforts to serve, we are glad to report that our resources, though limited, have been utilized "heartily"; a word which, we recall, signifies "with all the powers of one's being." To Him the Board you elected last year has already rendered up its account, and now reports in detail to you.

THE HERALD

Prominent among the several branches of the Institute's ministry is that of our monthly magazine, "*The Herald of Christ's Kingdom*." Our Editors have labored to have the "Herald" pages continually manifest what some readers have kindly described as "a lofty spiritual tone." For this we are grateful, as well as for the many expressions received through the year, which indicate the Lord's blessing attending the reading of its pages.

We are encouraged also by the continued increase in our subscription list, even from such distant lands as Africa and India. Interesting testimonials have been received. A recent one from Argentina, South America, reads in part:

"I should be very much obliged if you would be so kind as to put my name on the subscription list to your magazine '*The Herald, of Christ's Kingdom*.' I have found one copy of this magazine in a second-hand book shop in Buenos Aires and have learned from it interesting facts and, therefore, I would like to receive it regularly."

Reference to our Financial Statement (page 151) discloses the fact that on April 30, 1960, the date on which our fiscal year ended, there were 4,148 Herald subscribers, a much larger number than at any previous time in the Institute's forty-two years' history. This, too, notwithstanding the fact that each year the names of some prior subscribers appear in our "Recently Deceased" notices.

It is our prayerful hope that the Journal's message, under the Lord's supervision, will reach a still larger number of readers in the future. This will depend, to a considerable degree, on the contributions we receive. When the *Herald* was first published, the \$1.00 subscription price was almost sufficient to cover its cost. Today, as most of our readers know, the cost of printing and circulating the *Herald*, far exceeds the subscription price. Such excess costs must be met, either by increasing the subscription price, a procedure which, hitherto, your Directors have hesitated to adopt, or they must be covered by contributions received for that purpose. We remind all who would like to call the magazine to the attention of others, that our offer of a free three months' trial subscription is still open. We would also remind brethren able and willing to contribute to its pages, that our Editors are glad to receive articles, preferably from seven to ten pages in length. These should be typed, double space, on only one side of 8 1/2" by 11" paper. Especially welcome are articles on seasonal subjects.

THE PILGRIM MINISTRY

The Pilgrim service, which affords a very desirable personal fellowship with the brethren, has been expanded somewhat during the past year. Our three full-time Pilgrims, Brothers A. L. Muir, J. T. Read, and P. E. Thomson have made extended trips through Canada and the United States. Their labors have been augmented by two special trips made by Brothers M. A. Kenneth and A.

Van Sant. We are indebted to all these brethren for their services, and are grateful to the Lord for the favorable reports of their ministry received. And as in previous years, so again, they have verified the promise: "He that watereth shall be watered also himself." - Prov. 11:25.

We further report that since May 1 of this year, Brother F. A. Essler has entered the Institute's full-time service and is now completing a four-month itinerary in the British Isles—a trip in which the Lord's blessing has been evident. Additionally, Brother W. J. Siekman this year elected by retirement from his temporal occupation in order to devote his entire time in the Institute's ministry. Since July 1 he has been active in our Brooklyn office.

All are reminded that the services of these and other brethren are available also for the conducting of funerals. Such brethren are capable of declaring clearly, considerately, and courageously, a message of comfort based on our resurrection hopes.

We desire at this point to express our appreciation, too, for the privilege of co-operative association in the ministry of Brother Casimir Lanowick, whose sympathy with, and labor on behalf of, Natural Israel are widely known. His contributions to the "Herald" in the series "Israel Today," have provided stimulating reading in evidencing in Israel's restoration what is perhaps the greatest testimony to the proximity of Christ's Kingdom. Brother Lanowick has traveled extensively this past year and has served both the brethren and the public as far away as New Zealand and Australia.

HELPS TO BIBLE STUDY

The Institute does not offer residence courses in Bible study, but invariably counsels all inquirers that before they consider any other method, they read and study the Bible itself. To aid in this study, the Institute has available a number of helps. Foremost amongst these we rank *The Divine Plan of the Ages* as unexcelled in the presentation of the basic teachings of the Bible. In brief, it shows that God's plan is the selection of the Church during the Gospel Age, the Age now nearly ended, and then the use of the Church to bless Israel, and through Israel the remainder of mankind, during the next Age -- the Millennium.

Supplementing this Volume are the other Volumes of *Scripture Studies*, and also those on *Tabernacle Shadows*, *Daniel*, and *The Revelation*; the two last mentioned being expository treatises on the prophetic portions of the Bible. We continue to have a steady demand for all these valuable helps, as well as for the several booklets and tracts on various subjects which are listed on the back page of each "Herald." We consider them all worthy the attention of every serious student of the Scriptures.

WITNESSING TO THE PUBLIC

The passage of time has only increased our belief that, as stated on the back of each issue of the "Herald":

"The Scriptures clearly teach . . . that the present mission of the Church is ... to be God's witness to the world."

In addition to growing in grace, the Church is to be a light-bearer, bearing witness to God, and to Christ, and to the Gospel. The fact that all the evidences indicate that we stand at the "door" of God's Kingdom, does not in any-wise diminish our belief that in every way possible we should each bear testimony to the amazing grace of God, both toward the Church and to the world of

mankind. To assist in this witness, the Institute supplies freely a variety of booklets and tracts, on pertinent Biblical subjects. We invite all to share in their distribution and thus to "let their light shine" to the blessing of their fellowmen. Those able to witness on a larger scale through public meetings, are reminded that the Institute's speaking brethren will be most happy to cooperate. There is a spirit of inquiry abroad, and we do well to accept the joyful privilege of testifying to the fact that "the Kingdom of Heaven is at hand." Let us not hesitate to proclaim the wonderful message of our day.

Brother John T. Read's ministry of song in the Pastoral Records, which have proved so rich a blessing to shut-ins and to others, may also be blessed of the Lord in opening doors hitherto closed. A small stock of albums is still on hand.

CORRESPONDENCE

Correspondence supplements the other branches of the ministry. We welcome the increasing volume of letters received providing, as they do, a personal touch with our brethren. We regret not always being able to give as extended or as prompt replies as we could wish. When time does permit such replies, far from considering it a "burden," we esteem it a sacred privilege to minister a spiritual word to beloved ones walking with us in this "Way"-a "cup of cold water" in the name of the Lord.

MEMBERSHIP

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." To our new members of this past year, on behalf of the Directors, and of 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 all as we co-operate in the ministry.

And for members who finished their course during the past *year*, we rejoice in the blessed hope that our separation is but temporary and that we shall meet eventually to labor eternally together in God's work beyond the veil.

We cannot close this report without, on behalf of the Board and we believe of all our members, expressing our appreciation for the faithful labors at the Brooklyn office, of our Sisters Edith Hoskins and Jeanne Scott. Theirs is the special comfort of Hebrews 6:10.

Your brethren in the Master's service,
BOARD OF DIRECTORS
By James C. Jordan, Chairman .

FINANCIAL STATEMENTS, FISCAL YEAR ENDED APRIL 30, 1960

(1) Balance Sheet as of April 30, 1960

Assets

Cash in Bank			\$ 3,760.09
Accounts Receivable			443.54
Prepaid Expense			1,571.44
Inventory of Books, etc.			
Pocket Edition - Divine Plan	(2430)	\$1,701.00	
Revelation Exposition - Vol. 1	(233)	116.50	
Revelation Exposition - Vol. 2	(599)	898.50	
Daniel Exposition	(341)	170.50	
Our Lord's Return Booklet	(93)	9.30	
Miscellaneous Items		122.67	
Total Inventory			<u>3,018.47</u>
Annuities Receivable			648.12
Property at 177 Prospect Place			14,030.00
Total Assets			\$23,471.66
Liabilities			<u>None .</u>
Net Worth (as per Analysis below)			\$23,471.66

(2) Statement of Income and Expense and Analysis of Net Worth Fiscal Year Ended April 30, 1960

Income

Contributions			\$ 8,767.47
Herald Subscriptions			4,148.00
Legacies			500.00
Interest Earned			139.27
Total Income			<u>\$13,004.81</u>
Operating Expense			
Pilgrim Expense	\$4,583.10		
Herald Expense Including Printing, Mailing and Clerical		9,059.88	
Free Literature		1,045.37	
Maintenance of Property Including Taxes, Gas, Electricity, Insurance, and Repairs		748.01	
Ministry of Comfort		55.00	
Administrative and Office Expense		1,472.90	
Loss on Sale of Books		<u>11.80</u>	
Total Operating Expense			<u>\$16,976.06</u>
Net Income for Fiscal Year Ended April 30, 1960			\$ 3,421.02
Net Worth, May 1, 1959			<u>26,892.68</u>
Net Worth, April 30, 1960 (as per Balance Sheet above)			\$23,471.66

Israel Today

"And the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them. . . . And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go into the mountain: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. . . . So they went up, and searched the land ..." - Numbers 13:1, 2, 17-21.

Denver, Colorado, September 29, 1960

In this mile-high metropolis of the Rockies we are in the midst of a lecture campaign. Last Saturday in the auditorium of the new and beautiful Farmers Union Building in the heart of the city, we experienced another overflow turnout for our "Israel as I Saw It" illustrated lecture. Approximately 200 were present at the meeting, which was modestly advertised. The usual keen interest was manifest by the public in the developments taking place in the Land of Promise.

We have sincerely endeavored, in the spirit of Joshua and Caleb of old, and on the basis of the Lord's Word, to present the true story of Israel's miraculous restoration and its glorious future-in our lecture work, through these columns, etc. From time to time somewhat derogatory and inaccurate accounts of the nation of Israel are given in various journals and from the lips of some of those who have visited the country. All this reminds us of the differing reports brought back by the twelve spies whom Moses sent into the Land of Canaan at the Lord's instruction.

Having learned that a special feature article on Israel was to appear in the October 11th issue of Look magazine, we eagerly purchased a copy. We found the report to be quite lengthy, covering 19 pages, and, coincidentally, it is entitled "Israel Today," the same caption under which this series has appeared for two years. The Look article is copiously illustrated, with eleven colored pictures and 24 black and white photographs, besides one map. The author is J. Robert Moskin, a staff-writer for Look.

In referring to Israel, Mr. Moskin speaks of it as a "land of conflict-land of contrast-land of hope," and this it is. In carefully examining the contents of his treatise, our analysis of it would be that it is a bit on the negative or pessimistic side, although a number of interesting facts are properly put forth. Since Look magazine has a circulation of 6,300,000, which means that actually millions of people will read this article, we thought it would be a good one to review, pointing out certain things which can be misconstrued or misrepresented regarding Israel and its development.

No one can deny that the Jewish State has survived in a miraculous manner. Furthermore, very few people who have visited Israel for any period of time have left that country without admiring the great headway that has been made in its upbuilding. Sometimes, however, we are amazed that seemingly intelligent people can come forth with strange notions regarding Israel's future after seeing what has already been done there. For instance, in this particular Look article that we are discussing, the author says, "Whether Israel will ever achieve complete economic independence is doubtful." He does not go on to show what marvelous discoveries of natural resources have been made in recent years; which will change the whole financial picture there. No reference is

made to the natural gas, oil, flint-clay, iron ore, etc., that have been found in large quantities. For example, in the September 16 issue of THE JERUSALEM POST WEEKLY another encouraging account is given of oil strikes that are being made in the Negev. And just about three weeks ago a drilling was commenced at Keren which promises to be the most productive oil-field in Israel. The well that is now being dug there straddles an almost 20-mile-long ridge described by geologists as one of the largest oil structures in the country. Mr. Mordecai Chen, director of Lapidoth Company, which has the concession at this spot, says: "If a strike is made at Keren it may solve the country's fuel problems at one stroke." In passing, it should be emphasized that the Heletz oil-field has already yielded 2,700,000 barrels. Any one who has been in Canada recently knows what oil and other natural resources can do for the economy of a country.

Mr. Moskin quotes a State Department official in Washington, D. C. as saying of Israel, "They can't attract [foreign] capital [for investment] for anything else except sentimental reasons. The best they can do is to reduce their need to what world Jewry will give." But the fact remains that some capitalists are investing in Israel on a strictly business basis. David Kochav, research director of the Bank of Israel, says, "Israel is rich in human skills. In the modern economy human skills are the most important. To believe that 2,000,000 Jews in Israel would fail is just ridiculous." This quotation is also found in the *Look* article. The economists in Israel have had to throw their text-books out the window. All the doomsday forecasters have been proved wrong, and we can say, on the basis of God's promise, Israel will prosper. - Jer. 33:9.

Now we want to take up a point that is made by Mr. Moskin pertaining to religion in Israel. He speaks of an orthodox minority and the "startlingly secular majority." What is so startling about this "secular majority"? During this century Jews in many countries, including America, have been nonobservant Jews-that is, the majority have not faithfully attended synagogue services on the sabbath, etc. When such Jews migrate to Israel, naturally they do not automatically begin to follow the traditions of Judaism. And we are glad that they do not feel it obligatory to grow beards and side-curls, wear skullcaps and black hats,- etc., etc., just because they are in the Holy Land.

What is startling about these Jews, which the *Look* magazine article does not bring out, is the fact that so many of them are now attending Bible classes that are cropping up all over Israel. Even the Histadrut, the Labor Federation of Israel, sponsors Bible classes-in the Old Testament, of course. This is startling. The annual national Bible quizzes are so popular that there is not an auditorium in the country large enough to hold the people who want to attend the finals in these contests. The yearly Biblical Research Conference attracts a couple of thousand and is widely reported in the press as well as over the radio channels. The same can be said for the archeologists' congress that is held every year. And this, too, is centered around the Bible.

We have heard so much talk about how socialistic the Israel Government is, which is emphasized in the *Look* magazine article as well. But how many people have observed a change in Israel - which has been exemplified by the leader of the Jewish State himself. This is best expressed by Israel author, G. Yoseph, in his two volumes, "Ben-Gurion's World of Ideas." Mr. Yoseph makes this significant analysis of David Ben-Gurion:

"Even his turning in recent years from socialism to prophetic Judaism was foreshadowed in his beginnings. Today Mr. Ben-Gurion is the foremost exponent of the new Israeli mentality. His startling 'Protestant' interpretation of the Bible and the going back to the 'authentic' Judaism of the First Temple, which breaks a tradition of at least 2,500 years, reflects the change of circumstances in which we find ourselves."

This is a *startling* statement. - Pres. Yitzhak Ben-Zvi, who is of the Mapai socialist party, as is Ben-Gurion, is a devout Jew' and a Bible scholar. Ben-Gurion himself reads a portion of the Bible every day. He holds a bi-weekly Bible class in his home, which is attended by some of the leading figures in the Government of Israel. On his office desk one will usually find a Hebrew Bible, a Bible Concordance, and an English rendering of the Septuagint Version of the Scriptures, which he uses constantly. The national Chief of Police in Israel, who is a member of the Cabinet, is also noted for his Bible scholarship. We could go on and give further facts, but is not this "startling"? These are most unusual socialists and secularists.

In the Look account the author says:

"Two of every three Jewish children go to non-religious public schools [in Israel]"; but what he does not say is that these two of every three Jewish children in Israel who go to nonreligious public schools get Bible lessons in these non-religious schools-as many as four days a week, if not more. The Bible is used as the principal history text-book and so a knowledge of what is in this sacred Book is being impressed upon the youth of the country regardless of what schools they attend in Israel. This will be startling information to some, and will, in time, produce startling results in the young generation as they mature.

We would like to inject here a quotation from a letter sent about ten months ago to a young American brother who moved to Israel. The letter was written by a Hebrew, a young Israeli, and in part this is what he says:

"If you don't mind I would like very much to discuss with you the fundamental components on which the doctrine of Christianity is based. The word 'discuss' has been used by me erroneously and it should be substituted by 'learn' as I do not know anything about the principles of the Christian doctrine.

"To begin with: Quite contrary to your experience I received a completely non-religious education (I came from Slovakia) and not even the most fundamental principles of the Jewish religion have been made known to me. My knowledge of the Old Testament is equal to that of the New Testament. Maybe this complete absence of inculcation of any doctrine or dogma might in the long run prove advantageous. After giving you a description of my background maybe you will be less surprised by the questions I am going to ask you and which I would be very grateful to you if you will have the kindness to supply me the explaining answers:

"1. Why is it so generally understood and taken for granted that the Old Testament is of Divine Origin? - Or of Divine-inspired origin?

"2. Is it not the basic principle of Christianity to believe that the New Testament contains the fulfillment of the prophecies of the Old Testament?

"3. Which prophecies of the Old Testament have their fulfillment in the New Testament? (Please point out in particular.)

"4. If everything narrated in the New Testament did really happen, how can it be a matter of believing or not believing that Jesus is the Messiah? If he really did perform all the miracles and after being dead for three days he was resurrected to life, how is it possible that all of his contemporaries in old Judea and the surrounding countries did not believe in his Messianity?

"5. What are the main principles of Christianity as professed by the first original Christian communities?

"6. What does the doctrine of the Trinity mean?

"7. What is the meaning of the 'Kingdom of Heaven' often mentioned in the New Testament?

"8. What was and is the purpose of Baptism? What was its meaning in the Times of John the Baptist before Christianity was born?

"9. What is the main difference between Catholic and Protestant Churches?

"10. How can both be right?

"There are infinitely more questions which I would like to ask you but I see that I have already brought forward enough problems and I don't expect you to answer all of them in one single letter."

Do not the questions that are raised by this young Israeli indicate good, intelligent thinking and an open mind? We might ask, How many young people in Israel fall into this category? How many are inquiring for the right way? What is true religion? Is it what the Orthodox Jews in Israel are practicing? Will it not be to the advantage of many in this so-called "secular majority" in Israel that they have had "a complete absence of inculcation of any doctrine or dogma," as the young Israeli indicated in his letter might be the case with him? Since many of the people in Israel are not burdened with the "traditions of the elders," they are in a better state of mind to receive the truth of God's Word.

We are not looking for the people of Israel to go back to their old traditional way of worshiping. It might be said that a "new religion" (Ezekiel 11:19) is evolving in Israel, and the foundation is being laid there, by the renewed interest in the Bible, for a form of worship that will emanate from the heart and which will be fully pleasing to the Lord, as it was prophesied through Jeremiah that they would turn unto him with their whole hearts. - Jer. 24:7.

- *Casimir Lanowick.*

The Evidence Concerning a Disputed Text

"But the rest of the dead lived not again until the thousand years were finished."
- Revelation 20:5.

(Omitted by the Sinaitic Ms.)

THERE is considerable difference of opinion regarding the above text. Some writers who deal with Bible prophecy consider the clause an important one, and cite it as proof that the world of mankind will be called from the tomb a thousand years after the saints are raised from the dead at our Lord's second coming. The noted writer, H. Grattan Guinness, says emphatically: "This passage then teaches that the resurrection of the dead will take place in two stages, with a thousand years between. Taken in its apparent, most natural, and consistent meaning, nothing else can be made of it." (*The Approaching End of the Age*, Horne's edition, page 63.)

The view just stated denies that the masses of mankind, condemned in Adam but redeemed by Christ, will be awakened from the sleep of death *during* the thousand years of our Lord's reign on earth with his saints; it denies that those thousand years will be the world's time of probation (judgment) and restoration of all the obedient (Acts 3:19-21). On the other hand, many students of the Bible who hold this "larger hope," question the right of the text at the head of this article to be considered a part of the inspired record, because of its omission by certain ancient manuscripts.

THE BASIS OF TEXTUAL REVISION

Students of the Bible are aware that the original (Greek) text of the New Testament has undergone revision due to the discovery of several important manuscripts which are much older than any known in the year 1611, when the King James Version of the Bible was made. Topping the list of these venerable witnesses are three -- the Sinaitic, the Vatican #1209, and the Alexandrine Manuscripts. By those competent to judge, the Sinaitic and Vatican are assigned to the fourth century, and the Alexandrine to the fifth. Some students possess the so-called *Tischendorf New Testament*, which gives, as footnotes, the most important readings of these three manuscripts, where they differ from the King James Version. Many other important Greek mss. are also available for use by textual critics of the New Testament, some of them being almost as old as the three named above, and some papyri which are deemed as old as the Sinaitic or the Vatican, and even a century or two older. Second in importance to these Greek mss. are some in other languages into which the Scriptures were translated in the early Christian centuries, e.g., Latin, Syriac, and Coptic (Egyptian).

These ancient mss., preserved by Providence and made available through the learning and industry of many scholars, are in the main the tools of the textual critic as he endeavors to choose correctly between various readings in the mss., in order to determine (as nearly as possible) the true text of the sacred writings. While there are thousands of variations in the Greek mss., it has been estimated that not more than fifty of them are of any real importance, the vast majority being merely differences in spelling, the order of words, or other trifles. Of the fifty variations only a few can have any bearing on doctrine, and instances in which there is evidence of willful corruption of the text are rare indeed, the most notable of these being the interpolated "three heavenly witnesses" in 1 John 5:7, 8 (cf. the King James and Revised Versions on this passage).

USING THE HELPS PROVIDED

While we recognize that the text of the Bible has suffered somewhat through errors of transcription as the manuscripts have been laboriously copied by scribes (some more careful than others) over the long period before the invention of printing, we realize that in the ancient manuscripts which have been preserved to our time, God has provided the means for detecting and correcting every error of transcription that can affect our faith. How thankful we are for this, and how willing to make use of what the Lord has provided!

Having pointed out in the preceding remarks the nature and purpose of verbal criticism of the Scriptures, the writer proposes to examine the evidence regarding the authenticity of the disputed clause in Revelation 20:5. Having access to some of the more complete works on the Greek text of the Apocalypse (and manuscripts in general) he expects to deal more fully with the subject in hand than is usual. Also, it may be advisable to clarify some expressions used in the past by other writers. Doubtless some students of the Bible, when studying the text, "But the rest of the dead lived not again until the thousand years were finished, have noted this comment on it in the "Berean Bible Teachers' Manual": "This sentence is not found in the oldest and most reliable mss." Any thoughtful student will ask: "If the clause in question is not found in the oldest and most reliable manuscripts, why is it retained in all modern English versions -- all of them professing to follow a Greek text corrected according to the oldest manuscripts?" To answer that question is one purpose of this article.

The statement quoted from the "Manual is open to question, for the Alexandrine ms. must certainly be included among the oldest and most reliable mss. of the New Testament, and it contains the disputed clause. As has been pointed out, the Sinaitic ms. omits the words, and is the only one of the three famous Mss. that can be said to omit them. For the statement sometimes made that the questionable clause is omitted by the Vatican ms. #1209 is misleading, since that very ancient and valuable witness does not now contain any part of the Book of Revelation. It is a mistake, also, to include the Vatican ms. #1160 among "the oldest and most reliable Greek mss." since it is not one of the old uncials but a late cursive ms. of no special value, assigned by experts to the thirteenth or fourteenth century (Scrivener, Swete, Alford).

It should be pointed out that in seeking to make a right estimate of the value of any manuscript, textual critics consider other things besides the apparent age of the document, e.g., the *care* with which the copyist did his work. Eminent critics rate the Sinaitic Ms. below the Alexandrine in the Apocalypse, because of its many errors and omissions in that Book. Scholars explain many omissions in manuscripts as cases of *homoeoteleuton* -- a Greek word meaning "like ending." This means that "when two lines or sentences end with the same word, the intervening words were often unconsciously overlooked and omitted." A good example of the omission of a clause due to "like ending" may be seen in 1 John 2:23, where the omitted clause has been supplied from the oldest manuscripts. There is an apparent omission of a clause due to "like ending" in the Sinaitic Ms. in Revelation 18:22. The last clause of the verse was inadvertently omitted by the scribe because the preceding clause ended with the same words. Here the Sinaiticus is not supported by any uncial manuscript, but the clause is lacking in a few cursives, including the Vatican X1160.

TWO KINDS OF TEXTUAL EVIDENCE

Scholars who edit the text of the Scriptures in the original languages weigh two kinds of evidence in seeking to determine the true reading in passages where various readings exist. The first and more important of the two is that known as the *external* evidence. In the case of the New Testament this term takes in such documentary evidence as is found in (1) the older Greek mss. including a few very ancient papyri; (2) the translations made in the early Christian centuries into the Latin, Syriac, Coptic, and other languages, manuscripts of which still exist; and (3) quotations of the Scriptures in early-Christian writers known as Greek or Latin Fathers. Of these three sources of evidence the first is by far the most important to the textual critic. We ask, Where do the old Greek manuscripts stand with respect to the clause "But the rest of the dead lived not again," etc.? The answer is, Their evidence is neither unanimous nor decisive on one side or the other. To sum up briefly, only seven of the oldest (i.e., uncial) Mss. contain the Apocalypse complete or in part, and of that number only three have Revelation 20:5 and can be legitimately cited as either exhibiting or omitting the disputed clause.

Of the three uncials upon which chiefly our present knowledge must rest, the clause in question is omitted by the Sinaitic of the fourth century, but is found in the Alexandrine of the fifth century and in the uncial 046 of the eighth century. From this it appears that the evidence of the old Greek mss. regarding the clause is inconclusive, the words being omitted by the oldest of those three, but being found in the Alexandrine which (in the Apocalypse) competent textual critics rate above the Sinaitic Ms. Due to this latter circumstance and the context of Revelation 20:5, which admittedly is favorable to a transcriptional error of omission on account of "like ending," all modern editors of the Greek New Testament (with one notable exception) have retained the questionable clause in the text, believing it to be genuine. Among them, Tischendorf who discovered the Sinaitic ms. and considered it the oldest and most reliable of all the Greek mss., called its omission of the clause "a mere error" of the scribe. The foregoing explains, we trust, why the disputed clause is retained by almost all editors and is found in all English Versions in general use. It is retained on the grounds of *external* evidence, as that is evaluated by most textual critics.

THE USE OF INTERNAL EVIDENCE

In resolving some problems respecting the original text, particularly in those instances in which the manuscript evidence is about evenly divided between certain variant readings, another and a different kind of evidence may be used effectively. This is known as the *internal* evidence of the text. Considering the claims of two or more variant readings to the right to a place in the text, each about equally attested in the best manuscripts, the editor inquires, Which one of these readings best suits the context? Obviously this method involves some degree of subjectivism and the decision will tend to vary according to the thinking of the individual critic. Nevertheless, it is generally admitted that the judicious use of internal evidence can bring sound results, and is an important tool of the textual critic. However, this method is not to be confused with mere conjectural emendation, which has little regard for external evidence.

As indicated above, the writer knows of only one editor of the Greek text of the Revelation who does not admit the disputed clause into the text. It is a case of one scholar dissenting from the prevailing opinion, and justifying his position by the internal evidence of the text. We refer to the two-volume work on "*The Revelation of St. John*" by Dr. R. H. Charles, in the ICC series of commentaries. In editing the Greek text of the Apocalypse this scholar omits the disputed clause of 20:5, considering it an interpolation. In his textual notes the author shows that there is important manuscript evidence both for the omission of the clause and for its retention in the

sacred text, but he also cites the internal evidence as being strongly against the genuineness of the clause. He points out that this clause does not fit naturally into the context, but it breaks up the order of thought, and that it lacks a connective word which would be expected in the Greek (the word "but" is not in the mss.). . The scholar further argues that the clause, "This is the first resurrection" would more naturally follow a positive statement than the negative one which precedes it in the ordinary text. We will concede that the arguments advanced by Dr. Charles from the internal evidence are weighty, and justify the omission of the questionable clause from the text, seeing that the manuscript evidence is about evenly divided for and against it.

This is clearly another case where some one's comment, written on the margin of a manuscript, was inadvertently written into the text by a copyist. This must have happened no later than the fifth century, the spurious clause being found in the Alexandrine Ms., as well as in many of later date. It appears reasonably certain that the absence of the clause from the Sinaitic Ms., from over twenty later Greek manuscripts, and from the Syriac Version, was not due to a copyist's error on account of "like ending"-as the majority of editors appear to have too readily assumed.

- *W. A. Eliason*

A Legend of Service

"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." - Isaiah 6:8.

It pleased the Lord of Angels (praise his name!),
To hear one day, report from those who came
With pitying sorrow, or exultant joy,
To tell of earthly tasks in his employ;
For some were sorry when they saw how slow
The streams of heavenly love on earth did flow;
And some were glad because their eyes had seen
Along its banks, fresh flowers and living green.
So, at a certain hour before the throne
The youngest angel, Asmiel, stood alone;
Nor glad, nor sad, but full of earnest thought,
And thus his tidings to the Master brought:
"Lord, in the City Lupon I have found
Three servants of thy holy name renowned
Above their fellows: one is very wise,
With thoughts that ever range above the skies;
And one is gifted with the golden speech
That makes men glad to hear when he will teach;
And one, with no rare gift or grace endued,
Has won the people's love by doing good.
With three such saints Lupon is trebly blessed;
But, Lord, I fain would know which loves thee best."

Then spake the Lord of Angels, to whose look
The hearts of all are like an open book;
"In every soul, the secret thought I read,
And well I know who loves me best indeed,
But every life has pages vacant still
Whereon a man may write the thing he will;
Therefore, I read in silence day by day
And wait for hearts untaught to learn my way.
But thou shalt go to Lupon, to the three
Who serve me there, and take this word from me:
Tell each of them his Master bids him go
Alone to Spiran's huts across the snow;
There he shall find a certain task for me,
But what, I do not tell to them nor thee,
Give thou the message, make my word the test,
And crown for me the one who answers best."

Silent the angel stood with folded hands
To take the imprint of his Lord's commands;
Then drew one breath, obedient and elate,
And passed the selfsame hour through Lupon's gate.
First to the temple door he made his way,
And there, because it was a holy day,
He saw the folk by thousands thronging, stirred
By ardent thirst, to hear the preacher's word.
Then, while the echoes murmured Bernol's name,
Through aisles that hushed behind him, Bernol came;
Strung to the keenest pitch of conscious might,
With lips prepared and firm, and eyes alight,
One moment at the pulpit's steps he knelt
In silent prayer and on his shoulder felt
The angel's hand: "The Master bids thee go
Alone to Spiran's huts across the snow,
To serve him there." Then Bernol's hidden face
Went white as death, and for about the space
Of ten slow heartbeats there was no reply
Till Bernol looked around and whispered, "*Why?*"
But answer to his question came there none.
The angel sighed, and with a sigh was gone.

Within the humble home, where Malvin spent
His studious years, on holy things intent,
Sweet stillness reigned, and there the angel found
The saintly sage immersed in thought profound,
Weaving with patient toil and willing care
A web of wisdom, wonderful and fair;
A beauteous robe for truth's fair bridal meet,
And needing but one thread to be complete.
Then Asmiel touched his hand and broke the thread
Of finespun thought, and very gently said,
"The One of whom thou thinkest bids thee go
Alone to Spiran's huts, across the snow,
To serve him there." With sorrow and surprise
Malvin looked up, reluctance in his eyes.
The broken thread, the strangeness of the call,
The perilous passage through the mountain wall,
The solitary journey and the length
Of way unknown, too great for his frail strength,
Appalled him; with doubtful brow
He scanned the doubtful task, and muttered, "*How?*"
But Asmiel answered, as he turned to go,
With cold disheartened voice, "I do not know."

Now as he went, with fading hope, to seek
The third and last to whom God bade him speak,
Scarce twenty steps away whom should he meet
But Fermor, hurrying cheerfully down the street,
With ready step that faced his work like play,
And joyed to find it greater every day;
Then Asmiel stopped him with uplifted hand,
And gave without delay, his Lord's command:
"Him whom thou servest here, would have thee go
Alone to Spiran's huts across the snow
To serve him there." Ere Asmiel breathed again,
The eager answer leaped to meet him, "*When?*"
The angel's face with inward joy grew bright,
And all his figure glowed with heavenly light;
He took the golden circlet from his brow
And gave the crown to Fermor, answering, "Now,
For thou hast met the Master's hidden test,
And I have found the man who loves him best.
Not thine, nor mine, to question or reply
When he commands, answering, how? or why?
He knows the cause; his ways are wise and just;
Who serves the King must serve with perfect trust!"

The Question Box

*"Gather ye together first the tares, and bind them in bundles to burn them;
but gather the wheat into my barn." - Matthew 13:30.*

Question:

What is the significance of the word "first" in this text?

Answer:

The English word "first" correctly translates the Greek word *proton*. Apparently not first in importance, but *first in time* is to be understood.

The sequence of events contemplated is generally held to be:

First, gather the tares and bind them in bundles to burn them;

Second, gather the wheat into my barn.

Sometimes a variation of this sequence is understood, which may be expressed as follows:

First, gather the tares and bind them in bundles, with a view to their subsequent burning;

Second, gather the wheat into my barn.

This sequence, however, with or without the variation indicated, *is not found in the text*. This may surprise many, but it is nevertheless the case. That this may be more clearly seen, let us compare with it the language employed in another Scripture in which events *are* stated to occur *in sequence*, namely, 1 Thess. 4:16, 17. Here, after saying that "the dead in Christ shall rise *first*" (same Greek word *proton* as in Matthew 13:30) the Apostle goes on to say: "*then*" (Greek *epeita*, meaning "thereafter") "we which are alive and remain shall be caught up . . ." Here sequence is clearly stated; *first*, this is to take place; *thereafter*, that will occur.

Returning now to Matthew 13:30, we look in vain for any word meaning "then" or "thereafter" or "afterwards" or "secondly." Instead, what do we find? We find an altogether different word the word "but" (Greek *de*). This word is frequently used, as here, adversatively. It has nothing to do with sequence, but merely indicates, for the wheat, an opposite destiny from that indicated for the tares.

This same adversative use of "but" may be seen in Matthew 3:12, where John the Baptist is discussing the harvest of the Jewish Age. Of Jesus, the Baptist there says: "He will gather his wheat into the garner; *but* he will burn up the chaff with unquenchable fire." Here, again, there is no question of sequence; the point being established is that the wheat and the chaff have opposite destinies.

In the parable of the tares, since there is no such word as "afterwards" or "thereafter," the sequence of events must be determined from the context. Here, of course, one must proceed with great caution. Yet I submit that it does no violence to the text, and the householder's words *may*

be properly understood, by the following: "*First* gather the tares; *then* bind them in bundles, with a view to their subsequent burning. The wheat, of course, goes to my barn."

As a matter of fact, in regard to the wheat, it would hardly be necessary for the householder to issue any instructions. Even an inexperienced farmhand might be supposed to know what was to be done with *it*. Certainly this must be supposed of competent reapers who had arrived to engage in their accustomed task. The disciples, too, must be presumed to have known the destiny of the wheat. At least, they asked the Master no questions about *it*. What *they* wanted explained, was the meaning of the darnel, which the enemy had sown and which, they were shortly to learn by bitter experience, the enemy in real life *was even then sowing*. So far as the wheat was concerned, they knew that *it* was to be gathered into the householder's barn; there was no question in their minds as to *that*.

Corroborating this thought (that the idea of sequence -- first tares then wheat -- is to be excluded from our interpretation) is the use of the word "gather" (Greek *sullego*). This word is used, in Matt. 13:30, not of the wheat* but of the tares. However, in the parable of the drag-net it is used of the good fish, not of the bad. (Matt. 13:48.) This is noteworthy. It is the *tares* that are *gathered out* in the one parable. Why, then, are not the *bad* fish *gathered out* in the other? To correspond, to teach the identical lesson, and particularly if that lesson had been the lesson of sequence, it would seem that not the good fish but the bad, should have been gathered out. But the parable does not so express the matter. What is the obvious conclusion? Evidently the conclusion must be that no lesson of sequence is intended, for, if there were, the sequence taught in the one parable would be reversed by the other!

*The second occurrence of "gather" in Matt. 13:30 (where it applies to the wheat) comes from a different Greek word.

With the question of sequence, then, excluded, while we may not yet fully understand all the lessons our Lord has for us in these parables, their important, underlying lessons clearly emerge:

I. Good and bad people are to be permitted to become inextricably mixed in the Church throughout the Gospel Age.

II. Their separation, nevertheless, at the end of the Age, is certain to take place.

III. This separation is illustrated by two parables: -- (1) Tares, (2) Drag-net:

(1) The work of gathering and bundling the tares (with a view to their subsequent burning) does not precede, neither does it follow, the work of gathering the wheat into the heavenly garner. Both works progress at the same time, that is to say, *during the same period of time*, namely, the harvest of the Gospel Age.

(2) The work of gathering the good fish into vessels, likewise, does not precede, neither does it follow, the work of casting the bad away. Both take place at the same time, that is to say, *during the same period of time*, namely, the closing period of the Gospel Age.

- P. L. Read.

Recently Deceased

Sr. Grace Baker, Elgin, Ill. - (Oct.)
Sr. Gertrude Barfield, Oakland, Calif. - (July)
Bro. C. Collins, Santa Barbara, Calif. - (July)
Bro. W. J. Hollister, Brooklyn, N. Y. - (Sept.)
Bro. Albert Kazmierski, Thompsonville, Conn. - (Aug.)
Bro. Mark A. Rollerson, Hartford, Conn. - (Oct.),