

THE HERALD OF CHRIST'S KINGDOM

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Remembering Christ

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

WITH solemn joy, in smaller and larger groups (perhaps alone) we shall gather on the evening of Sunday, April 19, to observe -- in obedience to Him who did institute and command it -- the Lord's Supper. The days of the years of our pilgrimage have been many and hard, but again we draw nigh to the hallowed place in our Christian experience, once again to keep the Feast. "This is my body which is broken for you; eat ye all, of it. 'This is my blood which is shed for you; drink ye all, of it.'" How precious the familiar words. Heaven's treasury was exhausted that this table might be set; blessed is he that partaketh thereof. The sufficient emblems a crumb of bread-- a sip of wine: and oh! how we sing!

"This is the hour of banquet and of song;
From this, Thy table, let each shadow flee;
Here let me feast, and feasting still prolong
The brief bright hour of fellowship with Thee."

As regards the Memorial proper, its institution, significance, and its cluster of associated events, both typical and antitypical, we shall not enter into them particularly now. Concerning these glorious truths we have all been well informed. Our meditation will be devotional rather than expository. We would linger instead upon the words of our text:

"This Do in Remembrance of Me."

In remembrance of Thee? O Savior, we will indeed commemorate thy costly redemptive sacrifice. Yea, Lord, we will further remember all thy benefits toward us. For we remember the riches of thy prehuman existence, the glory which was thine with the Father before the world was. Thou, the firstborn of all creation, the beginning of the creation of God, wast by him as one brought up with him, daily his delight, rejoicing always before him. For he possessed thee in the beginning of his way, before his works of old. Thou wast set up from everlasting, from the beginning, or ever the earth was. All things were made by thee, and without thee was not any-

thing made that was made. When the foundations of the earth were laid, thou didst hear the morning stars sing together and all the sons of God shout for joy.

Yea, Lord, we do remember that in the fulness of time, thou, in -obedience to thy Father, didst lay aside thy glory, and wast born of a woman -- wast made flesh. Thou, so rich -- becamest poor *for* our sakes! We remember the circumstances of thy birth -- that thou wast laid in a manger because there was no room for thee in the inn! Thou earnest into the world made by thee, but the world knew thee not. Thou didst make thyself of no reputation and didst take upon, thee the form of a servant. Did they not call thee the Carpenter's son -- thou, the architect of the universe? Yea, the foxes had dens, and the birds, nests, but thou hadst no place to lay thy head! Thou camest to thine own, but thine own received thee not. Despised, rejected, a man of sorrows and acquainted with grief! Of the people there was none with thee. How oft wouldst thou, in thy great love, have gathered them as a hen doth her chicks, but they would not! For thou hadst compassion on the multitude, for they were like sleep without a shepherd. O Savior, we do remember all this and more.

We remember how thou wentest about doing good, and manifesting thy glory. The blind received their sight, the lame walked, the lepers were cleansed, the deaf heard, the dead were raised, the multitudes were fed, and to the poor the Gospel was preached. Bartimeus, Jairus, the widow of Nain, Martha, Mary, Lazarus and many others--all did partake of thy wonderful grace. Did ever man speak as thou, didst speak? Did not all bear, witness and wonder at the gracious words which proceeded forth out of thy mouth? Words of spirit and life, words which the Father did give unto thee, wonderful words of life!

We remember Lord, as the last hour drew near, how thou didst steadfastly set thy face to go to Jerusalem. The cup, which the Father had given thee, thou wouldst' drink to the full!

"O holy Lamb of God!
Must Thou to slaughter go?
And on Thy sinless shoulders bear
Our heritage of woe?
Must Thou endure our grief
Our stripes be laid on Thee?
The sins of many must Thou take,
And thus our ransom be?"

The shadows lengthened. With desire thou didst desire to eat the last Passover with them, thy little ones, before thy suffering. Thou, when thy soul was full of sublime purpose, in pained silence didst hear their words of selfish strife, wounding thy spirit. (O Master! forgive us for all the many times since then that we have wounded thee.) Sublime was thy example of humble servitude, as kneeling before each one thou didst wash their feet. Unmindful of thyself, thy solicitude was all for them, whom thou wouldst not leave as orphans. Having loved thine own, thou didst love them to the end. For them, thou didst pray to the Father, and O blessed thought! not only for them but for us also who have believed on thee through their word!

We remember, dear Lord, as the awful hour of thy deepest humiliation arrived, that thou in agony of spirit didst seek the garden spot. O that we could have watched with thee one hour!

"Draw near, my heart, and gaze anew,
Where Jesus on that night withdrew,
To bear the load for thee;
Come read the love that in him wrought,

Come linger long in tender thought,
In lone Gethsemane."

Dear Lord, we must follow thee in our meditation for we remember thy betrayal. We remember the traitorous kiss, the armed band, the fleeing disciples. To face the powers of darkness thou wast left alone, and yet not alone, for the Father was with thee. But from this hour he did not save thee, for, for this cause camest thou unto this hour. Thou wast bound as a criminal and led before men of evil. Do we remember what followed? O Savior! can we forget thy burden, of suffering and the scenes of indignity and horror? How men smote thee -- mocked thee -- spat *upon* thee -- scourged thee and then -- O shameful ignominy -- condemned thee to be crucified!

"I see my Lord, the pure, the meek, the lowly,
Along the mournful way in sadness tread;
The thorns are on His brow, and He, the holy,
Bearing His cross, to Calvary is led,

"'Tis death's dark hour; yet calm Himself resigning,
E'en as a lamb that goeth to be slain,
The wine-press lone He treadeth, unrepining,
And falling blood-drops all His raiment stain."

We remember, precious Lord, though we little understand, the night thou didst pass through when by the grace of God thou didst taste death for every man. Thou hast once suffered for sins, the just for the unjust, that thou mightest bring us to God, being put to death in the flesh, but quickened in the spirit. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. We remember, dear Lord, that we Gentiles in time past were 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 thee, we who were far off are made nigh by thy blood, and through thee we have access by one spirit unto the Father. We are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, thou thyself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord, an habitation of God through the spirit.

We remember that through thy poverty, we who were dead in trespasses and sins, have been made rich. We have received forgiveness of sins, peace, life, sonship, joy, love, the hope of immortality. Thou hast become unto us wisdom, and righteousness, and sanctification, and deliverance. We are heirs of God and joint-heirs with thee; if so be that we suffer with thee, that we may be also glorified together -- to be kings and priests for a thousand years, to bless all the families of earth.

Dear Lord, our cup runneth over; our hearts *o'erflow* with gratitude! Our souls do magnify the Lord, and our spirits rejoice in God our Savior. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Gladly, dear Master, do we gather about thy table to commemorate thee; to bless the *cup*, and to break the bread, the communion of thy blood and thy body. And so will we keep the Feast until that rapturous day when we shall drink the new *cup* with thee in the Kingdom of God.

- *W. J. Siekman*

"Many Infallible Proofs"

"The Lord is risen indeed." - Luke 24:34.

THE STORY of our Lord's resurrection is one of exquisite pathos and beauty. His crucifixion had created despair-had smitten the Shepherd and scattered the sheep. In loving secrecy and weeping silence the faithful few had removed the body from the cross and laid it in the new tomb of Joseph. The great feast came, and while Jerusalem kept holy-day, the disciples had to bear, as best they might, their !bitter shame and ruined hopes. But the women could not forget the marred visage, now rigid in death, but once so expressive of holy and beautiful life, and with characteristic devotion, waited to seize the earliest moment to look upon it once more before the effacing fingers of decay had swept the lines of its lingering beauty, and in the little ministrations of tender regretful affection at once express and relieve the sorrow that !burdened their hearts. So, in the dim dawn of the morning after the sabbath, they stole to the tomb, only to find in it no buried Lord. **The thought of a resurrection did not occur to them;** they thought only that the grave had been rifled. One of them, Mary of Magdala, fled, in an anguished woman's way, blind to everything but her awful loss, crying: "They have taken away my Lord, and I know not where they have laid Him." But the angels within the tomb, and the Lord without, made the tear-blinded women awake to the strange glad truth: "He is risen, as He said."

Begotten Again unto a Hope of Life by His Resurrection

Before this truth was brought home to them they were in despair. Their hopes were buried in His grave. They had trusted in Jesus, and had entertained high hopes, but now, since Jesus had died, they were sad, their hopes having withered. How different with them when the fact of His resurrection was made known to them! What joy displaced their dejection! It became true of them then, as it has of us who have believed since-they were, and we have been, begotten again unto a hope of life, by His resurrection. Because He lives we have grounds for hoping that we shall live also. In His resurrection lies our assurance.

It is an interesting study to trace in the Gospel narratives and in the Epistles, the harmony which obtains in the various references to the appearances of our Lord. Matthew, Mark and Luke, Peter, John and Paul all make mention of His resurrection. Each account is different, depending upon the point of view of the writer, but they are unanimous in affirming the fundamental fact that Jesus did indeed rise from the dead. Moreover it is not difficult to combine all these various appearances now distributed amongst the Gospel writers and in the Epistles, and arrange them into one complete and connected picture.. By so doing we perceive that our Lord's first work was that of consoling and encouraging. To Mary Magdalene and the other women He first appeared, turning their sorrow into joy. This was early in the morning on the very day He arose. That same day, in the afternoon, those two downcast disciples who were on their way to Emmaus found their hearts burning within them as a Stranger talked with them and finally revealed Himself as their Lord. Unable to contain themselves, although the hour was late, they hastened back to Jerusalem to tell the good news. But the Lord was traveling faster than they knew. Before they got there He had appeared to another; doubtless before He had appeared to themselves, even. There was one of His disciples whose heart was breaking-one who in an evil moment had denied His Lord. What passed 'between our Lord and Peter we do not know; however, we who are in any measure acquainted with Jesus and know something of His grace can well understand the peace and comfort which possessed Peter after that meeting. At all events, Peter had not been slow to tell the good news, for when the Emmaus disciples came breathlessly with their story they were told: "The

Lord is risen indeed, and hath appeared unto Simon." Then, once again, in the late evening of that wonderful resurrection day, while they were rehearsing their own experiences to the Apostles, and how Jesus had been known of them by the old familiar habit of His, of first blessing and then breaking the bread, He once more appeared in their midst, saying, "Peace be unto you."

That Glad Resurrection Day

On the very day of His resurrection, then, first to the women, then to Peter, next to the Emmaus disciples, lastly to the Eleven -- four times in all -- Jesus appeared, each time bringing a sense of peace and comfort, hope and joy. What a day to be remembered for all time!

A week later He appeared to the disciples again, this time for the special benefit of Thomas, who had been absent on the previous occasion, and who had doubted.

Some time later, just when we may not know precisely, Jesus appeared to more than five hundred brethren at one time, no doubt taking His last leave of the collective Church then. His next appearance seems to have been to James, His "brother," or "kinsman," as the word more exactly means. This appearance is mentioned by St. Paul in his first letter to the Corinthians, although it is not mentioned elsewhere in the Scriptures. St. Paul, we know, had become personally acquainted with James at Jerusalem, and no doubt learned about this appearance of Jesus from James himself.

Still another appearance to His disciples is recounted 'by the Apostle John, in the last chapter of his Gospel. Seven of the disciples had gone fishing. Perhaps they had grown weary with waiting for the Lord to manifest Himself again. We do not know. At all events they had toiled all night and caught nothing. And, it will be remembered, Jesus revealed Himself to them by telling them where to cast their net to secure a big catch of fish. Finally He took His last leave of them, just before His ascension, leading them out as far as Bethany, appointing them to be His witnesses -- witnesses not only of all the wondrous things He had done and taught in their midst during His ministry; witnesses not only of the fact that He had been crucified and buried; but witnesses especially of His resurrection.

Have I Not Seen Jesus Christ Our Lord?

And yet once more, in order that he, too, might qualify as a witness, Paul was given a glimpse of the resurrected Lord in that never-to-be-forgotten journey on the Damascus road.

St. Paul never forgot this commission. In all his Epistles he speaks of the resurrection of Christ. And when, at the close of his life, the Apostle writes to his son in the faith, Timothy, he reiterates the matter in these words: "Remember that Jesus Christ of the seed of David was raised from the dead, according to my Gospel. But while he mentions the resurrection in all his Epistles, there is one Epistle in which he undertakes to expound the matter in great detail. It is his first letter to the Corinthians. There, in the fifteenth chapter, he unfolds the subject at length, affirming his faith, first, in the resurrection of Jesus; second, in that of the world of mankind as a whole; and third (third in point of mention, though second in order of accomplishment), in that of the Church. Most of the discussion we hope to present in the remainder of this series of meditations will be drawn from this heaven-sent exposition by "our beloved brother" Paul. However, for this meditation let us content ourselves with reviewing the ground already covered.

How Firm a Foundation is Laid for Our Faith!

The doctrine of the resurrection is so fundamental to our faith that all Christians should be thoroughly established therein -- "able to give a reason" for their own hope, and their hopes on behalf of others. Junior students of the Scriptures, especially, and all newly consecrated ones, are urged to become very familiar with all the Bible has to say on this most important subject; while those who have been long in the way will, if they join us in these meditations, experience once again the comfort to be derived from a consideration of "these words." (1 Thess. 4:18.) For example, in the previous paragraphs we have listed all the recorded appearances of our Lord. Let each ask himself the question: Do I know how many there were? To whom they were vouchsafed? In what order they occurred? Where they took place? What the total period of time was during which they all happened? -- all, that is to say, except that to Paul. To get the most out of this first meditation the reader will do well to trace in his own Bible the ten appearances mentioned, and to prayerfully ponder the related contexts of each. Those who do so for the first time will be astonished to find how firm a foundation is laid for their faith; that to the Apostles our Lord showed Himself alive after His passion by "many infallible proofs, being seen of them by the space of forty days, and speaking the things pertaining to the Kingdom of God." - Acts 1:3.

Our Lord Showed Himself Alive

To assist the student to accomplish, with the minimum effort, the searching of the Scriptures suggested in the previous paragraph we submit the following brief summary:

Appearance No. 1.

To whom-Mary Magdalene and the other women.
Place-At the sepulcher, Jerusalem.
Time-Resurrection Day, early morning.
Scripture-Matt. 28:9; Mark 16:9; John 20:1-18.

Appearance No. 2.

To whom-Peter.
Place-Secret meeting.
Time-Resurrection Day, during daytime.
Scripture-Luke 24:34; 1 Cor. 15:5.

Appearance No. 3.

To whom-Cleopas and another.
Place-On road to Emmaus.
Time-Resurrection Day, towards evening.
Scripture-Mark 16:12; Luke 24:13-35.

Appearance No. 4.

To whom-Ten Apostles and others (Thomas absent).
Place-Jerusalem.
Time-Resurrection Day, evening.
Scripture-Mark 16:14; Luke 24:36; John 20:19; 1 Cor. 15:5.

Appearance No. 5.

To whom-Thomas and the rest.

Place-Jerusalem (most probably the same place and circumstances as in appearance No. 4).

Time-The first day of the next week.

Scripture-John 20:26-29.

Appearance No. 6.

To whom-The seven.

Place-By the Sea of Tiberias.

Time-Uncertain (This was the third appearance to the "disciples"-the previous two being appearances Nos. 4 and 5).

Scripture-John 21:14.

Appearance No. 7.

To whom-The Eleven in the midst of five hundred brethren.

Note: Matthew mentions only those who were receiving the apostolic commission.

Place-Galilee.

Time-Uncertain.

Scripture-Matt. 28:16; Mark 16:7; 1 Cor. 15:6.

Appearance No. 8.

To whom-James.

Place-Uncertain (Paul probably learned about this appearance from James himself).

Time-Uncertain.

Scripture-1 Cor. 15:7.

Appearance No. 9.

To whom-The Eleven.

Place-Bethany.

Time-Ascension Day (at the close of forty days).

Scripture-Luke 24:50-53; Acts 1:6-9; 1 Cor. 15:7.

Appearance No. 10.

To whom-Saul (afterwards called Paul).

Place-On the Damascus road.

Time-Some time after the Ascension.

Scripture-Acts 9:5; 1 Cor. 15:8.

"This Jesus Hath God Raised Up"

It is strengthening, too, to faith and consecration, to trace in the Acts of the Apostles how our Lord's chosen "witnesses," -- witnesses of His resurrection -- (John 15:27; Luke 24:46-48; Acts 1:8, 22) -- proceeded to carry out their commission. Our Lord had said: "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." But first they were to receive "power." "Tarry ye in the city of Jerusalem," was His word, "until ye be endued with power from on High." (Luke 24:49.) Accordingly we find them waiting at Jerusalem in prayer and supplication (Acts 1:14), until they had received the promise of the Father. Then commenced the work of witnessing, as the Spirit gave them utterance. (Acts 2:4.) One cannot but be impressed with the prominence given to the "resurrection of Jesus" in this, their first witness given under the guidance and in the power of the Holy Spirit:

"Ye men of Israel, hear these words; Jesus of Nazareth . . . by wicked hands have crucified .and slain; **whom God raised up**, having loosed the pains ["grip," Fenton] of death; because it was not possible that He should be holden of it." - Acts 2:22-24.

"This Jesus hath God raised up, whereof we all are witnesses." - Acts 2:32.

"They taught the people, and **preached through** Jesus the resurrection from the dead." - Acts 4:2.

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus of Nazareth, whom ye crucified, **whom God raised from the dead**, even by Him doth this man stand here before you whole." - Acts 4:10.

"The God of our fathers raised up Jesus, whom ye slew." - Acts 5:30.

Thus it was that at Jerusalem "with great power gave the Apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." - Acts 4:33.

"I know that my Redeemer lives;
What joy the blest assurance gives!
He lives, He lives, who once was dead;
He lives, my everlasting Head!

"He lives, to bless me with His love;
He lives, who bought me with His blood;
He lives, my hungry soul to feed;
He lives, my help in time of need.

"He lives, and grants me daily strength;
Through Him I soon shall conquer death;
Then all His glories I'll declare,
That all the world His life may share."

- P. L. Read

"Blessed Are the Dead Which Die in the Lord From Henceforth"

"Yea, saith the spirit, that they may rest from their labors; for their works follow with them." - Rev. 14:13.

UNIFORMLY throughout the Bible except this one instance, death is represented as a dreadful disaster, a terrible enemy, a devouring monster, and the grave as a great prison, permitted of our loving Heavenly Father, only because men had become sinners and must be destroyed....

In view of the general expression of enmity to death in the Scriptures the above solitary text speaking of it as a blessing is rather peculiar, until we notice that the application is limited by the word "*henceforth*." Not always, but henceforth, death may be a blessing. But notice another limitation; it will not henceforth be a blessing to *all* mankind, but only to those in the Lord -- members in particular of the Body of Christ, the little flock to whom it is the Father's good pleasure to give the Kingdom -- to all others *death* will continue to be an *enemy* until its final destruction in the Millennial reign (Hos. 13:14).

Again, it is unusual to speak of those already *dead* as dying; but the spirit uses this seemingly incongruous expression, evidently desiring to limit the application of the death blessing to a certain class, "Blessed are the *dead* (dead to the world -- crucified with Christ -- "ye are dead and *your* life is hid with Christ in God,") who die in the Lord from *henceforth*."

Now, we are full of interest to know when, from what time forward, will it be blessed for the special class mentioned to die. These words were written for our edification, and we should be able to know *when* they apply, especially if we are *in* the Lord and *dead* to the world; for it was part of our Master's promise that the spirit should guide us into an understanding of the truth and show us things to come (John 16:13). If, as we believe, the last members of the Body of Christ are now living -- "The feet of him" -- it is time that we understood this passage, which clearly refers to *the feet*...

But we inquire: In what respect will death be a blessing to us now, that it has not always been to other members of the Body? We answer: The difference is that we shall not *sleep*, but we will be instantly invested with our heavenly, spiritual bodies, being changed in a moment, dropping all that is human and earthly and being clothed with our heavenly condition. In the case of Jesus, there were nearly three days of sleep-the unclothed condition between the times when the earthly body was resigned and the heavenly body was received. Paul and others have been nearly two thousand years waiting "*unclothed*" or "asleep in Jesus" and this is one of the principal reasons why death was undesirable even to Christians. We don't wish to be unclothed even for a moment, but we do desire to be clothed or have the *change* an instantaneous one (1 Cor. 15:52).

Herein consists the blessing to those of the Body now taken. Death of the *human* will be instantaneous with the perfecting of the *divine* nature, hence it will be a *blessed* "change." "Yea, saith the spirit, that they may rest from their labors; for their works follow *with* them."

To the class thus "blessed" there will be no interruption of work. Already dead to the world and alive toward God', their work is in harmony with the Kingdom work now going on, and they merely step to their higher plane of "divine" perfection and power and there continue the same work. It is only the *labor* (toil) incident to the mortal body, the frail "earthen vessel," which ceases. Not so highly favored in this regard was the lot of any of the members of "the Body"

which preceded us. Quite a period elapsed in Paul's case between sufferings and glory. When he had fought a good fight and finished his course, he looked forward, not to a change "in a moment," but to a sleep from which he would be awakened to receive his reward in the Kingdom. So he expresses his hope, "Henceforth there is *laid up for me* a crown of righteousness, which the Lord, the Righteous Judge, shall give me *at that day*" (2 Tim. 4:8).

Nowhere in the Scriptures is death represented as in any sense a blessing, except in this one instance; and here it is particularly limited and made applicable to a certain specific time" -- from henceforth." And even then, notice, it is blessed only to a special *class* -- "*the dead* who die." This expression must not be considered a blunder, but as a very pointed and forcible description of the small class to whom death will be a blessing. This class constitutes "the feet of Him." And, as already shown, each member of the Body of Christ must finish his sacrifice in actual death.

These alone are "*the dead* who die." They are reckoned of God as being already dead, and they are exhorted so also to reckon themselves: "Reckon ye yourselves *dead* indeed unto sin." No other dead men can be said to die but this class of dead ones, who must finish their course of sacrifice in actual death.

Thus will God help Zion in the dawning of her morning -- in the morning of the eternal day of Christ's triumph. Thus he is already helping her. One by one, imperceptibly to the world, the saints are now being changed, and are joining the company of the Church triumphant; and those who remain to the last, proclaim the everlasting Gospel until the door is shut and all opportunity to labor is at an end. Then they will "*stand*" in faith and patience and await their change, accepting deliverance joyfully through whatsoever agency God may be pleased to permit its accomplishment.

Thus they will be saved from that great hurricane of trouble which will follow their departure, as well as preserved in the forefront of the battle in which *a thousand* will fall into infidelity, and be overcome by the various pestilences of error, to *one* who will stand (Ps. 91:7).

- *Condensed from the writings of C. T. Russell.*

"Even at the Doors"

"What will be the sign of thy presence, and of the consummation of the age?" -Matthew 24:3
(Diaglott).

"When ye shall see all these things, know that he is near." - Matthew 24:33 (margin).

IN this article we continue the discussion commenced in our last issue. Christians of mature experience will not need to be reminded that divergent views on this subject ought certainly to be no occasion for strife or bitterness. Nor will they be amongst *them*, whatever the effect amongst others. Differences of opinion are unhappy only when they sharpen tempers and occasion ill will. Otherwise they may be profitable and result in a larger education for us in the school of Christ.

Last month we noted, first, the glorious *object* of our Lord's Second Advent -- that of blessing both Church and World -- that his return would be in fulfillment of a gracious promise, not of a dire threat.

We next observed that this view harmonized with that school of interpretation held by Premillennialists -- that Christ would come before, not after, the Millennium -- that he would come to introduce that glorious reign (Acts 3:21). We saw, too, that Premillennialists were themselves divided into two schools, one, the Futurist, believing that Antichrist is an individual yet to appear; the other, the Historical, understanding that Antichrist has already come in the bloody and blasphemous system of the Papacy, the complete destruction of which is predicted to occur during our Lord's second presence (Dan. 7:26; 2 Thess. 2:8).

MANNER AND TIME OF OUR LORD'S PAROUSIA

This school of Historical Premillennialists is divided once again into two schools of thought and interpretation, the main points of difference being as to the *manner* and *time* of our Lord's parousia. One school holds to the view that our Lord will be visibly present, and, consistently with that view, believes the event still future; the other viewpoint, and the one to which we subscribe, is that our Lord's second presence is an accomplished fact and that for some years past he has been invisibly present. If, while granting those of the opposite viewpoint fullest liberty of thought and utterance, we ourselves maintain a similar right and duty, it is not because we love them less. On the contrary, we regard many of them very highly, though differing in the conclusions they have reached. Both schools, without question, gladly confess the same Lord, and it certainly becomes us all, while rejoicing in the light we have, humbly to wait for greater light, assured that, in what one school would speak of as the foregleams of his approaching advent, but which we ourselves think would be better referred to as the shining of his presence, contradictory views will more and more vanish, till in our final gathering unto him, the "watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion" (Isa. 52:8).

TWO PROPOSITIONS DISTINGUISHED

Before we take up the study of the *manner* and *time* of our Lord's return, and even before we undertake the consideration of the *signs* which were foretold, it is of the highest importance that

we sharply distinguish two propositions which have been very close together in our past thinking, but which, in our opinion, should be considered separately. We refer to:

1. Signs of the Master's presence and of the consummation of the age.
2. Determination of the date of the glorification of the Church.

In expressing our opinion that these two propositions should be considered separately, let us not be misunderstood. It is not our thought that they are entirely unrelated to each other. On the contrary, we realize that the glorification of the Church could not take place without the return of the Master and the end of the Age. But the point we wish to make is that our inability to determine the date for the glorification of the Church does not necessarily prevent us from recognizing the signs of the Master's presence, nor does it prove that there are no signs awaiting our recognition. Whether there are or are not such signs, remains to be considered. But if it be conceded that our Lord is now a spirit-being, and therefore able to be invisibly present, should he so desire -- facts which we believe all our readers are satisfied are well established by the Scriptures, then it follows that the Master *might* be present, the end of the Age *might* have been reached, and these facts *might* be satisfactorily evidenced to us, even though the date for the glorification of the Church still remained among the "secret things" belonging unto the Lord (Deut. 29:29). To appreciate this point we have but to remember that the conviction that the Lord was present and that the consummation of the Age had been reached, rested upon several different, independent "signs," whereas the inference that 1914 would see the glorification of the Church was deduced solely from the parallels drawn between the Jewish and the Gospel Ages. That these two Ages do correspond in many respects there can be no question; but that the parallels drawn between them, especially their time features, were strained and forced, seems equally clear, and in respect to their harvests we have already noted, in our last issue, that before he left us, Brother Russell recognized this mistake and the consequent unjustified inference based on such mistake.

JEWISH AND CHRISTIAN PARALLELS

It is our thought that had our dear Pastor continued with us he would have given the subject the thorough reexamination it deserves, and that, in the light of the events which have since transpired, his keen spiritual mind would have seen the necessity of discarding still more of the "parallels" than those particular features to which, in the article cited (*Reprints* V 7, page - R5950), he referred. However, his brief remarks are quite sufficient for our purpose. They not only admit mistake, but what is of still greater value, they explain the nature of the mistake. It was not merely that we had been mistaken in the year in which the Church was to be glorified (1914). Had *that* been the extent of our mistake, he would, presumably, have been able, by a more accurate calculation, to tell us how many years we were in error, and just what the correct date would be. No! our mistake was of a different character than merely an error in arithmetic. It lay in supposing that the date of the Church's glorification could be ascertained at all by the "parallels" method. His actual words are: "We should not have looked for parallelisms between the starting of the Gospel Church and its experiences, and the starting in this harvest time of the heavenly Church and its experiences. These are no part to the parallel." Again, he said: "We imagined that the harvest work of gathering the Church would be accomplished before the end of the Gentile Times; but nothing in the Bible so said. Our thought was purely an inference, and now we see that it was an unjustified one." Yet again, he wrote: "The harvesting of the Jewish Age, gathering 'Israelites indeed' into the Gospel Church, did not close with A.D. 70, but progressed in various parts of the world thereafter. Quite a good many Jews, doubtless, profiting by their terrible experience, were all the better prepared to be gathered into the Gospel Garner after the

destruction of their national polity. Similarly, we may expect that quite a good many [Christians] will yet be gathered to the heavenly Garner, and we know of no time limit here."

We know of no time limit here, either. With Brother Russell we are quite satisfied that it was a mistake to try to arrive at such a "time limit" from the "parallels," and no other method has occurred to us, or been brought to our attention That the time will one day arrive when the last member of the Church will have been faithful *unto death* we are, of course, assured. And we have confidence, too, in his promise, that to those who are thus faithful, he will give the crown of life. In this confidence, and in the assurance that he is making all things work together for our good, and will under no circumstances permit us to be tempted above that we are able to bear, we rest (Rev. 2:10; Rom. 8:28,1 Cor. 10:13).

In the foregoing paragraphs we have endeavored to show:

1. That insofar as the glorification of the Church is concerned, not only is the date 1914 erroneous but also the true date is not to be ascertained from the "parallels" of the Jewish and Gospel Ages.
2. That up to the present time no other method of determining this event has occurred to us, or to any Christians of our acquaintance.
3. That the absence of a revelation on this matter does not give us any occasion for unrest, but leaves us content, rejoicing in the continued privilege of ministering the glorious Gospel (a message angels fain would sing) to all who have ears to hear, and while seeking to assist others, to endeavor, by his grace, to make our own calling and election sure.
4. That while the "glorification of the Church" is closely associated with the "second presence of the Lord" the determination of the date when such glorification is to take place is quite another matter, and
5. That this was a fact clearly seen and stated by Brother Russell prior to his death.

"The sands of time are sinking, The dawn of heaven breaks;

The summer morn I've sighed for, The fair, sweet, morn awakes. Dark, dark hath been the midnight, But dayspring is at hand; And glory, glory, dwelleth, In Emmanuel's land."

(Continued in next issue)

- P. L. Read

Israel Today

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." - Isaiah 35:1.

Twelve years ago, David Ben Gurion, at that time Israel's Prime Minister, in answer to a question as to when lasting peace would come to the Middle East, was reported to have declared:

"There will be lasting peace in this area of the world when there is lasting peace in the whole world... It is not for me to discuss the policy of a foreign government, but . . . if we could guarantee that there would be no quarrels among the big powers, then I say lasting peace would come. Jewish-Arab cooperation would be part of that lasting peace... Within the next ten years, I hope there will be no desert in the Negev and that our country will be cultivated and developed. - *Herald* March 1958

The ten years to which he looked forward have now passed into history. In the following paragraphs, reprinted, by permission, from *The American Hebrew Christian*, this world statesman and Bible scholar writes instructively as to the place of the Negev in Jewish history -- and his hopes as to its place in contributing to the solution of problems not only for Israel but for all mankind.

THE NEGEV is the cradle of our people, the dangerous "Achilles' heel" of our State and its great future. When our father Abraham received the command to leave his home and go to the land of promise, he went into the Negev. When famine had forced him to go to Egypt, he returned from there into the Negev. After the destruction of Sodom he parted from Lot, his brother's son, and again wandered into the Negev: "And Abraham journeyed from thence toward the south country (Negev), and dwelled between Kadesh and Shur, and sojourned in Gerar" (Gen. 20:1).

His son Isaac, too, lived in the Negev, and here he met Rebecca, when she came from Aram Naharaim. Then, as today, it was the most thinly populated part of the country. Everyone coming from Babylon found free, empty space in the Negev as nowhere else in the land. Even the spies whom Moses sent out first went to the Negev and from there to Hebron. The first Canaanite king whom the Israelites encountered on their way from south to north was King Arad residing in the Negev.

FIGHT AGAINST THE DESERT

As in those days, so today, the Negev is the great desert of Israel. From the time our forefathers wandered through the Negev it has seen many changes. The ruins of cities are witnesses to the efforts made by many generations to conquer the desert -- from the days of the forefathers to the end of the Byzantine epoch.

The conquest of the country by the Arabs destroyed all these efforts, and today there are barely any traces of the cities of Judah and Simeon, the two tribes that had settled in the Negev. "And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur . . . and Beersheba and Bizjothjah . . . all the cities are twenty and nine, with their villages" (Josh. 15:21-32). "And their inheritance was within the inheritance of

the children of Judah. ... thirteen cities and their villages; [and] ... four cities and their villages" (Josh 19:1-7).

The Bible knows six districts in the Negev: Negev Arah; the desert of Judah east of Beersheba as far as the Dead Sea; Negev Judah; central Negev; Negev Jerachmil and Negev Hakimi, both apparently in the south; Negev Hekreti in the west at the border of the Philistine country. Negev Caleb which is also mentioned appears to be part of Negev Judah.

THE VOICE OF THE PROPHET

The Prophets never became reconciled to the term wilderness. Isaiah ben Amoz prophesied:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there" (Isa. 35:1-9).

In this prophecy all decisive actions for the development of the Negev are mentioned, still valid in our days.

And Jeremiah prophesied: "For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord" (Jer. 32:42-44).

The hills, the valleys, and the Negev are the three parts which the Jews acquired west of Jordan; for in the days prior to the first Temple they were not able to occupy the seacoast. The inhabitants of this part had "iron battle chariots," and the children of Israel were unable to conquer them.

THE BATTLE FOR ELATH

Then three kings of the house of David waged war to get to the southernmost tip of the Negev, in order to make Elath a Jewish port: Solomon, Jehoshaphat, and Uzziah.

The way to Elath, the steppe and the town at the coast of the Red Sea were then in possession of the Edomites, as the Bible reports. At the time of David, Edom was conquered: "And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants" (2 Sam. 8:14).

David's heir, King Solomon, intent on increasing the wealth and greatness of his country by peaceful means, endeavored to perfect the port of Elath. "King Solomon made a navy of ships in Ezion-geber, which is beside Elath, on the shore of the Red Sea, in the land of Edom" (1 Kings 9:26).

The division of the country in the days of Rehoboam brought about the loss of Elath. The fourth king after Rehoboam, Jehoshaphat ben Asa, succeeded in making an alliance with Ahab, King of Israel, and in capturing Elath. He attempted to renew Jewish shipping as it existed at the time of Solomon.

After the death of Ahab the relationship between Jehoshaphat and Ahaziah, son of Ahab, deteriorated. Ahaziah, too, wanted to have a part in the shipping on the Red Sea, but Jehoshaphat declined this suggestion. This quarrel weakened Judah, and again Elath was lost.

Once more four generations passed until King Amaziah ben Joash defeated the Edomites, and his son Azariah (Uzziah) "built Elath and restored it to Judah" (2 Kings 14:22). Uzziah had good relations with Jeroboam II, King of Israel, both extending the frontiers of their respective countries, Uzziah towards the south and Jeroboam towards the north.

Of all the personalities of the Bible there is barely one that would be so near to our time as King Uzziah. "And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones. And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong" (2 Chron. 26:14, 15).

This was the first artillery in the history of Judah. With the help of his well-armed and trained army Uzziah enlarged the frontiers of his kingdom towards east and west. "And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines. ... And the Ammonites gave gifts to Uzziah: and his name spread abroad even to the entering in of *Egypt*; for he strengthened himself exceedingly" (2 Chron. 26:6-8).

CULTURAL PROSPERITY

The brave king was not satisfied with conquests by the sword alone; he knew that he had to develop the country, extend its settlement, and cultivate the desert. "And he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen also, and vine dressers in the mountains, and in Carmel: for he loved husbandry" (2 Chron. 26:10).

Together with the strengthening of the army, the increase of settlement and the conquest of the sea in the south there began a cultural and spiritual blossoming, such as had not been known before. In the days of Uzziah the great Prophets Amos, Hosea, Isaiah prophesied, bringing the teaching of righteousness and justice to the Jewish people and all mankind. They taught humanity, brotherhood, and grace, they proclaimed the redemption at the end of days.

Thanks to the deeds of Uzziah in the south and in the desert, Elath remained a Jewish possession for three generations. His son Jotham continued the work of his father, the enlargement of the frontiers in the southwest. "He built cities in the mountains of Judah, and in the forests he built castles and towers. He fought also with the king of the Ammonites, and prevailed against them" (2 Chron. 27:4, 5).

With the destruction of the kingdom of Israel in the days of King Hoshea ben Elah the power of Judah also waned: "At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day" (2 Kings 16:6).

In the war of 1948-9 the army of Israel erased the words "unto this day" from the records of history, and after 2,670 years Elath has once more become Israel's port on the Red Sea. Jewish settlers have come to Elath, and the whole Negev, north and south, is in the possession of Israel.

BETWEEN TWO SEAS

For the first time in its history Israel joins two seas, the Mediterranean in the west and the Red Sea in the south, as it is written: "I will set thy bounds from the Red sea unto the sea of the Philistines" (Ex. 23:31).

Israel is one of the few countries which have direct access to the Atlantic Ocean by way of the Mediterranean as well as to the Pacific Ocean by way of the Red Sea. From the standpoint of world traffic the Negev can be compared to the Suez Canal. Like that one it forms a bridge between the two main traffic arteries in east and west.

The Negev is blessed with yet another sea which, though of no value to traffic, is of great economic importance, the Dead Sea. It lies in a deep depression, 1,200 feet below sea level, the deepest spot on the earth. It is that sea on earth which is richest in mineral salts. Its water contains about two milliards of tons of potash, more than twenty milliards of tons of hydrochloride acid magnesium, more than ten milliards of tons of sodium salts, about six milliards of tons of calcium salts, one milliard tons of bromine, and others besides.

Since its conquest the Negev has been newly explored, though not finally. The exploration has confirmed the description of the Bible: "land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass [copper]" (Deut. 8:9). King Solomon's copper mines have not been exhausted to this day. Rich copper ores have been discovered in the south, and in many places iron ores have been found.

The surveying groups of the army have found phosphates which are partly worked already, and which will give us the material for atom energy. Also rich deposits of gypsum have been discovered, likewise granite and marble, the finest sand for making of glass, kaoline, bituminous stones, asphalt, and other minerals. Not all the treasures hidden in the depth of the vast desert have yet been found. Already foreign companies have begun to make borings in order to find the coveted oil.

The triangle of the Negev lies between Egypt and Jordan. In the west it borders the desert of Sinai, in the east the Arabian desert. The Arabs have changed many a flourishing country into a wilderness. The State of Israel, however, does not tolerate any wilderness in its territory.

Still under British rule the courage and devotion of three generations have changed the face of the land. The pioneers of the State dried swamps, dug wells, planted vineyards and orange groves, afforested hills, made dunes and rocky districts fertile, built villages and towns, developed crafts and industry, but their work was confined to the northern part of our country where soil is good and there is sufficient rain.

The southern part, the Negev, was lying waste for centuries. Neither the Turks nor the British undertook anything to awaken the desert to life. The Israel army has given back the wide empty space to the sons of the original settlers of four thousand years ago.

THE GREAT TEST

In the Negev the creative strength and the pioneering courage of Israel are being put to a fateful test. Likewise Jewish exploration and Jewish science have to stand this test. The results of the great progress of science and techniques during the last three centuries have been concentrated in America and Europe. In those countries there is no lack of water and energy. There it rains abundantly all the year round, and treasures of coal, oil, and iron have prepared the industrial revolution there.

The Jewish people whose sons have made a great contribution-much greater than its numbers warranted -- to all scientific achievements in Europe and America, are now settling in a hot and dry land. Now we must exploit all results of science, in order to make this dry land fertile and rich. We must find the cheapest way to desalt seawater, we must study the fauna and flora of the Negev with regard to their adaptability and usefulness.

Such research was unimportant in Europe and America; hence it was not carried out. Yet the scientists in Israel must discover all the secrets of our soil and find ways to make serviceable all hidden energies, for the good of the country. Thus they will write a new, leaf in the history of science and awaken the desert to new blossoming. At the same time they will make perhaps the greatest contribution for solving vast human problems of our and future times: for the cultivation of the desert becomes more and more a vitally important problem for all Asian, African, and Australian nations, that is, for the majority of mankind.

The Question Box

The Gospel According to John

Question No. 1:

Does the "layout" of the Fourth Gospel parallel that of the Old Testament tabernacle?

Answer:

Yes -- it would seem so.

When this question arose, we went back to some notes which we had made ten years previously, when our Bible Class was studying Tabernacle Shadows. In those notes I found a notation to that effect. Unfortunately, my notes do not reveal the name of the author to whom I was indebted for the suggestion, but I think it may have been Edersheim.

A few weeks ago, the same suggestion came to my attention in a later work entitled "*Explore the Book*" by J. Sidlow Baxter.

In the Epistle to the Hebrews 8:5, the writer refers to Israel's tabernacle as a symbol and shadow of the true tabernacle; while in the 9th chapter of that epistle (Heb. 9), after briefly mentioning the two compartments into which the tabernacle was divided, and after enumerating the furniture in each, the writer goes on to say that the annual entrance of the High Priest into the Most Holy was but a figure, pattern, type, or illustration of the passing of the antitypical High Priest (our Lord Jesus) through the two compartments of the true tabernacle -- to appear in the presence of God, in heaven itself.

If the tabernacle were standing today, and it were possible -- to walk through it and take note of its layout and of its several items of furniture, we should find ourselves walking from east to west.

We should walk first into the Court and then into the two divisions of the sanctuary proper, namely the Holy and the Most Holy.

We should enter the Court through the Gate, the Holy through the Door, and the Most Holy through the Vail.

As we entered the Court, the first piece of furniture we would see would be the Brazen Altar.

A little further along we would see the Laver.

After going through the Door into the Holy we would see to the north (on the right) the Table of Shewbread.

And, to the south (on the left) the Candlestick (or Lampstand).

Further along still, close to the Vail which separated the Holy from the Most Holy, we would see the Incense Altar.

Inside the Most Holy we would see the Ark.

The Ark had a lid or cover called the Mercy Seat.

Upon the Mercy Seat a supernatural light appeared known as the Shekinah light. It represented the Divine Presence.

Now whether the author of the Fourth Gospel purposed to tell his story of Jesus in the same order as we find in the tabernacle arrangements, or even whether he was cognizant of the fact that he did so, I do not know. But the more we study his Gospel the more evident it appears.

The true order of approach to God has always been the same. And it becomes increasingly evident that in this Gospel its author leads us in exactly the same order as the compartments, and their items of furniture are seen in the tabernacle to the great spiritual realities which they typify.

As in the Court of the tabernacle, the first thing to be seen is the Brazen Altar and its Sacrifice, so in the opening chapter of the Fourth Gospel we have the Baptist pointing us to "the Lamb of God, which taketh away the sin of the world" (John 1:29, 36).

The next thing in the Court was the Laver; the 13th chapter of John (John 13) shows us Christ washing the disciples' feet and, by the spiritual import of his action, seeking to prepare them for service in the true tabernacle arrangements.

In chapters 14, 15, and 16 he takes them into a realm of much deeper truth than previously, teaching them much about the holy spirit, typified by the oil of the Golden Lampstand; talks with them about prayer in his name, typified by the incense on the Golden Altar; in chapter 17 we have, in our Master's matchless intercessory prayer, what forcibly reminds us of the High Priest alone, in the Most Holy.

Then, in the heart-subduing climax of Calvary we see, in chapters 18 and 19, how our Lord Jesus becomes the very Ark of the Covenant, and that the Antitypical Mercy Seat forming its cover or lid was sprinkled with the blood of his own vicarious self-offering.

Following, in chapter 20, (the Resurrection Chapter) our Risen Lord makes the announcement of the *new relationship* we (the church which is his body) may now have with God: "I ascend unto *my* Father, and *your* Father; and to *my* God, and *your* God."

Finally, in verse 22 of that Resurrection Chapter, he disclosed to the disciples what was the reality to which the Shekinah light pointed. It was the holy spirit which was to be poured out on the waiting church at Pentecost. The verse reads: "He breathed on them, and saith unto them: 'Receive ye the holy spirit' "

The breathing on them was evidently symbolical; and was in illustration of his words "Receive ye the holy spirit." By this illustration they would realize (after Pentecost) that while the holy spirit is "of" or "from" the Father, it is nevertheless "by" the Son. In John 14:26 and 15:26 Jesus had previously told them this. And Peter's words, on the Day of Pentecost (as he explained the matter to the amazed multitude), are in full agreement with those of his Lord: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and *having received of the Father* the promise of the holy spirit, *he hath shed* forth this, which ye now see and hear" (Acts 2:32, 33).

Question No. 2:

John 7:37, 38 reads:

"In the last day, that great day of the feast, Jesus stood and cried, saying, 'If any man thirst, let him come unto me, and drink. - John 7:37.

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.'" - John 7:38.

Where in the Old Testament do we find the scripture to which Jesus here refers?

Answer:

Before taking up this question, we need to secure a better translation.

Three changes are necessary, as follows

(1) The word "belly" in John 7:38 really means (and modern translators all use the expression) "out of him," or "from within him," or "out from his innermost being."

(2) The word "drink" at the end of John 7:37 really means "let him drink" (as the Companion Bible and other translators have noted).

(3) The opening phrase of John 7:38, namely, "He that believeth on me," should be connected with the previous verse.

With these three changes made, the passage would read:

"If any man thirst, let him come unto me, and he that believeth on me, let him drink. As the scripture hath said: Out of him shall flow rivers of living water."

Now before we come to our question, let me ask a preliminary one:

In the phrase "out of him shall flow," to whom does that word "him" refer? Does it refer to the believer, or does it refer to the Messiah?

Most commentators think it refers to the believer. However, verse 39 explains that Jesus was speaking of the spirit which believers should *receive* (not pour out to others). Moreover, as soon as the text is rearranged (as above) those words "as the scripture hath said" cease to puzzle us. As the Companion Bible states in a footnote: "Messiah . . . is, and will be, the Source of all spiritual blessing 'as the scripture hath said.'" Does one still ask where? I reply: In many places. For example, Isaiah 32:2; 55:1, 4; Zechariah 12:10; 13:1; 14:8. These are but a few references taken from the prophets.

There is also the outstanding one in Exodus 17:6 where is recorded God's instruction to Moses to smite the Rock with his rod, that water might flow out of it to assuage the people's thirst. This latter passage, by the way, was confirmed and, at the same time, amplified, by Paul in 1 Corinthians 10:4 where he says: "That Rock was Christ." What that Rock was really telling Israel (in Paul's inspired thought) was that "out of him -- the Messiah -- shall flow rivers of living water."

No such river flows today, but in "that day," the great Millennial day of Christ, after the chaste virgin shall have become the bride, the spirit and the bride will say "Come." And whosoever will, shall *then* take of the water of life freely (Rev. 22:17).

The prophecy of Isaiah will then meet fulfillment: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; . . . without money and without price" (Isa. 55:1).

Meantime consecrated believers of this Gospel Age have a blessed privilege extended to them now, before that river flows. These, having sat down and counted the cost, and having realized that all that they have, and all that they are, and all that they hope to have or to be, are as loss and dross compared to the fellowship of Christ and are invited to drink of the living waters now.

As Jesus said in his words to the woman of Samaria: "Whosoever drinketh of this water (the water in the well) shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water (or, as the Diaglott renders the passage "Shall become in him a fountain of water") springing up into everlasting life" (John 4:13, 14).

Later, as above suggested (in the Millennial Age now so close at hand), "out of him" -- that is, "out of the body of the Christ complete; from the mouth of the Messiah in glory" (see Reprints R3510) shall flow rivers of living waters -- the knowledge of the glory of God filling the whole earth.

- P. L. Read

"Christ Our Passover"

In the dark night, when Egypt lay asleep,
Forth went the angel, God's command to keep
Slay all the firstborn, even from the throne,
Down through the realm to the humblest home.

Swift was his work; and on the midnight air,
Oh, what a cry of anguish, and despair
Rose, from the hearts of those in every home:
God's word was sure; the last great plague had come.

But in the homes of Israel, what a sight!
Darkness without, in every dwelling, light.
Clad for a journey; shoes upon their feet;
With staff in hand, a solemn feast they eat.

Their father's God had heard their cries at last:
His time had come; their bondage now was past;
So in that night while Egypt mourned her dead,
They ate the lamb with bitter herbs and bread.

But why this blood we see on every door?
Why does the angel, seeing, pass it o'er?
Israel's firstborn in Egypt's danger shared;
And only through that blood could they be spared.

Centuries passed; and still by God's command,
Each year they slew, and ate the paschal lamb.
Not that its blood could for their sins atone,
But as a type of One that yet should come.

That sinless One, who, hanging on a tree,
Bore all earth's sins, to set the prisoners free;
That Righteous One, that perfect Lamb of God,
Who for the world gave his most precious blood.

Our blessed Lord, with those whom he loved best,
On that last night, sat down to, keep the feast.
"With great desire," he told his chosen few,
"Have I desired to eat this feast with you.

"My heart is grieved; for I betrayed shall be
By one of you, my chosen company."
"Lord, is it I?" each asked in trembling tone.
"Nay, Lord, we'll die with thee!" cried everyone.

But in great sorrow, still our Lord did say,
"One shall deny; another shall betray;
All be offended, and flee unto their own --
But for my Father, I should be alone."

After the feast, he took the cup, and said:
"Drink ye of it; for you my blood was shed.
I drink no more, until I drink with you,
In that glad day, when we shall drink it new."

Then blessed the bread, and as each one did take,
"This is my body, broken for your sake."
Oft as ye drink this wine, and eat this bread
Ye do show forth the suffering of your Head.

Bearing the whole world's load of guilt and shame,
Knowing his own would soon deny his name;
Knowing, by God, he would forsaken be,
Thus our Lord went to his Gethsemane.

And still that sacred feast down through the years,
Thy saints commemorate with holy tears.
Keeping the words of him, who said,
"This do In mem'ry of my dying love for you."

In this dark night, Lord, we, thy firstborns meet,
With staff in hand and shoes upon our feet.
Thy precious blood is sprinkled on our hearts;
Thy broken body life to us imparts.

Come, dearest Lord, and bless us while we feast;
Around this board, be thou our honored Guest.
We eat, and drink, and here our vows renew;
Oh, to our vows, Lord, keep us ever true!

All earthly hopes and joys, behind us lay;
Lord, we would walk with thee, the narrow way.
What is earth's joy and what its glittering dross?
We gladly leave it all for thy dear cross.

Thy matchless sacrifice doth us afford,
A chance to share thy sufferings, dearest Lord.
Broken with thee, we claim this privilege rare,
That in thy joys we may obtain a share.

On this Atonement Day, we would lay down
Upon the altar, Lord, beside thine own,
Our sacrifice; it is so very small;
Take, Lord, and offer it; it is our all.

Some glorious morn the angelic host shall sing!
Some glorious morn the bells of heaven ring!
The Church of Christ has passed her trial stage;
Eternal bliss is hers from age to, age.

Before his Fathers throne, with love and pride,
Christ shall present his perfect, spotless Bride.
The feast begins; the marriage hour has come;
Christ and his faithful, are forever one.

On that blest day, the Bridegroom shall sit down,
With his Bride beside him on the throne.
To share his joys; to see his blessed face;
In that blest throng, oh Lord, give us a place.

- *Rebecca Fair Doney*

Cooperation With Our British Brethren

Our readers will recall that in the March-April 1967 issue of the *Herald* mention was made of an attempt to cooperate, more effectively than previously, with our British Brethren both in regard to the circulation of Booklets, and the restoration of something like the old-time Pilgrim Ministry.

At that time seven new booklets (of approximately the same size as those published by our Institute) were promptly made available, at no cost to *Herald* subscribers, and two Brothers (J. D. Parker and E. G. Roberts) commenced Pilgrim visits.

The Pilgrim Ministry for 1967 was a trial period, supervised by Brother Albert O. Hudson, of the B. S. M., Welling, Kent. For 1968 and 1969 this Ministry was under the direction of Brother John Thompson (whom many will recall having met, when he served a number of Bible Classes in the U. S. A., a couple of years ago). For those two years, Brother Thompson has submitted the following report, which we are glad to share with our readers.

British Pilgrim Service Report for 1968 and 1969

This two-year period follows the trial year conducted by Brother Hudson. The pattern of trips lasting several weeks has for personal reasons been discontinued. A number of older brethren were approached for assistance with the work but only Brother F. Musk saw his way clear to joining Brothers Parker and Roberts. At the end of the period a younger brother in the Midlands has offered his services.

Two to three hundred brethren have been served, mostly once per year. Eighteen classes were visited, with an average attendance of twelve (31 visits). Ten individuals or home groups were visited, either once or twice, with an average of two present (24 visits, including 10 to Sheffield).

These were supplemented by 13 class visits by Brother and Sister Morrell of Vancouver, who visited the classes at their own request and expense. Brother Parker made 18 visits, Brother Roberts 9 visits, and Brother Musk 29 visits -- these include 9 visits to nearby Sheffield where the two brethren regard him as their elder. Assistance was rendered in connection with Northern visits by Brothers K. Flint (Germany) and L. Iannaccone (U. S. A.). During late 1969 Brother Musk had both support and transport provided by Sister Musk. Brother Parker traveled by train, having reduced fare facility; Brother Roberts traveled chiefly by coach.

Four classes -three of them participating in the scheme-closed. Two withdrew but remain cooperative. One new class has opened -- at Sudbury. Eighteen to twenty classes do not participate, principally because they are adequately provided with fellowship and speakers. Six classes are willing to participate but accept a low priority in view of the fact that they are reasonably well served locally.

Circular letters sent out toward the end of both years revealed very little new need. The Midland Group Brethren have offered to help in any way they can. The pattern for 1970 thus is likely to be very similar to that of 1969, with the three brothers working principally within reasonable reach of their homes -in the North, Southeast and Southwest. Other brothers will be used as the Lord provides. Prayer is requested that we may become aware both of need and of the means to meet it.

-John Thompson
14th January 1970

British Correspondent

In a recent letter Brother Cedric Smith has written us to say that, for reasons of health, he must relinquish the duties and the privileges of service as our British Correspondent, as soon as we can find a suitable substitute.

While we regret the circumstances which have necessitated Brother Smith's resignation, we are glad to inform our British subscribers that we have been successful in securing the services of another brother, who is favorably known to them and to us. His name and address are given below:

Mr. J. Thompson
82 Moss Bank, Crumpsall
Manchester M8 6AP, England

Notice of Postponement of Annual Meeting

The Annual Meeting of the Pastoral Bible Institute, due to be scheduled for Saturday, June 6, has been postponed to Saturday, September 19. Plans are now under way to hold it in Atlantic City, New Jersey.

We are making this early announcement so that Institute members, who might wish to participate in conventions now being planned by Associated Bible Students in various parts of the country to be held during the summer months, will know that they need not reserve the June date for the Institute's Annual Meeting.

Further particulars as to the hour and place of meeting will be announced later.

Entered Into Rest

Hugh S. Cox, Milton, Mass.
Jessie Fraser, Breenbrook, N. J.
Lily V. Hilyard, San Diego, Cal.
Ella C. Hogan, Minneapolis, Minn.
Thyra Hudgings, Westford, Mass.
John Lanigan, San Bernardino, Cal.
Frederick J. Lardent, England
Henrietta LoCane, Buffalo, N.Y.
Annie McLearn, Lexington, Mass.
Elizabeth Pandolfo, Cleveland, Ohio
Edith A. Shepherd, Maynard, Ark.
Hans H. Steinmann, Ft. Thomas, Ky.
John B. Williams, Loxley, Ala.