

THE HERALD OF CHRIST'S KINGDOM

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The Memorial

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

ALL Christians should commemorate with deep devotion the anniversary of our Lord's death.* To those who have been taught the deep things of God there is more than the remembrance of this event, there is a wondrous privilege.

*The 14th of Nisan this year, as previously announced, falls on Tuesday, April 6, beginning at sundown, at which time it is appropriate to keep the Memorial. - Ed. Com.

An important event in the history of the Israelites was memorialized by some outward ceremony or ritual. This was intended to deepen the impression and to prevent the occurrence from fading from the memory. Too often and too soon the freshness of an experience fades from the mind. For this reason God saw the necessity for constant reminders by outward observance to instill in the minds of the people any prominent feature of his eternal purpose.

THE PASSOVER AS A MEMORIAL

The feast of the Passover was instituted on such a basis. Here was a mighty and most striking deliverance of God's people by God's power. They must not forget it. (Exodus 12:24.) An annual ceremony must be established. Thus was the feast of the Passover most carefully outlined by the Creator, together with specific instructions that it should be perpetuated.

Obviously as time passed this feast became a reminder only of some act in remote, history. But always linked with this reminder was the name of Jehovah - his greatness and his watchful care for his own. Jehovah's name and his greatness were inseparable from this feast.

"I am the Lord thy God which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it."

This and similar exhortations were "that they might observe his statutes and keep his laws." - Psalm 105:45.

With God there is no hidden future -- all is known to him. He saw his Son Jesus as the great Passover Lamb. His Plan included that greatest of all deliverances followed by the blessing of all

the families of the earth. The human family was to be freed from sin and all its concomitants terminating in death. What a deliverance! Abraham saw it by faith and rejoiced. Joseph, the husband of Mary, had just a glimpse when he was told by God that the child should be named Savior.

THE ATTITUDE OF THE DISCIPLES

Jesus himself knew that he was the great Passover Lamb for the world. He tried to convey this thought to his disciples but they were so trammled with earthly ideas of a kingdom with great pomp, power, and glory that they heeded not his words. Here is a lesson for us. Are we so attached to the affairs of this life that we fail to appreciate all that our Heavenly Father would have us know concerning the Memorial?

When the disciples inquired of the Master where they were to keep the annual Passover, he gave them instructions and on the Day of Preparation they had carried out his orders. No other thought, so far as we can gather, was in their minds but the partaking of the legal Passover. Jesus had other intentions. He was about to leave them. He wished to have an intimate, loving, farewell Supper -- something for them to remember; something for them to look forward to. They were not aware that they were on the threshold of the greatest event in human history! Illimitable results would follow this act.

Do we see any parallel today to this? Are we ignorant of what our Heavenly Father has stated of our relationship to him and to his dear Son? Is it possible that we see only a reminder of a past event, of the great Gift and the great Sacrifice? If the Memorial is only a reminder of the past and not a stimulus to the future, then we are as the disciples at the First Advent.

WHO CAN UNDERSTAND?

We believe we are nearing the end of this Age. All the called, chosen and faithful of the Lord should be enjoying a deeper insight into the meaning and import of this last meal of our Redeemer with his loved ones. Jesus knew that his disciples would not be able to understand the deep things that he knew and had in his mind. But he longed to convey as much as possible at that time. Symbolism is a powerful means of conveying a profound thought. He must convey to them the understanding that they were to have a share with him in a great undertaking to establish his Father's name in the earth, and to have a part in the great work of blessing all the families of the earth. Further, he must convey to them the fact that to reign with him they must suffer with him. His pathway must be their pathway, his suffering must be the precursor of their suffering; his glory would include their ultimate glorification. No human mind can grasp this. Only those begotten of God can do so. This act of begetting, is entirely the result of the work of God, consequently it may be said that only those to whom the Father reveals the great truth contained in the Memorial can fully and really enter into its height and depth, its length and breadth.

JESUS THE PASSOVER LAMB

It should be understood that the meal partaken of by the Lord and his disciples was not the Passover Feast, for it was yet the 14th day of Nisan. Feast day was the 15th. It is not reasonable to think that Jesus would break the Law. Luke records that Jesus definitely stated that he would "not eat thereof." If it was not the Passover Feast, what was it? Jesus saw himself as the lamb to be slain. Within a few hours he was to die, therefore he instituted a simple ceremony that would live in their minds because it was of the deepest significance to them. He was chosen and begotten of God; they were chosen, and later to be begotten of God. He was the Son of God; they were chosen and privileged to be sons of God. They were his brethren; he was their elder Brother. How his heart must have yearned over them! How great his desire to do all that he could to help them.

Surely we can see what a very intimate, family atmosphere must have pervaded that sacred, very private, but very far-reaching event. He was to leave them; but he would see them again. A place in heaven he would prepare for them and eventually spend eternity with them. All that he thought and did for them, he thinks and does for us.

When he broke the bread and said, "This is my body which is *given for you: this do in remembrance of me*"; and when, after pouring the wine, he said further: "This cup is the new testament in my blood, which is shed for you," he uttered great truths that they did not yet understand. The word "remembrance" that he used conveys the thought of "waiting for." What were they to wait for? Soon they would know, and then they would continue the Memorial feast annually "until he come." This the faithful followers of the Lord do, and have done for the last nineteen hundred years. Now our hopes are high, for we are nearing the time for his glorious return in power, and his first act is to gather together all those who are the chosen and begotten of his Father. In all conditions and circumstances; in peril and in danger; in sickness and in health, this simple feast has been kept.

INCREASED LIGHT

Very soon our Heavenly Father rewarded the faithful followers of the Lord by giving a deeper insight into the real significance of the bread and wine. It was the privilege of that faithful servant Paul to reveal the hidden meaning of the symbol used at the Lord's last Supper.

There is no evidence that Jesus ate of the bread or drank of the wine -rather the words go to show that he would wait for the time of the establishment of the Kingdom. In simple and expressive language, but with impelling force and power, the Apostle demonstrates that we enter into that breaking. When we partake and assimilate the bread, and it becomes part of us, this symbolizes that we are one with our Head and united to all other members of that Body. Paul in essence says, here is a mystery kept hid from the ages, that Christ is not composed of one person but is composed of many, all of whom become one! Christ is one, but comprises many members. - 1 Cor. 12:12.

Evidently the great Apostle found it necessary to give the foundation of his interpretation of the symbol used in the Memorial and we find him saying, "For I received of the Lord that which also I delivered to you." Paul was anxious that his fellow-members should see and know that the partaking of the emblems was more than a reminder of a sacrificial life and work finished at Calvary. For him, for them, and similarly for us it is an entering into a covenant or agreement with the Lord Jesus and with his Father. Note the words of Jesus and see what a flood of light is thrown upon them by this understanding.

"And I covenant for you, even as my Father has covenanted for me, a Kingdom" (Luke 22:29, Diaglott).

Here was a loving intimacy, a sweet fellowship that had never before been extended to members of the human family. Did the disciples appreciate these words when they were spoken? Have we appreciated them as much in the past as we do now? A greater knowledge of our loving Heavenly Father, accompanied by a wider experience of his purpose and way should endear this ceremony to us more and more. Our relationship to our Heavenly Father and to the Lord should be quickened and enhanced.

OUR ATTITUDE

Our Father, at this Memorial season, would have us carefully and prayerfully examine our relationship with him and his purpose. Frequently we quote, "Now are we sons of God." How have we become sons? Could we take this relationship of our own volition? Can we attain to this position by a demonstration of faith or of works? Is it a natural growth or development? John declares it to be a privilege or position given by God. (John 1:12.) Paul asserts that only those led by the spirit of God are his sons. To all those who have the assurance of being sons of God, what an intimate, reverential, homely feeling becomes associated with the partaking of the feast. Our Heavenly Father has invited us to enter into a Divine arrangement; he has provided all that is necessary to enable us to keep ourselves in his love, and guarantees to us that we shall be with him and with our Lord for ever. How hallowed then is this time of remembrance! How grateful we should be to him who has kept us from falling and promises to present us faultless before the presence of his glory with exceeding joy!

OUR PREPARATION

This knowledge that, by the grace of God, we are in a special relationship to him; that he has undertaken all on our behalf; that he will never leave us nor forsake us, will not puff us up. If rightly exercised we shall approach this Memorial with the deepest gratitude, with the truest humility, and with the sincerest honesty of heart. *"Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me."*

"Cleanse thou me from secret faults."

"Therefore if a man purge himself from these things [dishonoring to God] he will be a vessel unto honor, sanctified, fit for the Master's use, prepared for every good work."

If this be the attitude of our heart toward God, towards this time of the Memorial, happy will be our lot! Further, if we fully apprehend what our Father has done for us through the gift of his dear Son, and with faith and with gratitude live in harmony with his definite promises, how blessed we shall be as we once more partake of the emblems so lovingly introduced and used by our Head and Elder Brother.

"For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come."

- A. J. Lodge, Eng.

The Plan of God -- in Brief

*"According to a Plan of the Ages, which He formed for the Anointed Jesus our Lord."
- Eph. 3:11 (Diaglott).*

STUDY 3 -- "The Mystery Hid" -- Col. 1:26

While mankind was under the discipline of evil, and unable to understand its necessity, God repeatedly expressed His purpose to restore and bless them through a coming deliverer. But who that deliverer should be was a mystery for four thousand years, and it only began to be clearly revealed after the resurrection of Christ, in the beginning of the Christian or Gospel age.

Looking back to the time when life and Edenic happiness were forfeited by our first parents, we see them under the just penalty of sin filled with sorrow, and without a ray of hope, except that drawn from the obscure statement that the seed of the woman should bruise the serpent's head. Though in the light of subsequent developments this is full of significance to us, to them it was but a faint and glimmering light. Nearly two thousand years rolled by with no evidence of a fulfillment.

About two thousand years after, God called Abraham, and promised that his seed should bless all the families of the earth. This looked as though God still held to His previously expressed purpose, and was now about to fulfill it. Time sped on; the promised land of Canaan was not yet in his possession; they had yet no offspring, and Abraham and Sarah were growing old. Abraham reasoned that he must help God to fulfill His promise; so Ishmael was born. But his assistance was not needed, for in due time Isaac, the child of hope and promise, was born. Then it seemed that the promised ruler and blessing of nations had come. But no: years rolled by, and seemingly God's promise had failed; for Isaac died, and his heir, Jacob, also. But the faith of a few still held firmly to the promise, and was sustained by God; for "the covenant which He made with Abraham" was assured by God's "oath unto Isaac, and confirmed to Jacob...and to Israel for an everlasting covenant." -- 1 Chronicles 16:16, 17.

When at the time of Jacob's death his descendants were first called the TWELVE TRIBES OF ISRAEL, and recognized of God as a "chosen nation" (Genesis 49:28; Deuteronomy 26:5), the expectation that his nation as a whole, as the promised seed of Abraham, should possess Canaan, and rule and bless the world, seemed to be on the eve of realization; for already, under the favor of Egypt, they were becoming a strong nation.

But hope was almost blasted and the promise almost forgotten when the Egyptians, having gained control of them, held them as slaves for a long period.

Truly God's promises were shrouded in mystery, and His ways seemed past finding out. However, in due time came Moses, a great deliverer, by whose hand God led them out of bondage, working mighty miracles on their behalf. Before entering Canaan this great deliverer died; but as the Lord's mouthpiece he declared, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me." (Deuteronomy 18:15; Acts 3:22). This gave a further insight into God's plan, showing that not only would their nation, as a whole, be associated in some way with the future work of ruling and blessing, but that one to be selected from among them would lead to victory and to the fulfillment of the promise. Then Joshua, whose name signifies deliverer, or savior, became their leader, and under him they won great victories, and actually entered the

land promised in the covenant. Surely then it seemed that the true leader had come, and that the promise was about to have complete fulfillment.

But Joshua died, and they made no headway as a nation until David, and then Solomon, were given them as kings. There they reached the very zenith of their glory; but soon, instead of seeing the promise accomplished, they were shorn of their power, and became tributary to other nations. Some held fast the promise of God, however, and still looked for the great deliverer of whom Moses, Joshua, David and Solomon were only types.

About the time when Jesus was born, all men were in expectation of the Messiah, the coming king of Israel and, through Israel, of the world. But Israel's hope of the glory and honor of their coming king, inspired as it was by the types and prophecies of His greatness and power, caused them to overlook another set of types and prophecies, which pointed to a work of suffering and death, as a ransom for sinners, necessary before the blessing could come. This was prefigured in the Passover before they were delivered from Egypt, in the slaying of the animals at the giving of the law covenant (Hebrews 9:11-20; 10:8-18), and in the Atonement sacrifices performed year by year continually by the priesthood. They overlooked, too, the statement of the prophets, "who testified beforehand the sufferings of Christ, and the glory that should follow." (1 Peter 1:2). Hence, when Jesus came as a sacrifice, they did not recognize Him: they knew not the time of their visitation. (Luke 19:44). Even His immediate followers were sorely perplexed when Jesus died; and sadly they said, "We trusted it had been He which should have redeemed Israel." (Luke 24:21). Apparently, their confidence in Him had been misplaced. They failed to see that the death of their leader was a ratification of the New Covenant under which the blessings were to come, a partial fulfillment of the covenant of promise. However, when they found that He had risen from the tomb, their withered hopes again began to revive (1 Peter 1:3), and when He was about to leave them, they asked concerning their long-cherished and oft-deferred hope, saying "Lord, wilt You at this time restore again the kingdom to Israel?" That their hopes were in the main correct, though they might not know the time when they would be fulfilled, is evident from our Lord's reply: "It is not for you to know the times and seasons which the Father hath put in His own power." Acts 1:6, 7.

What turn has God's plan now taken? must have been the query of His disciples when Jesus had ascended; for we must remember that our Lord's teachings concerning the Kingdom were principally in parables and dark sayings. He had said to them, "I have yet many things to say unto you, but you cannot bear them now; howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth." "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 16:12; 14:26). So they could not understand before the Pentecostal blessing came.

Even then, it was some time before they got a clear, full understanding of the work being done, and its relation to the original covenant. (Acts 11:9; Galatians 2:2, 12, 14). However, it would seem that even before they fully and clearly understood, they were used as the mouthpieces of God, and their inspired words were probably clearer and deeper expressions of truth than they themselves fully comprehended. For instance, read James' discourse in which he says: "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name [a bride]. And to this agree the words of the prophets, as it is written, 'After this [after this people from the Gentiles has been taken out] I will return, and will build again the tabernacle of David [the earthly dominion] which is fallen down, and I will build again the ruins thereof, and I will set it up.'" -- Acts 15:14-16.

James began to read in God's providence, in the sending of the Gospel through Peter to the first Gentile convert and through Paul to Gentiles in general, that during this age believing Jews and Gentiles were to be alike favored. He then looked up the prophecies and found it so written; and that after the work of this Gospel age is completed, then the promises to fleshly Israel will be fulfilled. Gradually the great mystery, so long hidden, began to be understood by a few -- the saints, the special "friends" of God.

Paul declares (Col. 1:27) that this mystery which hath been hid from ages and from generations, now made manifest to His saints, is

"Christ In You, The Hope Of Glory."

This is the great mystery of God which has been hidden from all previous ages, and is still hidden from all except a special class -- the saints, or consecrated believers. But what is meant by "Christ in you"? We have learned that Jesus was anointed with the Holy Spirit (Acts 10:38), and so we recognize Him to be the Christ -- the anointed -- for the word Christ signifies anointed. And the Apostle John says that the anointing which we (consecrated believers) have received abides in us. (1 John 2:27). So saints of this Gospel age are an anointed company -- anointed to be kings and priests unto God (2 Corinthians 1:21, 1 Peter 2:9); and together with Jesus, their Chief and Lord, they constitute Jehovah's Anointed -- the Christ.

In harmony with this teaching of John, that we also are anointed, Paul assures us that this mystery which has been kept secret in ages past, but which is now made known to the saints, is that the Christ (the Anointed) is "not one member, but many," just as the human body is one, and has many members; but as all the members of the body, being many, are one body, so also is the Anointed -- the Christ. (1 Corinthians 12:12- 28). Jesus is anointed to be the Head or Lord over the Church, which is His body (or His bride, as expressed in another figure -- Ephesians 5:25-30), and unitedly they constitute the promised "Seed" -- the Great Deliverer: "If you are Christ's then you are Abraham's seed, and heirs according to the promise." -- Galatians 3:29.

The Apostle carefully guards the Church against any presumptive claims, saying of Jesus that "God hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body," "that in all things He might have the pre-eminence." (Ephesians 1:22; Col. 1:18). Yet, under the figure of the human body, he beautifully and forcibly shows our intimate relationship. This same oneness Jesus also taught, saying, "I am the vine, you are the branches." -- John 15:5.

This is indeed a wonderful message, and, as we come to the Word of God to inquire concerning our great high calling, we find the prophets all eloquent in proclaiming the grace [favor or blessing] that is come unto us (1 Peter 1:10); while types and parables, and hitherto dark sayings, now become luminous, shedding their light on the "narrow way" in which the anointed [Christ] company is called to run for the prize now disclosed to view. This was truly a mystery never before thought of -- that God intends to raise up not only a deliverer, but a deliverer composed of many members. This is the "high calling" to which the consecrated believers of the Gospel age are privileged to attain. Jesus did not attempt to unfold it to the disciples while natural men, but waited until at Pentecost they were anointed -- begotten to the new nature. From Paul's explanation we know that none but "new creatures" can now appreciate or understand this high calling. He says: "We speak the wisdom of God in a mystery, even the hidden wisdom [plan] which God ordained before the world unto our glory; which none of the princes [chief ones] of this world knew; ... as it is written, 'Eye hath not seen, nor ear heard, neither hath entered into the

heart of man, the things which God hath prepared for them that love Him;’ but God hath revealed them unto us by His Spirit." -- 1 Corinthians 2:6-14.

In his letter to the Galatians, Paul opens up the entire mystery, and shows how the Abrahamic covenant is to be fulfilled. He shows that the Law given to Israel did not interfere with the original covenant (Galatians 3:15-18), and that the seed of Abraham which is to bless all nations is Christ. (Galatians 3:16). Then, carrying out the idea already alluded to, that the Christ includes all anointed of the Spirit, he says: "For as many of you as have been baptized into Christ have put on Christ; ...and if you are Christ's then YOU are[together with Jesus] Abraham's seed, and heirs, according to the promise made to Abraham. (Galatians 3:27, 29). Following up the same line of reasoning, he shows (Galatians 4) that Abraham was a type of Jehovah, Sarah a type of the covenant or promise, and Isaac a type of Christ (head and body); and then adds, "We brethren, as Isaac was, are the children of promise." (Galatians 4:28). So the plan of God was hidden in types until the Gospel were begun the development of the Christ.

There has existed a necessity for keeping this mystery hidden, else it would not have been so kept. It was necessary, because to have revealed the plan in full to mankind would have been to frustrate it. Had men known, they would not have crucified either the Lord of glory or the Church which is His body. (1 Corinthians 2:8). Not only would the death of Christ, as the price of man's redemption, have been interfered with, had not the plan been kept a mystery from the world, but the trial of the faith of the Church, as sharers in the sufferings of Christ, would thereby have been prevented also; for "The world knows us not [as His joint-heirs] because [for the same reason that] it knew Him not." 1 John 3:1.

The greatness of the mystery, so long kept secret, and hidden in promises, types and figures, and the wonderful grace bestowed on those called to fellowship in this mystery (Ephesians 3:9), suggest to us that the work to follow its completion, for which for six thousand years Jehovah has kept mankind in expectation and hope, must be an immense work, a grand work, worthy of such great preparations. What may we not expect in blessings upon the world, when the veil of mystery is withdrawn and the showers of blessing descend! It is this for which the whole creation groans and travails in pain together until now, waiting for the completion of this mystery -- for the manifestation of the Sons of God, the promised "Seed," in whom they shall all be blessed. Romans 8:19, 21, 22.

STUDY 4 -- Our Lord's Return

"And He shall send Jesus Christ, which [who] before was preached unto you; whom the heaven must retain until the times of restoration of all things, which God hath spoken by the mouth of all His holy prophets since the world began." -- Acts 3:20, 21.

That our Lord intended His disciples to understand that for some purpose, in some manner, and at some time, He would come again, is, we presume, admitted and believed by all familiar with the Scriptures.

True, Jesus said, "Lo, I am with you always, even unto the end of the age" (Matthew 28:20), and by His Spirit and by His Word He has been with the Church continually, guiding, directing, comforting and sustaining His saints, and cheering them in the midst of all their afflictions. But though the Church has been blessedly conscious of the Lord's knowledge of all her ways and of His constant care and love, yet she longs for His promised personal return; for, when He said, "If I go, I will come again" (John 14:3), He certainly referred to a second personal coming.

The specific work of the first advent was to redeem men; and that of the second is to restore, and bless, and liberate the redeemed. Having given His life a ransom for all, our Savior ascended to present that sacrifice to the Father, so making reconciliation for man's iniquity. He tarries and permits "the prince of this world" to continue the rule of evil, until after the selection of "the Bride, the Lamb's wife," who, to be accounted worthy of such honor, must overcome the influences of the present evil world. Then the work of giving to the world of mankind the great blessings secured to them by His sacrifice will be due to commence, and He will come forth to bless all families of the earth.

True, the restoring and blessing could have commenced at once, when the ransom price was paid by the Redeemer, and then the coming of Messiah would have been but one event, the reign and blessing beginning at once, as the apostles at first expected. (Acts 1:6). But God had provided "some better thing for us" -- the Christian Church (Hebrews 11:40); hence it is in our interest that the reign of Christ is separated from the sufferings of the Head by these eighteen centuries.

This period between the first and second advents, between the ransom of all and the blessing of all, is for the trial and selection of the Church, which is the body of Christ, otherwise there would have been only the one advent, and the work which will be done during the period of His second presence, in the Millennium, would have followed the resurrection of Jesus. Or, instead of saying that the work of the second advent would have followed the resurrection of Jesus Or, instead of saying that the work of the second advent would have followed at once the work of the first, let us say rather that had Jehovah not purposed the selection of the "little flock," "the body of Christ;" the first advent would not have taken place when it did, but would have occurred at the time of the second advent, and there would have been but the one. For God has evidently designed the permission of evil for six thousand years, as well as that the cleansing and restoration of all shall be accomplished during the seventh thousand.

So seen, the coming of Jesus, as the sacrifice and ransom for sinners, was just long enough in advance of the blessing and restoring time to allow for the selection of His "little flock" of "joint-heirs." This will account for some of the apparent delay on God's part in giving the blessings promised, and provided for, in the ransom. The blessings will come in due time, as at first planned, though, for a glorious purpose, the price was paid longer beforehand than men would have expected.

The Apostle informs us that Jesus has been absent from earth -- in the heaven -- during all the intervening time from His ascension to the beginning of the times of restoration, or the Millennial age -- "whom the heaven must retain until the times of restoration of all things," etc. (Acts 3:21). Since the Scriptures teach that the object of our Lord's second advent is the restoration of all things, and that at the time of His appearing the nations are so far from being converted as to be angry (Revelation 11:18) and in opposition, it must be admitted either that the Church will fail to accomplish her mission, and that the plan of God will be this far frustrated, or else, as we claim and have shown, that the conversion of the world in the present age was not expected of the Church, but that her mission has been to preach the Gospel in all the world for a witness, and to prepare herself under divine direction for her great future work. God has not yet by any means exhausted His power for the world's conversion. Nay, more: He has not yet even attempted the world's conversion.

Some who can see something of the blessings due at the second advent, and who appreciate in some measure the fact that the Lord comes to bestow the grand blessing purchased by His death, fail to see this last proposition, viz.: that those in their graves have as much interest in that glorious reign of Messiah as those who at that time will be less completely under the bondage of corruption -- death. But as surely as Jesus died for all, they all must have the blessings and opportunities which He purchased with His own precious blood. Hence we should expect blessings in the Millennial age upon all those in their graves as well as upon those not in them; and of this we will find abundant proof, as we look further into the Lord's testimony on the subject. It is because of God's plan for their release that those in the tomb are called "prisoners of hope."

"God is love," and "God so loved the world that He gave His only begotten Son, that whosoever believes in Him should not perish." (1 John 4:8; John 3:16). Would it not seem that if God loved the world so much He might have made provision, not only that believers might be saved, but also that all might hear in order to believe?

Again, when we read, "That was the true light that lights every man that comes into the world" (John 1:9), our observation says, Not so; every man has not been enlightened; we cannot see that our Lord has lighted more than a few of earth's billions. Even in this comparatively enlightened day, millions of heathen give no evidence of such enlightenment; neither did the Sodomites, nor multitudes of others in past ages.

We read that Jesus Christ, by the grace of God, tasted death "for every man." (Hebrews 2:9). But if He tasted death for the one hundred and forty-three billions, and from any cause that sacrifice becomes efficacious to only one billion, was not the redemption comparatively a failure? And in that case, is not the Apostle's statement too broad? When again we read, "Behold, I bring you good tidings of great joy, which shall be to ALL PEOPLE" (Luke 2:10), and, looking about us, see that it is only to a "little flock" that it has been good tidings, and not to all people, we would be compelled to wonder whether the angels had not overstated the goodness and breadth of their message, and overrated the importance of the work to be accomplished by the Messiah whom they announced.

Another statement is, "There is one God, and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all." (1 Timothy 2:5, 6). A ransom for all? Then why should not all the ransomed have some benefit from Christ's death? Why should not all come to a knowledge of the truth, that they may believe?

Without the key, how dark, how inconsistent, these statements appear; but when we find the key to God's plan, these texts all declare with one voice, "God is love." This key is found in the latter part of the text last quoted -- "Who gave Himself a ransom for all, TO BE TESTIFIED IN DUE TIME." God has a due time for everything. He could have testified it to these in their past life-time; but since He did not, it proves that their due time must be future. For those who will be of the Church, the bride of Christ, and share the kingdom honors, the present is the "due time" to hear; and whosoever now has an ear to hear, let him hear and heed, and he will be blessed accordingly. Though Jesus paid our ransom before we were born, it was not our "due time" to hear of it for long years afterward, and only the appreciation of it brought responsibility; and this, only to the extent of our ability and appreciation. The same principle applies to all: in God's due time it will be testified to all, and all will then have opportunity to believe and to be blessed by it.

The prevailing opinion is that death ends all probation; but there is no Scripture which so teaches; and all the above, and many more Scriptures, would be meaningless, or worse, if death ends all hope for the ignorant masses of the world.

Since God does not propose to save men on account of ignorance, but "will have all men to come unto the knowledge of the truth" (1 Timothy 2:4); and since the masses of mankind have died in ignorance; and since "there is no work, nor device, nor knowledge, nor wisdom, in the grave: (Eccl. 9:10); therefore God has prepared for the awakening of the dead, in order to knowledge, faith and salvation. Hence His plan is, that "as all in Adam die, even so all in Christ shall be made alive, but each one in his own order" -- The Gospel Church, the Bride, the body of Christ, first; afterward during the Millennial age, all who shall become His during that thousand years of His presence (mistranslated coming), the Lord's due time for all to know Him, from the least to the greatest. -- 1 Corinthians 15:22.

As death came by the first Adam, so life comes by Christ, the second Adam. Everything that mankind lost through being in the first Adam is to be restored to those who believe in the second Adam. When awakened, with the advantage of experience with evil, which Adam lacked, those who thankfully accept the redemption as God's gift may continue to live everlastingly on the original condition of obedience.

Perfect obedience will be required, and perfect ability to obey will be given, under the righteous reign of the Prince of Peace. Here is the salvation offered to the world.

Though many of the prophecies and promises of future blessing seem to apply to Israel only, it must be remembered that they were a typical people, and hence the promises made to them, while sometimes having a special application to themselves, generally have also a wider application to the whole world of mankind which that nation typified. While Israel as a nation was typical of the whole world, its priesthood was typical of the elect "little flock," the head and body of Christ, the "Royal Priesthood;" and the sacrifices, cleansings and atonements made for Israel typified the "better sacrifices," fuller cleansings and real atonement "for the sins of the whole world," of which they are a part.

And not only so, but God mentions by name other nations and promises their restoration. As a forcible illustration we mention the Sodomites. Surely, if we shall find the restoration of the Sodomites clearly taught, we may feel satisfied of the truth of this glorious doctrine of Restoration for all mankind, spoken by the mouth of all the holy prophets. And why should not the Sodomites have an opportunity to reach perfection and everlasting life as well as Israel, or as any of us? True, they were not righteous, but neither was Israel, nor were we who now hear the

gospel. "There is none righteous; no, not one," aside from the imputed righteousness of Christ, who died for all. Our Lord's own words tell us that although God rained down fire from heaven and destroyed them all because of their wickedness, yet the Sodomites were not so great sinners in His sight as were the Jews, who had more knowledge. (Genesis 19:24; Luke 17:29). Unto the Jews of Capernaum He said, "If the mighty works which have been done in you had been done in Sodom, it would have remained until this day." -- Matthew 11:23.

So our Lord teaches that the Sodomites did not have a full opportunity; and He guarantees them such opportunity; and He guarantees them such opportunity when He adds (Verse 24), "But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for you." The character of the Day of Judgment and its work will be shown in succeeding pages. Here we merely call attention to the fact that it will be a tolerable time for Capernaum, and yet more tolerable for Sodom; because, though neither had yet had full knowledge, nor all the blessings designed to come through the "Seed," yet Capernaum had sinned against more light.

We need not wonder that Jews, Sodomites, Samaritans, and all mankind, will be ashamed and confounded when in His own "due time" God shows forth the riches of His favor. Yea, many of those who are now God's children will be confounded and amazed when they see how God so loved THE WORLD and how much His thoughts and plans were above their own.

Christian people generally believe that God's blessings are all and only for the selected Church, but now we begin to see that God's plan is wider than we had supposed, and that though He has given the Church "exceeding great and precious promises," He has also made bountiful provision for the world which He so loved as to redeem. The Jews made a very similar mistake in supposing that all the promises of God were to and for them alone; but when the "due time" came and the Gentiles were favored, the remnant of Israel, whose hearts were large enough to rejoice in this wider evidence of God's grace, shared that increased favor, while the rest were blinded by prejudice and human tradition. Let those of the Church who now see the dawning light of the Millennial age, with its gracious advantages for all the world, take heed lest they be found in opposition to the advancing light, and so for a time be blinded to its glory and blessings.

Seeing, then, that so many of the great and glorious features of God's plan for human salvation from sin and death lie in the future, and that the second advent of our Lord Jesus is the designed first step in the accomplishment of those long promised and long expected blessings, shall we not even more earnestly long for the time of His second advent than the less informed Jew looked and longed for His first advent?

Seeing that the time of evil, injustice, and death is to be brought to an end by the dominion of power which He will then exercise, and that righteousness, truth and peace are to be universal, who should not rejoice to see His day? And who that is now suffering with Christ, inspired by the precious promise that "if we suffer with Him we shall also reign with Him," will not lift up his head and rejoice at any evidence of the approach of the Master, knowing thereby that our deliverance and our glorification with Him draw nigh? Surely all in sympathy with His mission of blessing and His spirit of love will hail every evidence of His coming as the approach of the "great joy which shall be to all people."

- C. T. Russell

(to be continued)

What Is A Christian? What Is His Hope?

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." - John 14:23.

'THESE words of Jesus were in answer to a question of Judas (not Iscariot), who said: "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" There is a difference between a Christian and a non-Christian. A Christian is one who follows the Lord Jesus Christ. The adjective 'Christian' was attached to them by the worldly as a derision; but the followers of Jesus adopted it. It means 'small Christ.' Grammatically, it is a diminutive of the word 'Christos,' 'Christians' -- a small Christ. James calls it a "worthy name by the which ye are called." - James 2:7.

The followers of the Lord are all anointed by the Holy Spirit (Matt. 3:11, Mark 1:8, Luke 3:16). The first manifestation of this anointing took place at Pentecost. After that, every one that comes to Jesus and accepts him as Lord an Savior, Teacher and Guide, is becoming a son of God, is born (figuratively) of God, and is a new creature "born not of blood nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). James says "Of his own will he brought us forth with the word of truth, that we should be a kind of firstfruits of his creatures" (James 1:18). 1 Pet. 1:23; 1 Cor. 4:15.

God does not give birth the way human beings do. God creates, and His creations are his children. Jesus was God's first creation in the universe, and he was and is His Son. The angels are created beings and are His sons (Gen. 6:2). Adam was the first man created on the earth and is called "son of God" (Luke 3:38). The angels are spirit beings, invisible to man. We do not know what the angels look like; all their appearances in the past have been as human beings. The New Creation that God began to create with the coming of Jesus in his first advent will be in the spirit nature, but we do not know fully what we shall be. - 1 John 3:2.

THE NEW CREATION -- A MYSTERY

St. Paul, speaking of the New Creation which he calls a mystery, says that in it there is wisdom of God hidden which God ordained before the ages unto our glory (1 Cor. 2:7). In the beginning God designed to have a family of his own in the divine nature, a family of *144,000* children, but postponed their creation till the appropriate time (Romans 16:25). The wisdom of God is manifested in the fact that the New Creation had to be created from material that was not in existence at the time of its designation. God foresaw the creation of man on the earth, his fall from grace unto sin, his redemption from sin and death by a redeemer yet to be created at that time. The Logos was the first creation of God "in the beginning" (John 1:1), ' and he was created in a way that in due time he could be changed to human form and become the Redeemer of man, and then be glorified to the highest position, higher than any existing now or will be in the future, and also to be the head of the New Creation.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." - 1 Cor. 2:9.

We cannot imagine the glory, the greatness, and the powers of the New Creation which God will endow them with.

In his first advent Jesus came to do his Father's will, to redeem the human race, and to set an example of obedience to God's will for those who would follow him. Our reward is great and the responsibility is great; hence, those that would become members of this New Creation group must be willing to assume the responsibility even if it requires their own life. They must be faithful unto death. Jesus said repeatedly that he had come to do his Father's will, and every one that follows Him must likewise be armed with the same spirit to do the Father's will.

Man, condemned to death, living on the earth a few years, should not find it very difficult to devote the few years of earthly life to serve and obey God in exchange for the great reward in heavenly glory. God did not offer this reward to the angelic beings; neither did God offer it to the ancient Prophets and righteous men before the first advent of the Lord Jesus; but to those that desire to follow Jesus. - 1 Peter 1:10-12; Matt. 13:16, 17.

Jesus told his disciples that it was important to keep his commandments. They must love one another as He loves them. For all eternity, the New Creation will have work to do in obedience to the Creator. Jesus kept the commandments of the LORD, his Father and our Father. Now He tells us that we must keep his commandment. That would prove that we love Him. "If a man love me, he will keep my words." Keeping Jesus' words will bring about the love of God upon us, and both will come and abide with us. God and Jesus abiding in us must find our vessel holy and clean from all filthiness, for God is holy and those that come to Him must be holy. - 1 Peter 1:16.

In our time we look for the coming of Jesus the second time to the earth. He says to the Laodicean Church: "Behold, I stand at the door and knock: If any man hear my voice, and open the door [of his heart], I will come in to him, and will sup with him, and he with me" (Rev. 3:20). If Jesus is with us and feeds us his word, we will know the meaning of the events that take place around us. We will be alert and will not be deceived by the deceptions of the hour. - Matt. 24:24, 25.

Jesus dwelling with us will require absolute obedience to his word. He will be the Master of our destiny and the Captain of our life. Jesus is an example of obedience to his Father who dwelled in him. He said to Philip: "Have I been so long time with you, and yet has thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works" (John 14:9, 10). God moved Him to speak the words and do the miracles he was doing. So the name Christian (small Christ) is a very serious responsibility to accept and to carry with us. We are responsible that this name be glorified by those who accept it. Jesus considered his name of great importance. He said: "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." - Matt. 18:19, 20.

Christian Brethren, the name of Christ with which we are called is great. Our lot has fallen in pleasant places. We have found a goodly heritage (Psalm 16:6). We are greatly honored. God calls us "a chosen generation, a royal priesthood, a holy nation, a peculiar people [or people for a purpose]," the purpose to show forth the virtues of him who called us out of the darkness into his marvelous light (1 Peter 2:9).

Jesus prayed to his Father for us: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil [one]. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world ... Neither pray I for these alone [the twelve], but for

them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." - John 17:15-24.

Knowing that the Father always heard the prayers of the Son because the Son always asked for the will of the Father in the matter, we can trust that this prayer is also heard, and the help of the Father is sure.

- N. T. Constant

Do We Know That We Know The Lord?

"And hereby we do know that we know Him, if we keep His commandments." - I John 2:3.

BEFORE attempting an answer to this important question we may find it helpful to first answer a few basic and leading questions.

FAITH

We, the consecrated ones, say that we have faith in the teachings of our Lord and Redeemer, faith in the doctrine of the ransom, etc. How then do we manifest or determine this degree of faith?

From Hebrews 11:1 we see that "faith is the assurance of things hoped for, the evidence of things unseen." We conclude that faith is the basis for our hopes and the evidence for our conviction concerning unseen realities. Our Lord says in John 3:6: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

We live in a physical world, and think in terms of physical realities because our five senses usually respond to physical stimuli. In this physical world of ours a physical force, by its elementary definition, is that which changes or tends to change the physical state or motion of a body. In this sense we can say that a biological force is that which changes or tends to change the biological state of a biological system. Applying this concept to our economics, we would say that an economical force is that which changes or tends to change the economical status of a system. We do not deny the reality of these forces in our materialistic world.

Correspondingly, we can define a "spiritual force" with just as much certainty and sense of realism as that which changes or tends to change the spiritual status of an individual. Those of us who have been able to sense these spiritual forces have a spiritual awareness of their existence and therefore have an appreciation of spiritual realities.

Faith is a spiritual virtue, and in this sense faith has a spiritual reality. On this basis a vital faith becomes a vital spiritual force and will manifest itself by works, namely, by a change in the state or condition of the one in whom this spiritual faith abides.

Consequently, our degree of faith in the doctrines of our Lord, our degree of faith in the doctrine of the ransom, our degree of faith in the Almighty Power of God, for example, will manifest itself by a change in the character of our own spiritual personality, it will manifest itself by works of the spirit, and these changes can become very evident, emotionally, mentally, morally, physically, etc.

This is nothing new. It is explaining things that we already know in terms that may be new to the lay reader. If the mortal body is without life, how then can it manifest life? Likewise, James 2:17 tells us that "faith without works is dead." Therefore, without works there are no manifestations of a living faith. Consequently, the greater the viable faith in an individual the greater will be the viable works of that faith. The greater the faith in things spiritual, the greater will be its manifestation by a greater outpouring of the fruits of the Spirit. More detail on this will come later because it is so interrelated with other manifestations which will be discussed.

THE HOLY SPIRIT

This leads us to the manifestations of the Holy Spirit. The Holy Spirit is a dynamic spiritual force, and our spiritual status will not remain unchanged when subjected to it. Is there any way that we can test or measure the degree of the Holy Spirit which we have received? Has there been any change in our spiritual life since we were begotten by the Holy Spirit of the Father? The consecrated can answer this question in a great multitude of ways.

In general, these manifestations will vary with the consecrated individual for it is stated that each must work out his own salvation. (Phil. 2:12.) However, it may be possible for us to formalize the manifestations which many of us have experienced. We should experience a traumatic humility as we stand before our Father who is in heaven, the great God Almighty of all Eternity. However, because of His great love for us, He gave us His only begotten Son, our Saviour, our Redeemer, our Advocate, whereby we may come before the Father's heavenly throne of grace, covered by our Lord's Robe of Righteousness, and so in peace come before the Father in a spirit of calmness, reverence, and love and in a spirit of thankfulness.

Sooner or later our very own spirit nature acquires a loving desire to do His will, and there emanates from our outward personality a patience when under stress and provocation, an absence of anxiety or worry over things of the world, a calmness in the midst of calamity, and, when reviled against, we do not revile in return.

The spirit of a sound mind (2 Tim. 1:7 and "Manna" text for August 30) is likely the most obvious and wonderful manifestation of the Holy Spirit in the Lord's people. The Christ-likeness in us, which is the Lord's indwelling Spirit, helps us to become stronger in the Truth and for the Truth. This very nature, of the new creature within us, influences our thoughts, words, and conduct, and enables us to show forth His graces and the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. - Gal. 5:22, 23; Eph. 5: 9, 10.

According to the degree of this indwelling Spirit will be the degree or measure that we shall be able to show forth its fruits and thereby be able proportionately to witness unto the glory of God. So may we let this light of the Spirit shine forth unto all the world.

Some people are naturally law abiding citizens. They desire to be kind to others, be very helpful in the community, and make great sacrifices for the welfare of others. It is possible that some may

show forth all the fruits of the Spirit out of the goodness of their heart and with no desire to seek glory, honor, or recognitions from their community. This is a very admirable thing to do; they are good people. In the Millennium they will be able to accomplish the works of obedience under the New Covenant and will receive their due reward. However, now, unless they profess to be Christ's and do all things as if done unto the Father, and have made their consecration vow of sacrifice unto God in the name of our Lord, and share in His sin-offering -- they will not attain unto the heavenly inheritance in joint-heirship with our Lord.

At this point it may be well to discuss briefly another test on the measure of the Holy Spirit within us. This test is based upon how well and how fully we live our Lord's commandments out of our love for Him: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself" (Matt. 22: 37-39). Who is our neighbor? Anyone who is near or close to us. Also, in Luke 6:35, our Lord says that we should love our enemies. In keeping with this commandment we remember that our Lord died for all, for the sinner as well as for the saint.

In 1 John 4:6-8, we see that love is of God, and God is love. The Spirit of God manifests the mind of God. His Spirit embraces all of the qualities which go to make up love. In proportion to the measure of the Holy Spirit we have received, we shall show forth our love toward God, toward our neighbors, and lastly even extend our love toward our enemies. The test of our love for God and for His Son, our Lord and Redeemer, is a measure of the indwelling Spirit of God, and this as a consequence is manifested by the degree that we keep our Lord's commandments of love, and live them out of love for Him and not out of fear.

This is the proof that we know Him, and this is the measure of the Christ in us, the hope of glory, "even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints." - Col. 1:26, 27.

WE KNOW THAT WE KNOW HIM

The answer to our basic and major question should be near at hand, if not already apparent to the mind. Now that we know Him, just how do we *know* that we know Him? In "The Englishman's Greek Concordance of the New Testament," 9th Edition, the above is written as ". . . we do know that we know (lit. have known) him ... " We can be very knowledgeable on the birth, life, history, doctrine of our Lord, etc., as many people are, and yet not really know that we have known Him. It is very likely that only those who have made their consecration vow and are begotten by the Holy Spirit of the Father in the name of the Son, are, able to know that they have known our Lord. Only they can come near to keeping His commandments in Spirit and in Truth. Only they can share in the sin-offering of our Lord, only they can rejoice in "presenting their bodies a living sacrifice, holy, acceptable unto God, a willing and reasonable service." - Rom. 12:1.

The entire verse of 1 John 2:3 reads: "And hereby we do know that we know [have known] him, if we keep his commandments."

It follows immediately that to the degree we keep his commandments is the test; and this is the degree, that we know we have known him.

At this point we should go on to 1 John 2:5-6: "But whoso keepeth his word, in him verily is the love of God perfected: hereby we know that we are in him."

To keep His "word" is to go beyond His commandments and includes God's revelation of His will; and in him (the consecrated one) verily is God's love perfected, whereby we know that we are in Him. "He that saith he abideth in God is obligated in like manner to walk, even as He walked." It is evident that by so keeping His commandments we are sure that we know Him.

Our Lord's commandment is one of "love." Take for example the very words of our Lord in John 13:34-35: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love for one to another." Also, we read in 1 John 4: 7, 8: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."

And in 1 John 2:11, 12 we have: "Beloved, if God so loved us, we ought also to love one another.... If we love one another, God dwelleth in us, and his love is perfected in us."

It is evident from these and other supplementary Scriptures that our all-inclusive personal love of God will motivate us into keeping our Lord's commandments, not only in the interest of making our own calling and election sure, but also in helping our fellow brethren along the way to attain that heavenly inheritance in joint heirship with our Lord.

- *Carl A. Cinnamon*

"He Is Risen"

"Your sorrow shall be turned into joy." - John 16:20.

STUPENDOUS miracle, the basis of Christian hope! Come to the vacant sepulcher of Christ and sing for joy! Angels, spirits of purity and love, hasten to meet us here with their message sublime. Heaven and earth, angels and men, all happily together at the open tomb. Sorrow may be for a night; joy cometh in the morning. With grateful hearts, with uplifted heads, we repeat the great articles of our faith: "I believe in Jesus Christ, who was crucified, who died, and was buried; who rose again from the dead; and who is now at the right hand of God. I believe in the forgiveness of sins, in the resurrection, and the life everlasting." Our cups brimming with gladness, we exclaim with the Psalmist: "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen."

Once again we direct our *thoughts* particularly to the great central fact of our faith. But now not so much to dwell upon the abstruse theological philosophy of that event so important to us all, but rather to linger over some of the touching human aspects related to it. We would see more of the wondrous Resurrection story in the light of its immediate effect upon the disciples. We would have our hearts burn as through them we experience their unspeakable joy when the aweinspiring truth was made manifest. To aid us in visualizing some of the dramatic incidents of our noble theme, we shall consider four great paintings through which masters of art have augmented the sacred record in portrayals of deep feeling and understanding. These paintings may well be likened to four scenes in a stupendous play. For our meditation we shall so consider them.

SCENE ONE

The poet has said:

"Calvary and Easter Day,
Earth's blackest day, and whitest day,
Were just three days apart"

Yet how long must have been the day between, and how filled with unutterable sadness! The Scriptures are silent regarding it, but it was a real day, a terrible day to that small group of disciples scattered "as sheep without a shepherd." They had awakened to a realization that the nightmarish scenes of a few hours ago were real after all, and their sense of loss must have been overwhelming

"Mourning each one the unfulfilled fair dream
To which their dead hopes could no life impart."

We are indebted to the genius of the great Swiss painter, Eugene Burnand, for the painting "Holy Saturday," than which there is no finer portrayal of the stark tragedy that gripped the eleven men most closely associated with Jesus. Burnand portrays them dazed with blinding sorrow and confused of mind and heart, once again gathered in the upper room where on Thursday night the Master had washed their feet, partaken with them of their farewell meal, and talked to them with a tender, brooding sympathy. Gathered again, to seek in this hallowed place for quiet, undisturbed meditation and prayer. This is the 15th of Nisan, a great feast day of Israel. Without, the streets

are thronged with the celebrants. Garlanded and arm-in-arm, they troop the streets singing the old familiar songs of rejoicing. Within, the echoes of this merriment penetrate to pierce swordlike the gloom-filled hearts of the disciples. Some are seated at the table; others stand forlornly in the background. There is no ray of hope on any face. Peter, at one end of the table, his agonizing brain resting heavily on his hands, no longer able to think or talk, weeps, and suffers in silence. His is a double grief. John, next to him, trying to comfort

his impulsive friend, appears to feel the futility of words at such a time. James sits at the other end, his deep-set eyes peering into vacancy as if trying to recall something from the sayings of his dead Master that would bring order out of his mental chaos. Andrew stands with downcast eyes and sorrowing face just behind Peter, his conscience-stricken brother. The rest are grouped about the three at the table, some watching with sympathetic faces the suffering Peter, while others are lost in thoughts too deep for words, or are hushed in silent prayer. Only those who have loved much and lost can really know what that "Holy Saturday" meant to the bewildered disciples. The painting might well be called "The Death of Hope" for

"He died!
And with Him perished all that men hold dear;
Hope lay beside Him in the sepulcher,
Love grew cold, and all things beautiful beside,
Died, when He died!"

Though they as yet "knew not the Scripture that he must rise again from the dead," we search their faces to see if, like bells in the distance, a faint melody of coming joy was not being rung to their numbed consciousness by those strange words of but yesternight:

"A LITTLE WHILE AND YE SHALL NOT SEE ME: AND AGAIN, A LITTLE WHILE, AND YE SHALL SEE ME. VERILY, VERILY, I SAY UNTO YOU, THAT YE SHALL WEEP AND LAMENT, BUT THE WORLD SHALL REJOICE, AND YE SHALL BE SORROWFUL, BUT YOUR SORROW SHALL BE TURNED INTO JOY. A WOMAN WHEN SHE IS IN TRAVAIL HATH SORROW, BECAUSE HER HOUR IS COME, BUT AS SOON AS SHE IS DELIVERED OF THE CHILD, SHE REMEMBERETH NO MORE THE ANGUISH, FOR JOY THAT A MAN IS BORN INTO THE WORLD. AND YE NOW THEREFORE HAVE SORROW, BUT I WILL SEE YOU AGAIN, AND YOUR HEART SHALL REJOICE, AND YOUR JOY NO MAN TAKETH FROM YOU."

SCENE TWO

The scene changes. It is the early part of the following day, the first day of the week. Again have the disciples awakened to a despairing consciousness of their loss and inconsolable grief. Poor crushed spirits! How little did they know that the darkness was past, that a glorious light was about to break forth in their hearts never to be extinguished! For the sun had scarce risen when Mary of Magdala burst into their presence with the strange and terrible news that the grave was empty. Amazed and fearful at this new development, Peter and John are instantly on the way to the Garden; their eager haste hurrying them to the utmost speed. This is the moment Burnand has chosen to transfer to canvas in his magnificent portrayal "Peter and John Running to the Tomb." The artist has marvelously caught the spirit of this incident. The two disciples are shown running at top speed, the brilliant dawn of the resurrection morn left behind. John's air ripples backward as his body bends forward against the wind. The folds of his white robe stream behind. That Peter is the older and is losing out in the race is evident. His longer locks flare in the wind, his cloak tosses behind him, and his mouth opens to make labored breathing easier, while his hand

presses back a heart near bursting from mingled emotion John's hands are clasped together in front of his bosom in the attitude of prayer. He seems not to be conscious of the movement of his limbs; his thoughts are projected far ahead; his eyes appear as fixed upon the distant tomb. Anticipation is written over both their faces. What must be their most inward thought? Are they beginning to feel an awakening within, stirring of vast implications? The eagerness of a strange expectancy is accentuated in every line of face and body as they race onward, our own hearts keeping pace with them.

The sacred record tells us: "So they ran both together; and the other disciple did outrun Peter and came first to the sepulcher. And he stooping down, saw the linen clothes lying: yet went he not in. Then cometh Simon Peter following him, and went into the sepulcher, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulcher, and he saw and believed." Ah yes, John believed. Nothing is here said concerning Peter's convictions. But shall we question the result of that meeting of the Lord and his brokenhearted disciple when later, as Paul records, "He was seen of Cephas"? And can mere words describe the ecstasy of that reunion?

*"He knows --
How to steal the bitter from life's woes."*

SCENE THREE

We pass on to the wonderful experience of Mary Magdalene whose glory it is that

*"Not she with traitorous kiss her Master stung,
Not she denied him with unfaithful tongue;
She, when apostles fled, could dangers brave,
Last at his cross, and earliest at his grave."*

We find her now returned to the tomb, her spirit overborne with longing anxiety to find him, and refusing to believe that she could not. She is alone, as the two disciples and the women had returned to the city. She peers into the sepulcher; the empty space where Jesus had lain is now no longer untenanted, but instead of the Redeemer, she sees two shining ones, one where the head and the other where the feet had rested. The strangeness of their presence seems lost to her as with eyes half-blinded from weeping, she enters and looks about her. And then -- then a Form suddenly stands at the threshold! O moment mystical and sublime!

This is the wonderfully dramatic setting of Edward Burne-Jones' painting, "The Morning of the Resurrection."

We see the two angelic messengers, great wings folded against the background, their faces turned in silent awe to One they recognize as far above all principalities and powers. A fold of their white robes raised to their lips as if thus to acknowledge their own unworthiness. The one farthest from the threshold, with raised arm, gestures to direct Mary's attention. She, with head slightly turned, looks in startled timidity upon the Visitor's face. Is this the keeper of the Garden come to rebuke her intrusion? With cloak caught up, she is prepared to flee. Yet she cannot take her eyes from Him who looks at her with an all-seeing gaze. Her heart pounds from the tumult of emotion which surges over her spirit. What are these strange stirrings in her slumbering memory? What is there about that face? -- but no, it could not be! Her tear-misted eyes must be deceiving her!

Only a moment intervenes until a heart full of the deepest sorrow is raised to rapturous joy, and that through the utterance of but *one* word! *One word* -- which will send her, fleet as a deer, to astound the disciples with the amazing truth,

"I HAVE SEEN THE LORD"!

SCENE FOUR

And what is our fourth painting? Ah, it has not yet been painted, though the Great Artist has been long preparing. It will not be painted on canvas but on more durable material, which shall survive eternity. And when that glorious work is finished, strong men shall weep with joy as they contemplate it, and the heaven shall resound with the voice of angelic singing. For a stupendous scene shall it unfold. Its setting, this earth; its subject, all mankind; and its theme, the everlasting love of God and of the Lord Jesus Christ. For our three pictures are but miniatures of far greater scenes. The grief and sadness of the Eleven in the upper room is multiplied a million-fold in the hopeless grief of humanity. John and Peter running to the tomb may well show forth the coming experience of the nations when the "word shall go forth from Jerusalem." And Mary at the tomb, the amazed awakening in the heart of all peoples that "One there is above all others well deserves the name of Friend." For we have all a nearer, a more special interest in the deserted tomb of Jesus Christ. For us all he died, and for us all he rose again. Firm and fast as the grave now seems to hold the buried generations of our race, it is doomed, as a fruit of Christ's resurrection, to relax its grasp and yield them up again. Empty as was Joseph's sepulcher when the angel spoke to the women, so empty shall be every grave of earth when another angel shall sound his trumpet, and it shall ring through the regions of the dead, and stir all to life again.

Blessed was that morning which dawned upon the empty tomb at Calvary, but more blessed to us shall that other Morning be which shall dawn upon the empty graves of earth.

O Earth, thou grain of sand on the shore of the Universe of God; thou "Bethlehem" amongst the princely cities of the heavens; thou art, and remainest, the Loved One amongst ten thousand suns and worlds, the Chosen of God! Thee will his Son again visit, and then thou wilt prepare a throne for him, as thou gavest him a manger cradle; in his radiant glory wilt thou rejoice, as thou didst once drink his blood and his tears, and mourn his death! On thee has he a great work to complete! Hear the word of the Lord! --

BECAUSE I LIVE, YE SHALL LIVE ALSO."

- *W. J. Siekman*

Notice of Annual Meeting

All should be aware of the fact that the affairs of our Institute are in the hands of seven brethren who are elected from its membership to serve for a period of one year or until their successors are elected.

Our Annual Meeting this year is scheduled to be held (D.V.) Saturday, June 5, 1982 at 11:00 a.m. in West Suffield, Connecticut, 145 N. Grand Street.

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

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

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

In order to participate in the election of directors at the next annual meeting, anyone not already a member, who desires to apply for membership, should do so promptly as according to our bylaws, "the registration of such membership must be made twenty days prior to the election."

Members of the Pastoral Bible Institute are hereby reminded of the privilege which is theirs of nominating in the pages of this journal the brethren they wish to elect as directors for the fiscal year 1982-83.

The brethren whose terms of service will expire are: J. L. Buss, A. Gonczewski, H. C. Hoglebe, L. Petran, W. J. Siekman, E., R. Villman, and J. B. Webster.

The brethren here named are pleased to report that a spirit of Christian love and harmony exists in their midst; and they have every reason to believe that the Lord has seen fit to bless their association in this ministry. They realize however, that those carrying on any work may fail to see opportunities for improvement and expansion apparent to others not charged with such responsibilities, and that for this reason changes in office sometimes have beneficial effects. They therefore urge upon all members of our Institute that they make this a special occasion for prayer, that our Father's will may be expressed in the vote of the members. If, after prayerful meditation, any are led of the Lord to nominate brethren, and will forward the names and addresses of such brethren so as to reach this office on or before April 10, 1982, such names will be published in the May June issue of the *Herald*, that all members may have an opportunity of voting for them.

Entered Into Rest

William Blong, San Bruno, Cal.
Violet Clark, New Bedford, Mass.
Lilyan Gammel, Berwick, Maine
Agnes Gettner, S. Jamesport, N.Y.
Charles M. Glass, Elmer, N.J.
Nellie Gorecki, Detroit, Mich.
Harry Haystead, Nunica, Mich.
J. F. Middlebrooks, Ashland, Ala.
Adeline M. Montague, Brooklyn, N.Y.
Samuel Peck, Normanville, Pa.
Esther Peterson, Zion, Ill.
Wilber N. Poe, Cincinnati, Ohio
E. H. Routley, Australia
Frances Rzeszutek, Chicopee, Mass.
Katherine Szenher, Millers Falls, Mass.